

PROCEEDINGS

OF THE

American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

Volume VIII

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TABLE OF CONTENTS

	Page
Analysis and Discussion of 225 Personal Dreams, by George Hall Hyslop	286
Analysis of Some Personal Dreams, by "John Watson".....	356
Experiments with Mrs. Caton, by Henry A. Burr.....	1
Experiments in Non-evidential Phenomena, by James H. Hyslop ...	486
Investigation with a "Trumpet" Medium, by John E. Coover.	201
F. W. H. Myers, Swedenborg, and Buddha, by Albert J. Edmunds	253
Note on Philosophies and Revelations from the Spiritual World, by James H. Hyslop.....	380
On Some Experiments with the Ouija Board and Blindfolded Sitters, by Sir W. F. Barrett.....	381
Recent Experience in Hypnotic Practice, by S. Wilkinson, M. R. C. S., L. R. C. P.....	465
Some Unusual Phenomena in Photography, by James H. Hyslop	395
Telepathic Experiments, by James H. Hyslop.....	152

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CONTENTS

Experiments with Mrs. Caton. By Henry A. Burr.....	1-151
Introduction. By Prescott F. Hall.....	1-8
A. Telesthesia on the Part of the Medium.....	8-50
B. Spirit Communications.....	50-146
C. Miscellaneous Cases.....	147-149
Conclusion. By Prescott F. Hall.....	149-151
Telepathic Experiments. By James H. Hyslop.....	152-199

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PROCEEDINGS
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AMERICAN SOCIETY
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EXPERIMENTS WITH MRS. CATON.

By Henry A. Burr.

Edited by Prescott F. Hall.

Introduction.

Mr. Henry A. Burr, from whose records the incidents given in this paper are taken, is a business man living in Wilmington, N. C., who has been for many years interested in problems of psychology and psychical research. In the summer of 1900 he became especially interested in hypnotism through the visit of a professional hypnotist to Wilmington; and about the same time he made the acquaintance of Mrs. Emma Caton, also a resident of Wilmington. It occurred to him one evening to test his own powers as a hypnotist on Mrs. Caton; and he found to his surprise that she was an excellent subject, although she had never been hypnotized by anyone before. It also developed that, during hypnotic sleep, Mrs. Caton appeared to have supernormal powers. From 1900 to 1905, Mr. Burr had frequent sittings with Mrs. Caton. She herself was not personally interested in the experiments, had no special beliefs respecting them, had but little memory of what had occurred while she was under hypnosis, and was willing to co-operate in the work only as a personal favor to Mr. Burr. Owing to Mrs. Caton's dislike of publicity, and the fact that the presence of a stranger tended to interfere with the success of the sittings, Mr. Burr was with one or two exceptions the only sitter present.

After a number of sittings had been held, Mr. Burr communicated with Dr. Richard Hodgson, sending him from time to time notes of the sittings; and Dr. Hodgson made

various suggestions as to the method of experiments and the keeping of records. Mr. Burr called on Dr. Hodgson in Boston in 1903, and the latter has left a memorandum to the effect that Mr. Burr was "a thoroughly sincere and careful witness."

The records sent to Dr. Hodgson were afterwards sent to Dr. Hyslop; and Mr. Burr continued to send the latter further records from time to time. In May, 1905, Dr. Hyslop visited Mrs. Caton at her home, at the suggestion of Dr. Hodgson; but, owing as she alleged to her sensitiveness in the presence of strangers, the sittings which he had personally were not successful. He found, however, no evidence of fraud. The present editor was asked by Dr. Hyslop to examine all the records sent at various times to himself and Dr. Hodgson, and to prepare for publication such parts of them as seemed valuable.

Description of the Psychic.

Mr. Burr supplies the following facts regarding Mrs. Caton: She was born near Camden, South Carolina, in 1863, her maiden name being Emma Young. Her parents were poor, and her education was limited to two short terms at a country school, going but little beyond reading, writing, and a slight knowledge of arithmetic. She is rather a large woman, being about 5 feet 5 inches tall, and weighing about 165 pounds. At the time of these sittings, Mrs. Caton was not a regular attendant at any church, but had formerly been a communicant of the Methodist church. Since the experiments, she inclines to a belief in spiritism; but easily becomes skeptical, perhaps on account of her early religious education.

Her mother is said to have had psychological knowledge of the death of a member of her family, occurring at a distance, before any ordinary evidence was forthcoming. She claims to have herself seen two spirits in her normal state, once when she was a girl, and once about 1895 when her brother disappeared. It was later found that he had died shortly after his disappearance.

Dr. Hyslop reported to Dr. Hodgson, after his visit to Mrs. Caton, that she was an innocent, naïve woman, not educated yet not illiterate. Mr. Burr states that she is not an especially sociable person, and not given to going about to see her friends and neighbors, or to exchanging gossip with them, and that she has few visitors. It appears from the records, however, that she sometimes reads the daily paper. During at least a part of the period covered by these records, her sister, Miss Temperance Young, lived with her, and there were others lodging in the same house. She states that she has never read a book on Spiritualism.

Method of Conducting the Experiments.

The sittings were usually held in the evening, and always at Mrs. Caton's house. Unless otherwise noted in the record it may be understood that only Mrs. Caton and Mr. Burr were present, and the only others ever present were Dr. Hyslop and Mr. William A. Martin of Wilmington. They usually sat on opposite sides of a small table; and, when in a hypnotic state, Mrs. Caton habitually sat with her eyes closed and her head resting on one hand, sometimes with both hands covering her face. The light was always high enough to have all the articles of furniture in the room visible.

The methods of inducing hypnosis varied, as in the following instances:

(1) On the occasion of her being first hypnotized, pressure of the thumb on the nerve between the eyes, and a statement that she could not open them.

(2) May 19, 1901. During conversation, a few gentle passes down the back of the head, unseen by the subject, some inches from the head, and a willing that she should sleep. She became insensible almost at once.

(3) June 10, 1901. A mental statement: "Prepare yourself to sleep; when I touch your fingers, and get to your thumb, you will go to sleep." Then touching each finger of the subject in turn. When the thumb was reached, the subject was asleep.

(4) Aug. 7, 1901. Mental statement, while fanning the psychic: "When I fan you five times you will fall asleep." After the fifth time, she fell asleep in the middle of a conversation.

(5) Aug. 27, 1901. Spoken statement: "When I smooth your eyebrows five times, before the fifth time you will be asleep." In this case, the psychic did not wish to sleep, and by agreement for purposes of a test was trying to resist hypnosis; but she was fast asleep at the fifth smoothing.

In general, a few passes over the face or forehead, with or without suggestion, was sufficient. On one occasion, Dec. 18, 1904, Mr. Burr tried to effect hypnosis from a distance, while in his own room some blocks away, and without telling the psychic of his purpose. Her statement was as follows:

"I was at the supper table, and felt so sleepy that I got up from the table, and washed my face, and then went to the outside door to wake myself."

Prior to June 13, 1901, the communications were verbal. On that date automatic writing began, and most of the communications thereafter were written. Remarks were, however, frequently interspersed with the writing, and occasionally most of the sitting was conducted verbally. Curious features of many of the sittings were remarks and short conversations between the psychic and the communicators, often by way of objection or explanation. This dramatic by-play is common in sittings with other mediums. In Mrs. Caton's case, she often appears as a reporter of what the communicator says, repeating the supposed spirit's words, or explaining at the spirit's request something not clear in what has been written.

On one or two occasions, Mrs. Caton has written communications in an apparently normal state. Her writing is usually in answer to questions; rarely volunteered. Her own impression of the manner of writing is as follows:

June 13, 1901.—(Tell me how you wrote.)

You had your hand on mine, and directed the movement of my hand.

(No, I did not.)

Someone did.

(Did you feel a hand resting on yours?)

There was a hand guiding mine, the same as a teacher in holding the hand of a child when first directing writing. It was very apparent that a hand was holding mine.

Although no thorough medical examination of the psychic was made, it appears from the record that she was anesthetic on at least two occasions. Thus, on April 9, 1904, while the psychic had supposedly left her body and gone into another room, Mr. Burr "pinched her severely". On his asking her whether she felt it, "she did not understand the remark." And on Dec. 19, 1900, the psychic was unable to feel pinches on the neck below the ear, or to know that she was coughing violently.

Communicators.

Altogether thirty or forty communicators appear in the records. The one first to appear, and thereafter the most frequent one is Mary Love or Mollie Love, who was the wife of Thomas R. Love, and a cousin of the psychic. She often acts as messenger to bring other communicators, and as interpreter to repeat their messages. The other communicators are chiefly either deceased relatives of the psychic or of Mr. Burr, or former acquaintances, or persons who purport to be spirits in trouble and who for various reasons wish to communicate. Mollie Love also acts often as guide in that class of phenomena where Mrs. Caton is supposed to leave her body to observe objects and events at a distance. Unless Mollie can be called such, there appears to be no "personal control" of the medium. Nor, except in the cases of the alleged visitors from the planet Mars, are any of the communicators "ancients" or orientals or angels or any but deceased residents of the United States and chiefly of North and South Carolina. In some cases, which are not included in this article, some of the communicators appear not only in

the form in which they passed out, but in a much more beautiful "celestial" form, which they say they can assume at will. This was also the case with one of the Martians.

Form of the Records.

The records in this case are in the form of notes made by Mr. Burr, either at the time of the sitting, or on returning to his room immediately after the sitting; or, sometimes in the form of letters to his son, based on his notes made at the time or immediately afterward. In the case of automatic writing, in many instances, but not in all, the original writings are filed with the record, in addition to the full notes of the sitting made by Mr. Burr afterward. In a few cases, the record is contained in letters to Dr. Hodgson, Dr. Hyslop or the present editor.

It should be said in justice to both Mr. Burr and the editor, that Mr. Burr had no idea of publication at the time of making his notes. The editor has experienced some difficulty in presenting the incidents in an orderly fashion, because the accounts are given sometimes in narrative form, sometimes verbatim, and sometimes in a mixture of both. He has been unwilling to change the wording of the original notes, even in cases where there could be no doubt of the meaning, and where it would add to the clearness.

The result is that some sittings are given in the regular form—questions in parentheses, and notes by Mr. Burr in brackets; and some in narrative form. The latter are frequently a mixture of narrative in the third person, and remarks in the first person which are put in quotation marks. Notes or comments by the editor are put at the bottom of the page; and the editor alone is responsible for the introductory matter.

The editor has, however, felt perfectly free to select and put in consecutive order matter from separate sittings relating to the same subject or incident. To do otherwise would involve reprinting many sittings a number of times, as nearly all the sittings relate to several incidents; or else it would require the printing of the whole record, incorpor-

ating a great deal of material relating to the life after death and kindred subjects, and necessitating confusing cross-references. The editor has been careful to give in the extracts *all* the matter which could possibly be thought to have any relation to the subject or incident under discussion; and he believes that the extracts given are full enough to give an adequate picture of the character of the sittings, and of the personality of the medium and of the observer.

The sittings covered, as has been said, a period of four years. Some of the sittings were not completely reported; and in other cases where the record is reasonably complete, no attempt was made to verify the incidents. In the present article, only such portions of the record are presented as seem to be fairly complete in statement, and present what might be claimed to be *prima facie* evidence of the supernatural.

Nature of the Phenomena.

The incidents in connection with Mrs. Caton's mediumship fall into two principal groups, according as they purport to be due to activities of the medium's own personality, or as they occur in the form of communications from certain alleged spirits. For convenience of discussion, I have in each group separated cases involving illness or death from those relating to other subjects; and it will be seen that in the spirit communications the former are much more numerous than the latter, while in the telesthetic incidents the reverse is true.

For the purpose of this classification, also, Mollie Love is considered a communicating spirit, and the deaths and other matters she tells about are put into the second general group. If she could be considered as a secondary personality of Mrs. Caton, all the incidents which she relates of her own knowledge would have to be transferred to the first group. In many cases, however, Mollie Love co-operates with some other communicator, either by searching for him and bringing him to communicate, or by ascertaining independent facts about the incident, or by assisting the communicator to make his statement.

It may be said that, in addition to the cases herein classi-

fied, the original record contains many references to rappings and to movements of the table in the seance room; writing in a sealed box; writing on a card at a distance; the tying of knots in strings without apparent contact; telekinetic movement of small objects in the room; the sudden removal and throwing about of hairpins from the medium's head; and the making of finger prints on prepared paper which are stated to differ markedly from those of the medium or Mr. Burr. Some of the rappings are referred to in one or two of the incidents reported; but as no detailed record made at the time of the other physical phenomena mentioned above is presented, it has seemed to the editor that a discussion of such matters would not be profitable.

The incidents, then, may be classified as follows:

A. Telesthesia on the part of the Medium.

- I. Telling time.
- II. Telling suit and denomination of playing cards.
- III. Telling Numbers.
- IV. Cases of telesthesia involving illness or death.
- V. Other cases of telesthesia.

B. Spirit Communications.

- VI. Involving illness or death.
- VII. Involving other matters.
- VIII. From Martians.

C. Miscellaneous Cases.

- IX. Predictions.

A. TELESTHESIA ON THE PART OF THE MEDIUM.

I. Experiments in Telling Time.

It is a well known fact that many persons in their normal state, and still more under hypnosis, have a remarkable faculty for telling the time with great exactness. Many persons under hypnosis have been able to perform some action, even after having been awakened, at the expiration of a suggested number of

minutes or seconds; and can state when a given number of seconds or minutes have elapsed. The present editor in his normal state can usually set his watch, if it has run down, within a minute or two of the right time. Whether the organism has some unknown mechanism for estimating duration, and unconsciously stores up the memory of some fixed event as a starting point for the computation; or whether the process is what it purports to be in Mrs. Caton's case—a telesthetic perception of some actual time piece—may be a matter for further investigation.

The record in this class of cases is not as full as could be wished. In some instances it appears that there was a clock in the room. In the experiment of September 23, 1901, there was no time piece in the house which was going, except Mr. Burr's watch which was in his pocket. But as to the other experiments, it is not stated what time pieces in other parts of the house were going, where they were, whether they had a strike, and whether they could be heard from the seance room by a person hyperesthetic, as Mrs. Caton in trance probably was. In the cases where a clock in the room was going, it does not appear how it was located with reference to the medium, whether the ticking could be heard, or whether it had a strike. Mr. Burr, to be sure, says that on August 12, 1900, the clock was not visible from where Mrs. Caton sat. But it does not appear whether this was always the case. It is not stated whether there were any town clocks, church bells or factory whistles, which could give a clue, or a point to reckon from. Mr. Burr made a frequent practice of asking what the time was, and the psychic soon got to expect it; even inquiring in some cases, as the record shows, why the question was not asked. It also appears that in many cases the question was asked near the hour, probably because the sitting usually ended then, and it was sometimes the last question asked before waking the medium. If, in any of the sittings, the clock in the room was visible from where the psychic sat, we have to bear in mind that Mr. Burr relies on the medium's being during the sittings in "sound sleep with her hands covering her face." This may have been so; but the precautions taken to eliminate normal vision are not fully stated, so we have to reckon with the possibility of normal methods of acquiring information. This is *a fortiori* true in the instance of March 21, 1902, where Mr.

Taylor asked: "Can you see my watch?" and in the instance of January 31, 1902, where the medium placed her hand on Mr. Burr's watch. It does not appear from the record whether the face of the watch was within the psychic's field of normal vision in these instances; but by comparison with some of the card experiments, it would seem quite likely that it was. This assumption is strengthened by the instance of August 8, 1901, when she did look at Mr. Burr's watch. Mr. Burr, indeed, states that the room was so dark that he could not have seen the hands; but allowance must be made for possible hyperesthesia.

With these preliminaries in mind, let us consider the results obtained. There were 18 time experiments in all. Of these 11 were instances where the time was told exactly. On April 23, 1901, the answer was "almost ten o'clock" and the time was 9.57. On May 25, 1905, the answer was "nine o'clock," and the watches of the two observers differed, one being 8.58 and the other 9.04. It is possible that these two answers should be classed as correct. On April 9, 1904, the time was given exactly in accord with her clock, which Mr. Burr states she could not have seen from her position, but 5 minutes later than by his watch. If we give the psychic the benefit of the doubt in these instances, she was correct 14 times out of 18.

Of the four other instances, the psychic was 2 minutes fast on August 12, 1900; 10 minutes fast on November 4, 1901, when she said she "could not see well"; 1 or 2 minutes slow on December 1, 1901; and 7 minutes fast on January 24, 1902, when also she said she could not see well.

Mrs. Caton's own explanation of the incidents is that she sees clairvoyantly some actual time piece. The alleged sources of information can be tabulated as follows: clock in the room, 2 instances; clock in another room, 1; watch of an observer, 3; clocks on public buildings in the city, 6; not stated, 6. If her explanation is the true one, it will be observed that in the six cases where she claimed to have looked at clocks on public buildings there was no way of verifying at the moment her statement as to the time as given by the clock she claimed to be looking at; and comparison afterward was apparently not attempted. Her statements, therefore may have been either more or less correct than appears at first sight.

The detailed record follows.

Aug. 12, 1900.—(Come home.) (After sending psychic to report distant occurrences.) (Where are you now?)

In this room.

(Look at the clock, and tell me what time it is.)

It is 20 minutes to 11. (The operator left the subject, and went to where the clock was in another part of the room, not at all visible from the location of the subject, and found the time 18 minutes to 11.)

July 23, 1901.—Last Sunday while Mrs. C. was coming from the Hospital, asleep, without any expression from me, or any thought on my part, she remarked: "It is almost ten o'clock." I said: "How did you see?" She said: "I looked at the County Clock." I looked at my watch and it was 3 minutes to 10 o'clock.

Aug. 8, 1901.—I said go now to the Hospital and see who is there. She did so and reported two ladies and two men; and that one of the ladies was playing the piano. To verify this, I said "I want to know what time it is stop at the court house on the way back, and tell me." She replied: "Can I go to Princess and 8th Sts?" I said: "Yes, but I want you to be sure of the time." She soon replied: "It is 25 minutes to 10 o'clock."

I then looked at my watch, it being the first time I had compared time by sight or sound in over two hours, and found her statement absolutely correct.

Later, I put her to sleep to advise her about her health; and while she was asleep, put my watch on a table about fifteen feet away, with the face exposed. It was the only time piece in the room. I had not looked at my watch since the previous experiment, and was careful not to look at the face of the watch when placing it. Even if I had looked I could not have discerned the hands even. Before waking her, I said to her that it was time I was going home, and wished she would look at my watch and tell me what time it was. She did so, and said: "It is five minutes to eleven." On examining my watch, I found the time to be precisely as stated.

Aug. 15, 1901.—(While the psychic was asleep.)

Do you want me to see what time it is? You generally do. (Yes, please do.)

Well, I will go, and you will wake me when I get back. It is 25 minutes to 11 o'clock. (This was exactly correct.)

Sept. 23, 1901.—I said, stop by the county clock as you return. She said she saw the clock, and it was then 10 minutes to 10 o'clock. I looked at my watch, the first time for about two hours, and it was precisely correct. There was no other time piece in the house which was going, and my watch was all the time in my pocket.

November 4, 1901.—I said tell me the time from the post office clock. She replied 5 minutes to 9. I looked at my watch, and it was 5 minutes past 9. I said did you say 5 minutes past nine. She said, I said 5 minutes to 9, but I could not see well.

Dec. 1, 1901.—The psychic says it is a minute or two past 9. My watch says 9 o'clock.

Jan. 16, 1902.—While the sleeper was writing, I told her: "You will wake at 8.45; there is a clock in the adjoining room, you can see the time there. She appeared disinclined to make the effort, and Mr. Taylor opening his watch to observe the time, she awoke. The time was 8.45.

Jan. 24, 1902.—She is now told to look at the county clock on the way home. She says it is 9 o'clock, but she can't see very well. It is 7 minutes after 9.

Jan. 26, 1902.—I said: "Tell me the time, and I will wake you." She said 1 minute after 9. This was correct.

Jan. 31, 1902.—She was told to wake at 9. She said she could not see the watch, but could feel. She placed her hand on the watch, and was told when the second hand reached 60 to wake, which she did to the exact second.

Feb. 2, 1902.—(After doing automatic writing.) The sleeper here dropped the pencil, and being asked the time said: "It is 9 o'clock." The time was correctly called.

Mar. 21, 1902.—Present Mrs. Caton, Mr. Burr and Mr. Martin. Mr. Martin asks: "Can you see my watch?" Mrs. Caton tells the correct time. [Note 1.]

Sept. 9, 1903.—(It is now 2 minutes of 8.30, and Mrs. Caton is asked to go to Mr. Taylor's house.) [Note 2.]

1. The record does not give any details as to this experiment.
2. Apparently there was some arrangement that she should be sent there at that time.

It is too soon. I can go in one minute. I am in the house, but don't see Mr. Taylor. It is 8.30. (The time was just 8.30)

At the end of a sitting Mrs. Caton says: "I have been asleep half an hour. It's a quarter to nine." The time of going to sleep was 8.15 by her clock; and of ending, 8.45 as stated, just half an hour.

April 9, 1904.—(I will now wake you up.)

Well, don't you know it is 10 minutes to 9; you have kept me asleep 40 minutes.

(I looked at my watch and the time was 15 minutes; but, glancing at her clock, which she had not seen since going to sleep, and from her position could not have seen, I saw the time was, as stated, 10 minutes to 9.)

May 25, 1905.—Present Mrs. Caton, Mr. Burr and Dr. Hyslop. [Note 3.]

(Go see the county clock or the Post Office clock, and tell me the time.)

Why, yes. It is nine.

(Look carefully. See whether it is just nine.)

I went to the Presbyterian Church.

(It was 2 minutes before nine by Mr. Burr's watch, and 4 minutes after by mine.) [Note 4.]

II. Experiments in Telling Cards.

It is to be regretted that the record in many of these experiments is so defective as to make them of no value; and in others it is incomplete. Thus the experiments of March 24, 1901, and November 26, 1904 must be thrown out entirely. In that of March 23, 1901, the record does not exclude the possibility that where Mr. Burr separated two cards fastened back to back, and Mrs. Caton subsequently named one correctly, she had seen it during his manipulation. In some other experiments, the relative positions of Mr. Burr and Mrs. C. are not fully stated. In several experiments, the number of successes and failures is not given, precluding any statistical treatment of the matter.

3. From Dr. Hyslop's report to Dr. Hodgson.

4. This sitting commenced at 8.15.

For the benefit of future experimenters, it may be well to say that all records should state fully; (1) position of psychic; (2) position of experimenter; (3) position of card and distance from psychic, from experimenter and from light; (4) whether card has face side to psychic; (5) whether card has face side to experimenter; (6) position and amount of light; (7) normal power of vision of psychic as to cards from the position occupied in the various experiments.

From such summary as can be made from these records, it appears that when the card was facing Mrs. C., the results were: correct 11 and the spot in one case, also "many" correct on two occasions; and wrong 1 and "many" on one occasion. When the card was back toward Mrs. C., the results were: correct 9 and the spot in one case; and wrong 13, and "many" on one occasion, with a failure to see anything at all on another occasion. When Mr. Burr was standing back of Mrs. C. at an angle of 135 degrees from her direct front vision, there was a total failure. When he was standing behind her at right angles to her line of vision she named 7 cards correctly; and when he was standing in front of her at an angle of 45 degrees to her line of vision, she named 8 cards correctly. From this it appears, that, considering the cases where the card was directly facing or back to the medium, the proportion of successes to failure was much greater in the former case than in the latter. Mr. Burr states that in most of the cases the medium was asleep with her eyes closed, sometimes with her hand over her eyes. The position and the amount of the light used is generally not stated. It is obvious that under many conditions it would be easy for the medium to open her eyes enough to see the cards, and this would be especially easy to do without detection where her eyes were covered by her hand.

Taking only the cases where the card was back or face to the medium, and leaving out cases where the number of successes or failures is not stated or the result was partial, it appears that with the card facing, the percentage of success was 92; and with the card back, the percentage of success was 59. But, as said above, the record is so imperfect, that statistical treatment of the experiments is of small value. It is significant that in the experiment of May 30, 1905, carefully conducted by Dr.

Hyslop, the result was 100 per cent failure, except that the suit was correctly named in one case out of seven. On the other hand the presence of a stranger may have interfered with the conditions.

It will be noted that the medium is apparently more successful when she can touch the card, even though it is back to her. I have made some experiments with normal persons to see if there is anything about the printing of the spots that could give a clue, but have been unable to find that such is the case. Mr. Burr comments upon this peculiarity of the medium, in a letter to Dr. Hodgson, dated Dec. 9, 1903, as follows:

"In relation to perception by touch by the psychic, I have taken a newspaper which I had not read, and placed it under her hand so she could run her fingers over it, and she would read as readily as by eyesight. In order to test as to telepathy, I have taken a pack of cards, and cutting after shuffling, have presented a faced card to her to touch, and she describes in a number of cases just the right denomination and suit. Of course, I have not seen the card until after her calling it. She has never failed at any time. I have placed a paper with large type, knowing the word, on her hand, on her face and on her forehead; and she has failed in each case to tell, saying simply that she doesn't know."

The foregoing will inevitably suggest to the skeptic that Mrs. Caton is able to read what is within the range of her normal vision, but not what is outside of it.

The detailed record follows:

March 6, 1901.—Visited subject tonight. Before going bought a pack of playing cards. Did not mention to the subject that I had any cards with me. After inducing sleep, I opened the pack and cut the cards. The subject's face was turned away from the cards, her eyes were closed, and she was in a deep sleep.

I displayed the 9 of diamonds, and, fastening my own gaze on it, asked if she saw a card. She said she saw better at one time than another. I replied, "Don't hurry, wait until you can see well." I asked if she saw the card, and she said "Yes." I said, "What is it?" She answered, "It is red, it is the 9 of diamonds."

I then cut again, and showed another card, looked at it myself

in order to impress my subject, and she fixed the right card, in neither case hesitating or making any mistake.

I now cut the cards again, and before doing so closed my own eyes, in order not to know what was faced. While she was trying to see I glanced unintentionally, and thought I saw the 7 of diamonds; and, regretting that I had done so, hastily closed them, putting the pack with faced card behind my head, and out of the vision of the subject if she had been awake. She said, "I see a diamond, it is the 9 of diamonds." On opening my eyes, I was surprised to find I had not seen correctly; and, that, instead of being the 7, which I thought I had seen, it was the 9 of diamonds.

March 23, 1901.—Your letter was received, and also the enclosure. Last night I made the experiment, with what result you can see for yourself. I showed my subject the envelope, and told her what I intended she should do. I then put her to sleep, and holding up the envelope unopened said: "Do you see the writing on it? Don't open this." She said she did. Now, said I, "Do you see what is inside the envelope?" She said she could not. I then opened the envelope, and found two cards with backs exposed, fastened together. I separated these, by removing the outside one with my right hand, and turning it unseen, so that the backs of both were toward me; one card in my left hand, the one which was with the back facing me originally; and one in my right hand, which had been faced to me but turned before seeing. The card in my left hand I now had on her lap, with back up, my hand covering it, her hand on mine. This card had been seen by no one. The other card I held in front of me, with the back to the subject and myself, about the level of my face, and about 12 inches away. No one had apparently seen either card; I certainly had not. [Note 5.]

I then asked her if she saw the card. She said "Yes." I said: "Tell me what it is." She said: "It is the tray spot." I said: "Of what?" She replied: "Of hearts." Now observe carefully what I have written I turned the card held in my hand—the only one I had intended for present use, having the other back up cov-

5. At this sitting an experiment was performed which apparently had been planned by some one else; and the record is in the form of a letter to the person who planned the experiment.

ered by my hand, and I faced to me the ace of clubs. You can imagine I felt disappointed. I asked her what card she saw. She replied: "The tray of hearts." I told her to look, still asleep, at the card I was displaying in my right hand, and she explained in a surprised tone: "There are two cards." I then uncovered the card in my left hand, and found the three of hearts.

I then awoke her. She had proved her ability to perform the test, but she had killed my theory. For, as I argued, she had not seen, and could not see the three-spot. I had not asked her to look at that card, and had not expected she would name it. I could now only presume that she got the impression from her hand being on mine but still this was unsatisfactory because I did not know. I told her she had gotten the proper answer to the test, but that she had ruined my theory of her having seen the card in her subjective condition. That is, that I had believed she left her body and stood before the card in a spirit form, and with a spiritual vision saw the card; but, as I had this covered by my hand, she could not have seen it. She replied: "I did stand in front of the card, and I saw the tray of hearts, and I saw you put it on my lap."

March 24, 1901.—Before leaving my own room, I placed a small table under the gas jets at the side wall, and bared it of everything but a lamp. I took a pack of cards, and, shutting my eyes, cut them, and faced up two cards, one on each of the evenly divided piles.

After putting the subject asleep, I bade her go to my room, and find these cards. I had told her while awake what the experiment would be. She went to the hotel, had difficulty in getting into the right room, but eventually did so. In response to my enquiry as to whether she saw the table and lamp, she said yes. I asked her if she saw the cards, and she said, yes. I told her to let me know what they were. She said she could not see well enough to tell the color or denomination. She said: "There are more than two cards, there are several." I said: "How do you know?" She said: "I can feel them." Finding she was unable to see clearly I told her to come home.

Just before leaving, I tried again; but she could not see. Now a singular thing occurred. She said while asleep: "The king of—." I said: "The king of what?" She said: "You

told me to say the king of diamonds and six of hearts." I had not said a word to her. [Note 6.]

May 22, 1901.—As soon as the psychic was asleep, I got a pack of cards which I had brought with me, unknown to the subject, and raised one from the pack, with only the back exposed. She said it was the joker, which I found, on displaying it, was correct.

I now held the pack in front, with the back turned, and asked her to name the upmost card, back-faced. She said she saw a card, but it was not a playing card.

I then faced the pack, and looked at them. She placed her hand on my head, and the other on the cards which she fingered rapidly. These cards were named as fast as cut and faced.

I now cut the cards, face front, but closing my eyes before cutting. She fingered the cards with both hands; and as rapidly as I would cut, face and look, she would call the names, in all cases correctly, and without any hesitation. I was completely ignorant of the names of the cards until after called, my eyes being closed in each case before cutting.

The next record is contained in a letter from Mr. Burr to Dr. Hodgson, dated Feb. 18, 1902:

You will note as to the card experiments, that I made a most interesting one, where I dealt the sleeper four cards, one of each suit, and then the same suits to myself. I then with closed eyes, at random pushed out a card, and asked her to follow my suit; and, when I learned that she had played I opened my eyes to see that in each case she had done so correctly. [Note 7.]

March 16, 1904.—Mrs. C. sitting opposite me at a small table sleeping, with her face obscured by her hands, the elbows on the table. The operator cuts a pack of cards, and holds at his side in his left hand, and asks Mollie to tell him what the card is. Mrs. C. now says: "Why don't you say, Mollie?"

"Mollie don't know."

6. The record does not state whether the two cards mentioned by the psychic were correct or not.

7. It is not stated in the letter whether all the cards were back up or face up, or whether some were one way and some the other.

Later, Mrs. C. professes to be sitting in spirit by the side of the operator. He now cuts a pack of cards, and putting a portion of the pack supposedly face-exposed [Sic] says: "Look at the clock and you will find a faced card. Tell me what it is." She replies at once: "The four of hearts," which was correct. He now places another in the same location, and she says: "The ten of hearts," which was also correct. The operator did not know the card in either case, and the psychic did not come in contact with the cards. [Note 8.]

Nov. 26, 1904.—The record in this case consists merely of a memorandum as follows:

9 spades O. K.
8 spades O. K.
7 spades 6
6 spades O. K.
5 spades 4

Nov. 30, 1904.—The psychic, Mrs. C., sits asleep at a table, resting her closed eyes upon her left hand. I stand behind her, my back to hers. There is no mirror or reflecting agent on the wall, which is about 4 feet from me as I face it.

I say: "What have I in my hand?"

She says: "I do not know."

I say: "Don't you see me?"

She replies: "Why, no. Why, you are behind me."

I say: "Separate yourself, and stand in front of me. Are you in front of me?"

She answers: "No, I am sitting at the table."

She now consents to separate herself, and grant my request for one time only. I now cut the pack of cards which I have in my hand, having the back of the pack to me, and the cards faced from me, holding the pack at arm's length. I now ask if she sees and will name the card.

She says: "I will get in front, and then what? Look at the Jack of diamonds."

8. It may be inferred from other experiments at the same sitting that Mr. Burr placed these cards on the mantelpiece near the clock, not in the line as he states of Mrs. C.'s vision, if she were awake. It is not directly stated in the record that he did this.

I draw off the card and find the exposed card to have been the Jack of diamonds. I now try to repeat the test, and she names each one wrong. She says she doesn't know them, and is going back to the table. I now take a portion of the pack, and face them, in the pack, and tell her to sort them, placing each suit upon its kind. She says that is easy because "when I put my hand on the card I know." I now leave the table so as to be ignorant of what she is doing, and when she says she has finished I return, and find the pack properly sorted in the four suits.

I now waken her and congratulate her on her success; but tell her to go to sleep once more. She demurs; but finally consents, and I tell her that, if she gets the first exposed cards named correctly, I will wake her at once. She says this is satisfactory. I now stand with my back to her, and hold the pack, having been well shuffled by me. She says three of diamonds. The card is the three of hearts. I say, "Well done." The next, she names the King of spades correctly, and the third one four of diamonds. All correct. She is now awakened.

In a letter to Dr. Hyslop, dated Dec. 8, 1904, Mr Burr repeats the record last given, and states that, before the tests mentioned above, the following experiment was made:

"Placing the psychic in hypnosis, I laid on a table, before which she was sitting, a pack of ordinary playing cards, face up; and, first informing myself of the suit and denomination, I covered it from sight by my hand. She rested her hand on mine, and failed in each of several tests to call the correct card, although I was familiar with each one."

As to the tests given in the record above, Mr. Burr adds:

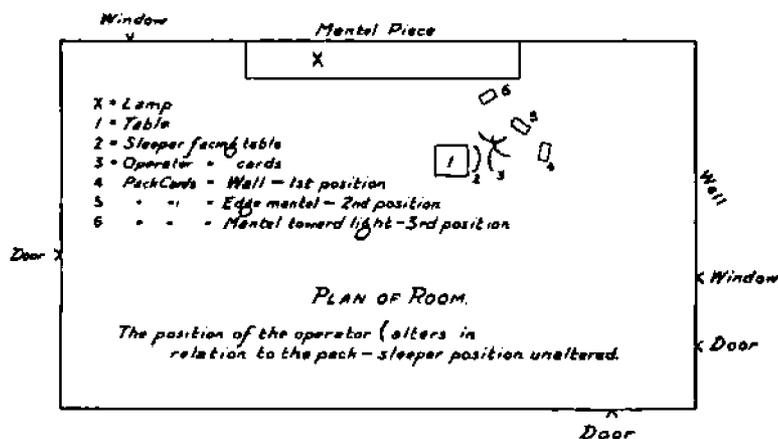
"There was no one in the room but the medium and myself, and all the doors and windows were closed, and the windows completely shaded from observation..... The conditions of these tests for card naming were such as to absolutely preclude the possibility of any objective mind seeing or determining the exposed card, myself or any one else, there being, as I have said, no one present but the medium and myself, and the medium being in a deep sleep while under test. While not insisting that the only theory upon which these phenomena can be explained is the separation of the subjective self from the physical body, still I can fix on no more satisfactory solution. The phrase

'separating herself' is one of the medium's own making, while in a trance state. I have had so many apparent cases of this same separation as to have formed an opinion long since that the soul or spirit of this subject is very loosely connected to the physical body, and under proper conditions can disengage itself, although at all times connected with the body in some unknown manner."

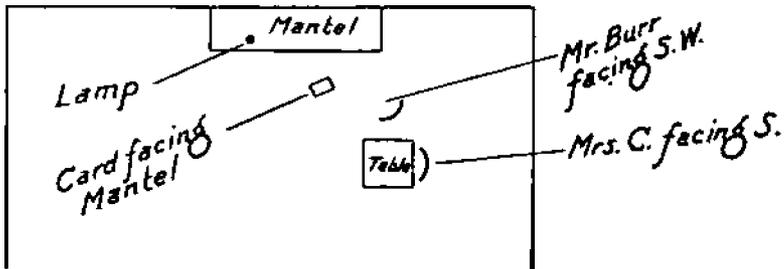
Dec. 23, 1904.—The record of this sitting is contained in a letter from Mr. Burr to Dr. Hyslop, dated Dec. 25, 1904, and is as follows:

"I repeated the card test of the preceding night. The first three cards called were wrong. I now shifted the pack to the 2d position, and she said she could see better. The card now exposed was miscalled. I changed to the 3d position, having a full ray of light, and she called correctly 8 diamonds; 7 diamonds; 6 diamonds, and stopped to remark of the singularity of the sequence. I cut the cards, and she continued 3 clubs; 8 hearts; 7 hearts; 5 hearts—all properly answered. All the doors were shut and secured, and the windows were down and screened. No one but Mrs. C. and myself were present."

The account is given in the letter to Dr. Hyslop last cited as follows:



Dec. 24, 1904.—A diagram made by Mr. Burr to illustrate his position in these tests is substantially as follows:



"I placed the subject in hypnosis, and placing myself in the position shown in the diagram, exposed the cards, being totally unfamiliar with faced one or the position of the cards in the pack. The first card called was 7 of diamonds. On looking, I observed that this was the 8, and turning the pack to view the face, I found the position of my fingers covered one spot, which would lead to the conclusion that the 7 was faced. This card seen was discarded, and I exposed in rotation the following cards, every one called without hesitation and correctly: 7 diamonds; 10 clubs; 6 spades; 7 hearts; 3 clubs; 2 diamonds; 2 clubs; 4 clubs. I did not call any more."

March 25, 1905.—Mrs. C. is placed in a hypnotic condition. Mr. B. sits opposite her at a small table. On this table Mrs. C. rests her left elbow, which in turn supports her hand, while her left hand covers her eyes. The room is brightly lighted.

(When Mollie comes, let me know.)

Why, don't you see Mollie?

I now produce a pack of cards. These are in a paper case, on the face of which is printed an automobile, and the word "Automobile." On the end of the case is printed "Squeezers." Mrs. C. now says:

Mollie, don't you see the cards? Those are what you play with, those are automobile cards. [Mrs. C. was ignorant before sleeping of my having any cards in my possession. The spirit of Nannie, my wife, now comes, and I expose a playing card and ask:]

(Nannie, can you tell what card it is?)

No.

(Can you count the spots?)

No.

(Can you tell the color?)

No. [Mrs. C. explains:] she says all she knows is, it's cards.

(Can you read what it says at the end of the card-box?)

No. [Mrs. C. now states of her own recollection:] I remember on the end there was a name like "Suzers."

[After being awakened, on seeing the cards in the card-box and being told about the words "Automobile" and "Squeezers," she carries the box to the lamp, as her eye-sight does not permit her reading at the table where she is sitting.]

May 20, 1905.

(Can you see what I am doing?)

No, you are not doing anything but writing.

(You said you could not see me writing. Explain.)

I heard you writing, I did not look. [Mr. B. now sits down opposite the psychic at the table; previously he had been standing up.]

(Do you see me?)

You are sitting opposite me at the table.

(Do you see what I am doing?) [Mr. B. lays a pack of playing cards on the table, but continues writing.]

Yes, you are sitting in front of me writing.

(What have I in my left hand?)

You have got a pack of cards. [Mr. B. selects four cards and holds them back to the psychic.]

(Can you tell how many I am holding from where you are?)

Yes, that's easy. There are only four.

(Can you tell what the spots are?)

Why, no; but there's four. [Mr. B. now drops all but one, and leaving the pack on the table back up, holds the one card retained with its back to the psychic.]

(Can you tell me this one?)

No.

(Now come and stand behind me.)

No.

(Just for a moment.)

I can tell without going there. [Mrs. C. now reaches out and touches the face of the card.] 6 of spades. [She picks up

another card and hands to Mr. B.] Tray of hearts. [Picks another.] The deuce. [The color and denomination of the cards are correct.]

[Mr. B. now selects a card, holding it back to the psychic, the ace of diamonds, and places his left hand on her forehead, gazing intently at the exposed card, and repeated mentally, as if to the psychic "ace of diamonds." He puts her finger on the back.]

(What card is it?)

Can't tell. I have to put my fingers on the spots.

[Mr. B. selects the 7 of spades. Mrs. C. touches it and calls it correctly, and then reaches another card which she says is another 7; it is the 7 of diamonds. Mr. B. now rises, taking the cards with him, and moves to the left side of the psychic, about 5 feet away. He exposes a card away from him.]

(Do you see it?)

No.

(Can't you see this card?)

No.

(Well, get out from your body and stand in front of me.)

No.

(Won't you do this for me?)

No.

(If you will call the card correctly, I will waken you.)

No. [Mr. B. finds the card is in the dark, and moves his position, so that the light of the lamp reflects on the face, which is as yet unknown to him. The distance is about the same—5 feet.]

I can see all right, and will tell the card without getting up. It is the 4 of spades. Now wake me as you promised. [The correct card was called.]

May 26, 1905.—Present Mrs. Caton, Mr. Burr, and Dr. J. H. Hyslop. [Note 9.]

Mr. Burr hypnotized Mrs. C. almost instantly by a move of the hands over the brow. She did not see Mollie at once, and Mr.

9. This record is from a report made by Dr. Hyslop to Dr. Hodgson.

Burr, without indicating what he was going to do, took a pack of cards from his pocket, and asked Mrs. C. what he had in his hands. She replied: "A pack of cards." Her eyes were completely covered by her hand and were turned downward. I could not see them, but there was every reason to believe that they were closed. The answer to Mr. Burr's question, however, could have well been the result of habit and suggestion unconsciously given. The outcome of the experiment confirms this view of it, though I have no evidence that she did not unconsciously open her eyes and see through her fingers what Mr. Burr was holding.

Mr. Burr asked her to go and stand in front of the cards, as he held the face away from himself, so that neither he nor I could see the faces. He meant that she should stand in spirit before the cards not that she should bodily move and stand there. He cut the cards so that no one could possibly know what card was facing the wall. Mrs. C. however, refused to go and stand in front of the cards, and saw nothing. Mr. Burr then laid a card down on the table and asked her to touch the face of the card which was lying downward and tell it. She did so, but failed in two attempts. He then placed the cards face upward and she touched them and named three of them correctly. The cards were in front of her eyes; she could have seen them without the slightest difficulty, and the touching was a mere farce. She could have seen them clearly with her eyes apparently closed.

May 30, 1905.—Present Mrs. Caton, Mr. Burr and Dr. J. H. Hyslop. [Note 10.]

We tried telesthesia with the cards first. I had my own pack with me. Mrs. C. was first hypnotized. Mr. Burr sat in front of her at the table to take notes. I stood behind her so that I could hold the cards away from her looking toward the wall, where no mirror or reflection of any kind could be seen from any part of the room. There was a mirror, a small one, in front of Mrs. C. on the dresser, but no other means of reflection in the room. I shuffled the cards so that I should not know what card faced the wall, when she made a guess, I changed the card. The following was the result.

10. This record is also from Dr. Hyslop's report to Dr. Hodgson.

Card guessed.	Card facing wall.
Queen of clubs	4 of hearts
9 of hearts	Ace of clubs
Queen of hearts	3 of hearts
Clubs	7 of hearts
9 of clubs	Queen of spades
10 of clubs	3 of spades
Jack of clubs	6 of hearts

June 7, 1905. Present Mrs. Caton and Mr. Burr. [Note 11.]

I now made a card test with the following result: Sitting opposite the medium, she in a rocking chair, sleeping with no covering over her eyes but with face uncovered. The cards were held facing the medium and unknown to me. The first card named was 6 of diamonds, and on examination was found correct. While removing this card carelessly I observed the next card. It was named 7 of spades, but was 7 of clubs. The following three cards, 9 of spades, 10 of diamonds, and Jack of spades were correctly called, and not seen by me until after naming. The next and last card was the Queen of hearts, and was called by her as the 7 of spades. At the same time she said "that will do."

The editor had the following correspondence with Mr. Burr in reference to the card experiments. It will be noted that the vagueness as to the condition of the experiments is not cleared up by it.

127 High St., Brookline, Sept. 15, 1912.

Henry A. Burr Esq.,
Wilmington, N. C.

Dear Mr. Burr:—In relation to the card experiments with Mrs. Caton, I should like to ask the following questions:

11. The record is contained in a letter from Mr. Burr to Dr. Hyslop, dated June 10, 1905.

(1) do you wear glasses or spectacles?

(2) does Mrs. Caton? If she usually does, did she in these tests?

(3) you say in one place that her eye-sight is not good enough to read print except near a lamp. Is it good enough to read cards face up on the table in front of her, assuming her eyes were open?

(4) in one or two cases you have given a diagram showing the position of her, of yourself, and of the lamp. In the other cases was the lamp on the table near which Mrs. C. was sitting?

Sincerely yours,

PRESCOTT F. HALL.

Wilmington, N. C., Sept. 17, 1912.

Mr. Prescott F. Hall,

127 High St., Brookline, Mass.

Dear Sir:—Answering your letter of the 15th (1) I wear glasses but not for reading or writing only for distance use. (2) I cannot say if Mrs. C. used glasses. Can only say I never saw her have them on. (3) I do not recall the statement regarding Mrs. C.'s sight, and so am unable to answer. As I remember she had no visual defect, although it might have been that her eyesight was beginning to change at this time. (4) I do not recall anything at all in reference to this experiment. If you could throw some further light on the subject by mentioning the incident I might be of some service. Mrs. C. frequently named the denomination and kind of suit of playing cards while sleeping, and in conducting these experiments it was my practice to shuffle the cards behind my own back, cut, and face without personal knowledge of what card it was (no one but Mrs. C. and myself in the room). I wanted to eliminate telepathy as much as possible. If there is anything further which I can do to make clear, I will do so cheerfully.

Yours truly,

HENRY A. BURR.

Brookline, September 22, 1912.

H. A. Burr Esq.,
Wilmington, N. C.

Dear Mr. Burr:—Thanks for your letter of the 13th. I see that in mine of the 15th I did not express myself very clearly. What I particularly wished to ask was whether you were wearing glasses during these card experiments, either all the time or part of the time while the experiments were taking place.

I assume from your answer to question 4 that you do not recall the position of the lamp in most of the card experiments. It was not the experiment as to which you furnished a diagram that I was asking about, but the general run of these card experiments, as to which your record is silent regarding the position of the light with reference to Mrs. Caton and yourself.

Very truly yours,
PRESCOTT F. HALL.

III. Telling Numbers.

The experiments with numbers are less numerous than with cards; but the conditions of the experiments were such as to exclude possible fraud, or unconscious cheating on the medium's part; and, in some of them, Mr. Burr was himself ignorant of the true answers. The method of the experiments was that Mr. Burr, before going to a sitting, would leave sheets of paper with numbers on them in his room at the hotel where he lived, arranged on a bureau or table. He would then at the sitting ask the psychic to go in the spirit to his room and look at them.

There were ten of these experiments. In six of them, three numbers were exposed at once; in one of them, two at once; in two of them, a single number only was exposed; and on one occasion no numbers at all were exposed, but the psychic professed to see two.

In all, 22 numbers were exposed. Of these, 10 were given correctly, and 12 were given wrong. In the six cases where three numbers were exposed simultaneously, 2 out of 3 were given correctly in two cases, and 1 out of 3 was given

correctly in the other four cases. Mr. Burr explains that in three of these cases, one number was misplaced or inverted so as to look more or less like the number given by the psychic.

In the case where two numbers were exposed simultaneously, one of the two was given correctly. Of the two cases where one number was exposed, one was given right and one wrong, though in the latter case Mr. Burr says that the figure (3) was made in a peculiar manner resembling the figure given (0).

In the experiment of Oct. 25, 1901, Mrs. Caton gave 5 as one of the numbers exposed, whereas it was not one of them, but was lying by itself near them. In the experiment of Dec. 8, 1901, Mrs. Caton named two numbers, although none had been exposed.

The results are considerably better than indicated by the theory of probabilities; and telepathic action seems to have been carefully excluded in some if not in all cases. It is unfortunate that a systematic series of experiments, covering a number of consecutive sittings could not have been made.

How far a memory of previous experiments affects a later one is a question suggested by the fact that, out of nine attempts to give the numbers, 7 was given as one of them in six cases, and 4 as another of them in five cases; although in the actual exposures 7 occurred only twice, and 4 only three times. In the last two experiments, the numbers exposed were the same (1, 2, 7); and two were named correctly in one case (1, 3, 7), but only one in the other (4, 3, 7).

The detailed record follows.

April 11, 1901. [Note 12.]

My dear Boy:—The question to my own mind is settled, and I am now sure as of my own existence, that the spirit of my subject leaves her body, goes on the street as directed to the

12. This record is contained in a letter from Mr. Burr to his son, dated Wilmington, April 11, 1901.

hotel, up the stairs to my room, and sees what is there. Last night witnessed a crucial test, and one which to me, whatever the future might or might not show, is final. I have tried, as I think I wrote you, to have her see a number in my room; but she has been unable to do this. It would seem in her willingness to accomplish my desire that she would have guessed; but she did not, only said frankly that she could see distinctly enough, that she could feel the papers and could see them indistinctly, but could tell no more.

Sunday night, I tried again, as I have done for several nights and put, as I afterward learned, the 3 on top. She was not sure, but said hesitatingly that she thought it was 0. When I went to my room, I saw it was 3; but it was quite natural she should have called it as she did, for it was a sort of gothic number, and the ends of the three were enlarged, and almost came together, so it looked like a 0. Still, it was wrong.

I then took, yesterday, a letter-head, as enclosed, and with a marking brush painted, quite black and about the size shown, on four of them, numbers-1, 2, 3, 4. Four sheets just about as shown in the enclosed. I took them home with me at night. Before leaving my room, I took them from the bureau drawer, and just when I was ready to leave the room, I shuffled them with the backs up and every sheet unseen by me, and then inverted the pile of four. This would leave one of them, the top one, faced. After inverting them, I did not see any one of them, until I came home after 11 o'clock at night. Now I locked the door and went to the residence of the subject.

After putting her to sleep, with no forewarning as to what I intended, I said: "I want you to go to my room." Shortly after this, she drew herself together as though alarmed, and, in reply to my question, said it was the street car. I asked her if she was in my room, and she said: "No, I am on Front St." When I asked again, she said she was in the room. I said: "Now look on my bureau, not on the table, but on the bureau, and you will find some papers. Tell me what is on the top one. It is a letter or a figure. Look carefully, and take plenty of time." It was some time before she answered, when she said: "It is four." I said: "All right, come home." At this time I

had no more knowledge as to whether she was right or wrong [than she]. [Note 13.]

I put her to sleep later in the evening, and sent her again. She found the room all right, and repeated the same number-4. On coming home, before I opened the door, I repeated to myself in an audible voice, "It is four," so there could be no question as to my being influenced after seeing the number, whatever it might be. My dear boy, when I came within range of vision, there was the big number 4 looking at me.

Oct. 25, 1901.—Before going to my subject, I pinned to the net of the bed the figures 7, 4, 2. These I saw. The balance of the sheets of paper with numbers printed on, I laid on my desk, all of them unseen, and under the impression that they were face down.

I had the subject go to my room, and asked her to look for three pieces of paper which had numbers on. She said she saw them, and mentioned two of them, but hesitated about three. The numbers she called were 1, 2, 5. On returning home, I found the papers 7 and 2 flat and clear. The 4 was doubled considerably, so as to be somewhat confusing, and on a desk at the head of my bed was the 5. It was also near the pinned papers.

October 30, 1901.—Before going from my room tonight, I shuffled the papers with numbers marked on them, and with eyes closed put three of them face up on the bureau. I left the gas burning, and going out locked the door, not having seen the papers or the numbers on them.

At the sensitive's home, the subject alone with myself was put to sleep, and told to go to my room at the hotel. She said she recognized the room. I called attention to the three pieces of paper with numbers which were on the bureau. She said she saw them. Being asked to name the numbers, she called 1, 4, 5. On returning home, I found the three numbered papers undisturbed. They were 1, 4, 7.

13. Of course, this is not quite correct. Mr. Burr knew that the answer must be a figure, thus cutting down the probability from 1-36 to 1-10.

November 4, 1901. [Note 14.]

She now wrote the figures 3, 5, 7, immediately correcting them to 3, 5, 8.

On returning home, I found the numbers on my bureau 0, 2, 8, the 2 being inverted, so that it would look like a 5.

Dec. 1, 1901.—Emma going to my room calls the numbers 4, 7. The numbers were 4, 1.

Dec. 8, 1901.—Before leaving my room, I placed no papers with figures on the bureau. After the psychic was asleep, I sent her to my room:

(Look on my bureau and tell me what numbers you see?)

3 and 4.

Jan. 26, 1902.—Directed to go to my room, and examine sheets of paper with numbers. She said after some hesitation 5, 7, 2. The numbers were 1, 0, 2.

February 16, 1902.—[Addressing Mary Love]: (Can you go to my room and see the numbers?)

Yes.

[Addressing Mrs. C.]: (Can you go too?)

Mary Love will not go with me.

(You will go as you have promised.) [Pause.]

(Where are you now?)

At the hotel. Mollie is not with me.

(Go to my room and see the numbers.)

I am there. [Hesitation.] 1, 3, 7.

[On returning home, I found the numbers to be 7, 2, 1, the 2 being shifted out of a straight line, and to a person in a dim light the 2 might have appeared to be a 3.]

Mary did not go with me. [On Mrs. C.'s return:]

(Is Mary still in the room?)

Yes, she is there [pointing to the place where she is usually supposed to stand.]

(Mollie, did you go to my room?)

Yes.

(Did you see the numbers?)

No.

14. Apparently Mr. Burr had left some numbers in his room, as in former experiments.

(Did you look for them?)

Emma [Mrs. C.] left me, and I stayed with you.

April 6, 1902.—Mrs. C. is sent to my room to see exposed numbers. Says she can't see them. Mary Love sent to the room, returns and says the numbers are 4, 3, 7. They were really 1, 2, 7.

IV. *Telesthesia Involving Illness or Death.*

The principal reason for making a separate class of the telepathic perceptions of illness or death is to emphasize the fact that there are only three incidents in this class, both having to do with illness, as compared with twenty-five incidents in Class V comprising cases of illness or death described by spirit communicators.

In the incidents given immediately below, the psychic was not particularly interested in the sick persons, but seems to have gone to visit them at Mr. Burr's request; and, having gone to their houses and seen them, perceived that they were ill.

There is nothing necessarily supernatural about any one of these incidents. Mrs. Caton might very well have known normally that Mr. Burr's daughter-in-law was ill, in the first case; that Dr. Storm was Mrs. Bailey's physician, in the second case; and that the baby of her near neighbor Mrs. Huggins was ill, in the third case. The fact that Mrs. Burr went to sleep about the time that Mrs. Caton was told to visit her and to impress upon her that she should do so, may well have been pure coincidence. Many ill persons go to sleep about ten o'clock in the evening.

These incidents, then, are essentially similar to those in the next class. That is to say, Mrs. Caton purports to leave her body and to visit various places; and while there, she sees whatever may happen to be there, whether a sick person or a physical object or an event. She does not go in response to any call from the sick person. On the other hand, in Class VI, it seems as if illness and death were matters of special interest to the spirit communicators; although, as in Class VII, they also talk about other events. Where the illness or death was their own, or the present illness is that of some one to

whom they were attached when living, this is what we should expect; and the problem then is why they should care to talk about it to persons still in the body, like Mrs. Caton and Mr. Burr. Of course, in some of the incidents, the latter were personally interested also; and in one or two of them the spirit desired to have something done to relieve his mind. In other cases, assuming for the moment that the spirit hypothesis is true, it would appear that the sick and the dying are in closer touch with the dead than with living mediums; or else that spirits are particularly interested in such critical events. This matter will be discussed more fully in connection with Class VI.

The detailed record of the telesthetic incidents follows:

Burr and Bailey Incidents.

Feb. 26, 1902.—[Later in the evening Mrs. Caton was hypnotized and told to go to my son's room, and see his wife, who is quite sick. Mrs. Caton knows the house. On entering, she sees a large and full-faced woman. She says this is not my son's wife. I reply:]

(Are you on the first floor?)

Yes.

(This is Mrs. Brown [to whom the description applies]; go upstairs.)

[She now goes upstairs, sees the sick woman, describes the room, and sees two women in the room supposed to be the sister and the nurse.]

(Is the wife awake?)

Yes.

(Place yourself near the sick woman and tell her to go to sleep. Tell her she is now sleeping.)

She is asleep.

(Come away, and go to the house of Mrs. Bailey [the wife of my partner, who has pneumonia.]

I am in the house. There is no one there.

(Go up stairs, and enter the front room.)

[She now says she sees the sick woman and also a young girl and a woman. She now exclaims:]

Why, there is Dr. Storm. He is sitting by the bed.

(How does the sick person appear?)

She don't look so very sick; but I can hear her cough.

[This morning, I asked my son about his wife; and he said that she had spent a very comfortable night, and was much better. I asked if she had been able to sleep. He replied "she went to sleep and slept all night." Asked at what time, he said: "About 10 or a little after." This was the hour that Mrs. Caton is supposed to have been there, by the clock. Dr. Storm is Mrs. Bailey's physician.] [Note 15.]

Huggins Baby Incident.

Nov. 18, 1900.—(I want you to go to the Huggins' house at the corner of 7th and Princess. Are you there?)

Yes.

(Is any one at home?)

Yes, Mrs. Huggins.

(Is Mr. Huggins there?)

No.

(Where is she?)

In the dining room.

(What is she doing?)

Holding the baby.

(Go over to the house on the corner. Do you see the inmates?)

Yes.

(Where are they?)

They are in bed and talking.

(What about?)

A Mr. Sneed who is sick.

(Go into the next house. Are you there? What are the inmates doing?)

They are in bed asleep.

(Go in the next house. Are you there?)

Yes.

(Who is there?)

15. In a letter to Dr. Hodgson, Mr. Burr says the Bailey incident was not verified.

Mrs. Boesch.

(What is she doing?)

She is sitting in the parlor reading the Daily Messenger.

(Go to the house opposite. Are you there?)

Yes, they are all in bed.

(Go to the bedroom.)

Yes.

(Who is there?)

Two men.

(What are they doing?)

One is asleep, the other is lying in bed, sitting up and reading with a light.

(What is he reading?)

The New York World.

(Touch his hand.)

He has looked up, and is looking round the room.

(What is he doing now?)

He is reading again.

(Pinch his toe. What is he doing now?)

He has stopped reading, and has gotten up, and is looking around the room. He is looking under the bed. He appears frightened.

(Come away, and go to the Huggins house again. Are you there?)

Yes.

(What do you see?)

Mr. and Mrs. Huggins are sitting in the room.

(What is she doing?)

She is holding the baby.

(What are they talking about?)

About the baby. The baby looks very sick, and does not look as if it would live. It looks very sick.

(Come away. Wake up.)

[The operator on examining the paper of Tuesday morning Nov. 20, 1900, sees the death of the infant child of Mr. and Mrs. Huggins.]

V. Other Cases of Telesthesia.

This class comprises fourteen incidents. They are ar-

ranged roughly with reference to the distance of the objects seen from the psychic, beginning with the nearest.

The first incident is concerned with an experiment in which Mrs. Caton was asked to read certain words of equivalent meaning written in English and also in Greek. With this may be compared the card incident given above, in which mention was made of certain work on the cover of a pack of playing cards. The record does not state the position of the paper containing the words with reference to the psychic; but, from the practice in other cases with cards and watches, it is likely that the paper was face up and near enough for her to run her fingers over it. The value of the incident would then depend, as in so many other cases, on the truth of Mr. Burr's assumption that Mrs. Caton was sound asleep with her eyes tightly closed. The fact that she made no attempt to describe the Greek words, while unfavorable to telepathy, does not help to decide between normal and supernormal vision as to the English words.

The next two incidents concern matters in an adjoining room. Similar incidents might have been added from Dr. Hyslop's report of his own experiments with Mrs. Caton. In one experiment, Mrs. Caton sees a visitor, who had supposedly left the house, return with a package of fruit. In the other, she sees motions made by Mr. Burr, and repeats a mental statement with which he accompanied them. It is impossible to say how much allowance should be made in these cases for hyperesthesia. Capt. Robinson came often to the house, and Mrs. Caton undoubtedly knew his step. The length of time he was gone, or the sense of smell may have suggested what he had bought. Mrs. Caton did not mention the cider, which of course had no odor. In the other case, even slight motions may have made some noise; or both the motions and the statement may have been learned from Mr. Burr's own mind, although it is fair to say that in other experiments there seems to be little evidence for telepathy.

The next three incidents are free from any possibility of hyperesthesia, as they relate to Mr. Burr's room at his hotel some blocks away. In the first, she sees a room in disorder, but the next room in order. In the third, she sees a short

box, not wooden, on Mr. Burr's table. If we may assume that Mrs. Caton was not familiar with the hotel, and had not visited Mr. Burr's room, and that Mr. Burr had not himself accidentally mentioned the matters described, these would seem to be good cases. The same may be said of the second, where she described the view from his window, although perhaps the mere failure to see the river is not of great importance. It might tend to show that she was not using a recollection of data acquired in the daytime.

The next three incidents are very typical of Mrs. Caton's method. In these she purports to follow Mr. Burr or Mr. Martin while they walk about the streets, and to describe what they do. In such cases, previous knowledge is out of the question, and if telepathy be excluded, they seem to be cases of genuine telesthetic power. Of course, the length of time the person whose movements are described was absent might furnish some hint as to where he had gone, and things like meeting a man on the street might be guessed at. The purchase of candy, apart from some custom, could not have been so easily guessed. In the third incident, Mrs. Caton saw Mr. Martin in his room when he was not there. Mollie Love's attempt to explain this error is ingenious; but the fact that Mrs. Caton was asked to go to Mr. Martin's at all may have suggested that he was taking some part in the experiment.

The next two incidents, that of the billboard and that of the exhibition of the colored school, are perhaps the best in this class, if we can exclude normal sources of information. They were matters of which Mr. Burr himself was ignorant. It is not, of course, impossible that both of them may have been alluded to by Mrs. Caton's sister or by some other visitor, and that such mention may have escaped Mrs. Caton's memory, so that she was perfectly sincere in her statement that she had not heard of them.

The last three incidents relate to matters at a considerable distance. The description of the exposition at Charleston is quite detailed and vivid; but we cannot tell how much Mrs. Caton might have read in the newspaper or heard from some one who had been there. This kind of incident is not as

valuable as something less public and interesting. The account of the sign at Norfolk is a much better type, but the record is so meagre that we cannot say much about it. The same is true of the fire at Camden. It does not even appear when the fire occurred, and how long after the sitting. We do know, however, that Mrs. Caton was interested in Camden, and may therefore have heard of the event in some way.

The incidents in this class are interesting, and cause regret that a more systematic series of experiments along this line was not undertaken.

Reading English and Foreign Words.

May 18, 1902.—[The details of this experiment are given below; Mr. Burr wrote words on paper as follows:] [Note 16.]

metron (in Greek)

measure

skerne (in Greek)

scene

Mrs. Caton, hypnotized, read "measure" and "scene" readily her face covered and sleeping. She could not read the Greek words, although I knew them.

In a letter to Dr. Hodgson, dated May 19, 1902, Mr. Burr describes the foregoing as follows:

I made a test for telepathy which I considered of some interest, which was this. When sleeping she is able to read readily, being aided largely by the use of her fingers gliding over the paper. I wrote the word "measure" and above it the same word, using the Greek characters. In addition, I wrote the word "scene" and likewise the Greek as above. She was utterly unable to read the Greek, but found no difficulty in reading the other at once. At the time of placing this paper before her, I impressed my mind with the word [s], so as to give the fullest opportunity to the proof of telepathy, but it failed completely in both cases. [Note 17.]

16. The record does not state in what position with reference to the psychic the words were when she read them.

17. From this it would appear that the paper was placed in front of Mrs. Caton, and near to her; and the comments made in discussing the experiments with cards therefore apply in this case also.

Telesthesia. Next Room.

May 19, 1902.—[Note 18.]

A few nights since, I left the psychic with Mr. Taylor and went into an adjoining room, partially closing the door. There was no one in the room, which was dark, and the position of the psychic was looking away from me. I made a motion with my lips, and mentally said; "Emma, Emma, come to me", at the same time making a beckoning motion with my right hand. When I returned to the room I asked if she had heard me. She said: "You called me." I said: "What did I say?" She repeated what I had said, and said that I had made a motion with my hand, repeating the motion with her own hand. This, of course, was during her hypnosis.

Telesthesia. Next Room.

October 25, 1901.

[When I entered the subject's house, no one but the subject was at home, her sister being on a visit to the next neighbor. Shortly after I came, a friend came, and the subject called to her sister to come home. I understood from the subject that this visitor was Capt. Robinson, a stranger to me. I was sitting alone with the subject, and both she and I heard Capt. R. leave the house, the presumption being that he had gone to his vessel.

The subject was now put asleep, with a pencil in hand to write. After waiting some time, and no one coming, I thought I heard a voice in the adjoining room, and said to the sleeping subject:]

(Go into the next room, and see if Sam Hardwick is not there, as I think I hear him. Are you there?)

Yes. It is Capt. Robinson who has come back. He has in his hand a paper bundle with some apples. He has some pears.

(Come back.)

[I put the pencil in her hand to write. She said her mother was present, but did not seem to want to write. I entreated her to write, and she wrote:]

18. The record occurs in a letter to Dr. Hodgson, of the above date.

You [Mrs. C.] are better now. I want you to cheer up and not worry so; it does no good.

(Can you write anything as news?)

I have been with Emma.

(Will you go into the next room, and see if Capt. R. is there?)

Yes.

(Has he a bundle, and if so what is in it?)

Fruit.

[I woke the subject, and asked if Capt. R. had not gone out. She said: "Yes, he went out before I went to sleep." I told her that she had said when asleep that she was in the next room, and saw Capt. R. with a bundle that had apples and pears in it; and that her mother had written that she went there, and saw the Captain, and that he had fruit with him. The subject went in the next room, and learned from her sister that the Capt. had left the house, but had unexpectedly come back, and brought apples and pears and a bottle of cider.] [Note 19.]

Telesthesia. Contents of Mr. Burr's Room.

June 10, 1901.—[After various experiments in seeing places at a distance, not verified.]

I then said I want you to go to my room. She went, and when arriving there showed confusion. I said, "Are you in my room?" She said she knew my room, but that everything was turned upside down. I said "Do you see the bed?" and she said, "No." [The room had been vacated to have wall papering done, and the furniture had been removed; there was only a wardrobe, and the hangers' scaffolding and tools.] I then told her to go to the next room; and she saw it tidy.

Telesthesia. View From Window.

Sept. 2, [1901?].—Last night I put the sensitive to sleep, and sent her to my room—No 88 Orton Hotel—. I had but lately moved into this room. She had difficulty in locating the room,

19. Note that some people are very sensitive to the odor of apples anywhere in a house. A friend of mine can tell at once on entering a house if there is a single apple in it.

but soon found it. ⁴She saw the clock, photos, lounge, etc. I said: "Now, look out of the window, and you will see the river." She said that she was looking out of the window, but could not see the river. She could see some brick buildings, but no more. I have just verified this, by turning my light out and going to the window. At the present state of the moon, the buildings could be plainly seen, but not the river.

Telesthesia. Box in Another House.

Dec. 8, 1901.—[After an unsuccessful test with numbers.]

What have you got in the box on your table?

(Is it a wooden box?)

No.

(Is it a long or a short box?)

Short. What is in the box?

(Look in the box and see.)

I can't open it. What is in it?

[I then told her the contents of the box. It was a paper box, of short length. I had not been thinking of it.]

Telesthesia. Events in the Street.

Jan. 10, 1902.—Present Mrs. Caton, Mr. W. A. Martin and Mr. Burr. [Note 20.]

[After some other experiments:] I then said: "Emma, I am going out on the street and want you to come with me. I want you to listen to Mr. Martin while I am gone, and reply to his questions." She said she would do all I asked.

I then put on my hat. The house is on Dock Street between First and Second. As my first intention was to go to Front St., and it occurred to me when I was outside that there might come a question of telepathy, I went to Second St. I passed two men, and said "Good evening." At the corner, I stood long enough to open and look at my watch. I then returned. Mr. Martin says he asked where I had gone, and that she said to the corner of Second St. This is about all that she said to him. I then asked

20. The record of this sitting is contained in a letter from Mr. Burr to his son, dated Jan. 11, 1902.

whom I had met. She said I had passed a man; that she did not hear me say anything or notice me doing anything.

Mr. Martin then went out.

(Where is he?)

He is at the door.

(Follow him.)

He is in the hall.

(You must follow him.)

He is in the hall.

(No, he has gone. Where are you?)

Here, in the room.

(I wanted you to go with him.)

I went as far as the door. He has gone to Front St.

Mr. Martin then returned. He said he had gone to Front St.

[Mrs. C. was awakened, and subsequently put to sleep again.]

I now said to her that I wanted her to go with me again, see what I did and said, and where I went. I went down Dock St. to Front St., and then up Front St. toward Orange St., to a small confectioner's, bought some candy, and then came back. As I reached Front St. in going a car passed just ahead of me, and I repeated to myself "Emma, see the car." When I returned, Mr. Martin said that she had been with me; that I went down Dock St. to Front St., and up Front St., went into a confectionery store and bought something. He had asked if I had met a car, and she had replied no, that a car had passed me. When I had come back and she had been awakened, she said she had been with me and saw me go to Dock St. She saw the car, and saw me buy something in a candy store, but saw nothing later.

Telesthesia. Street.

Jan. 16, 1902.—Present Mrs. Caton, Mr. Burr and Mr. W. A. Martin.

After the writing had ceased, Mr. Martin left the room to go outside in some direction to test the power of the sleeper to follow him. After he had left the room, I asked if she saw him. She said that she did. She was asked where he was, and, pointing with her finger, said: "There he is standing in front of the next house." Was asked again where he was. She said she

did not know. Asked why, she said she had waited where she last saw him, and returned home. When asked to return to the place where she saw Mr. Martin, she said she had lost him, and had come back home.

On Mr. Martin's return, he said he had gone from the residence to a point in front of the house indicated by the psychic, and had stood there to determine whether he would cross the street, which was obstructed by recent pipe-laying. Afterward he decided to cross at this point, and had done so.

Telesthesia. Martin Incident.

Feb. 16, 1902.—(Mollie, will you go to Mr. Martin's house?)

No. [I now said that I had promised Mr. Martin to have Emma and herself go there about 9 o'clock, the present time.]

(Mary, why will you not go?)

I will go.

(Emma will you go?)

Mollie won't come.

(Yes, she will.)

Yes, Mollie is coming now.

(Where are you now?)

5th and Dock Streets.

(Are you at the house now?)

Yes.

(Do you see Mr. Martin?) [The communications are now all verbal.]

Yes. Now you see just as soon as I got in the door Mollie left me.

(Where is Mr. Martin?)

In the room.

(What room?)

His room.

(What is he doing?)

Reading a book.

(Is he alone?)

Yes.

(Put your hand on his face. Does he notice it?)

No, he keeps looking at the door.

(Rap on the door. Does he hear?)

I think he does. He seems to listen.

(Put your hand on his head, and say that you are there.)

He says: "Mary Love are you there?"

(Tell him yes. What does he say?)

He don't hear me. He appears to be looking and listening.

(Pull his ear.)

I think he feels that.

(Pull hard.)

He rubbed his ear.

(When you...)

You see Mollie stayed at the gate for me; she did not go in. She did not do right.

Feb 23, 1902.—Mary Love.

(How could Emma have seen Mr. Martin the other day? He was not in the room.)

It was because he wanted to be there, and his spirit was there.

(Could his spirit be absent from his body, and he awake in another place?)

He was thinking of me all the time.

(I can't understand how his mind was active, and his spirit in another place.)

Emma can talk to you and go off too; and his mind was there at 9 o'clock, and that was the reason she saw him.

In a letter to Dr. Hodgson, dated March 1, 1902, Mr. Burr says:

The most peculiar thing of this sitting is the clear and concise statement made by Mrs. Caton of her visit to Mr. Martin, and what she saw and did and heard; and his subsequent statement to me that he was in another room, and not where she stated he was. But he further said that he was at this time, 9 o'clock, thinking persistently of Mary Love, as he had appointed this time to be in his room and to meet her there for the purposed test. Now the peculiarity consists in the explanation of Mary Love, who makes an entirely different explanation to what was expected, and also enters into an argument to show the strength of the position as taken.

Telesthesia. Billboard.

Nov. 1, 1900.—Present Mr. Burr and Mrs. Caton.

[Subject put to sleep.]

(I want you to go to the opera house, and at the entrance of the yard near the gate you will probably see a bill-poster board. I want you to look at this and tell me what is on it. Are you there?)

Yes.

(Do you see a bill board?)

Yes.

(Tell me if there is a figure on the board, and what it is.)

There is a figure of a little girl.

(Describe as well as you can.)

She is sitting down; has on a white apron.

(What is she sitting on?)

On a chair.

(Has she a hat on?)

Yes.

(Is there any lettering on the board?)

Yes, but I cannot read it; it is too indistinct.

[Mr. Burr adds the following note: When I left, I returned to my room by way of the opera house, and saw the billboard against the fence at the side of the main entrance, where the subject was asked to look for it. The figure was of a girl in short skirts, sitting on steps. She had black stockings showing to the knees; had on a white apron; had on a hat. The position of the board was in a poor light. The dress was of red calico, the apron white, the steps a very indistinct white so that they could have been mistaken in a dim light for a chair. The hair was a strong red, and the hat of a very light yellow, so as to be hardly recognizable, and was no doubt unseen by the subject. [Note 21.]

The subject stated when awake that she had seen no billboard at the entrance of the opera house, and did not know there was one there. Neither did I. On awaking, the subject did not at

21. This seems to be an error, as Mrs. C. stated that the figure had a hat on.

first recall having been sent to the opera house; but, by degrees, recalled the whole transaction.]

Teleesthesia. Exhibition of Colored School.

May 22, 1901.—Present Mrs. Caton and Mr. Burr.

Psychic is put to sleep. Is told to go to the Opera House as there is a gathering there. On reaching the Opera House, she says: "Why, there are a lot of negroes on the steps". Was told to go in, and see what was going on. Says she saw a children's entertainment. All are colored people. This I have verified this morning, by seeing an account in the morning papers of an exhibition at this place by a colored school. The subject was absolutely ignorant of any gathering at the time of the experiment, and the operator was ignorant of the character of the gathering, although he had previously seen colored people going into the building. Those seen were adults, and my supposition was that it was a gathering of adults.

Telesthesia. Fire at Camden.

Nov. 23, 1902.—[Note 22.]

Fire at Camden, nearly opposite the jail. One block above. On Main St. Burned up about $\frac{1}{2}$ square. Must have been recent. Time consumed from the period when she said she was leaving Camden to when she said Cape Fear River $1\frac{1}{2}$ minutes.

A postal card, mailed in Camden Nov. 29, 1902, and received in Wilmington Nov. 30, 1902, reads as follows:

Block in question was from Larham's stables to store of T. J. Boykin; all wooden buildings on East side of Main St.

Respectfully,

C. J. Shannon, P. M.

Addressed to H. A. Burr, Wilmington.

22. The record of this incident is very incomplete. From Mr. Burr's notes it would appear either that he sent Mrs. Caton to Camden and she reported that there had been a fire; or that she stated that there had been a fire at Camden, and that he then sent her there to find out about it. Mr. Burr's notes follow.

Telesthesia. Exposition at Charleston.

March 26, 1902.—[Mollie Love communicating.]

(Do you know where Charleston is?)

No.

(Have you seen the Exposition there?)

No.

April 2, 1902.—[Mrs. Caton has never been to Charleston normally.]

(Don't you want to go to Charleston to see the Exposition?)

No.

(I think you would like it.)

Will you go with me?

(Yes.)

(Tell me when you reach the railroad bridge.)

I am at the bridge.

(Go over it.)

I am at another bridge. I did not know there were two rivers.

(Yes. Take the track which leads to the left.)

All right.

(Tell me when you get to Florence.)

I am at Florence. I know Florence. [There are three tracks leading southerly from Florence.]

(Take the left hand track and go on.)

I am at Timmons ville. Why, this is the road to Columbia. I am on the wrong road.

(Yes, you are wrong. Go across country to the left until you come to the main railroad.)

I am on the track. Here is a city. What narrow streets!

(Are the houses you see mostly brick or wood?)

Wood. There is a street car. I am going to get on it. This car has an aisle in the center, and it has cross seats which can seat two persons; and the seats are cane. [This is a correct description of the Charleston cars, which are different from those in Wilmington.]

Oh, here is a large street, and the cars are running both ways. They don't have to turn out. Let's go on one.

(All right.)

This car is full; but they don't notice me.

(Go out to the Exposition.)

Yes. I see the lights.

(Go ahead, and go in.)

Here is the midway. There are the shows. [This was repeated to herself, and spelled out softly.] "Streets of Cairo." Let's go in and ride on a camel.

(All right.) [At the end of the Midway there is a partition across the street with a wide gate. Above this, in incandescent lamps, is spelled "Streets of Cairo."]

(Let's go and see the lake, and come home.)

I see the lake. There is a bateau on it.

(Come home.)

There is Florence.

(All right. Tell me when you come to the bridge at Wilmington.)

I am at the bridge, but I don't see Hilton. [At the first river Hilton is about three miles away.] Oh here's the other river. I see Hilton.

(Where are you?)

On 4th and Grace [Streets.]

(Why are you on 4th St.?)

I left the railroad on 4th, and came that way.

[The psychic says she is tired, and before waking I suggested that she was fully rested. She is then awakened. The time occupied since putting to sleep and waking was about 15 minutes. The distance to Charleston by rail 215, and the same back, making, with allowance for going to Timmons ville, about 450 miles. The time in coming from Charleston to Wilmington was about 3 minutes.]

Teleesthesia. Norfolk.

April 9, 1904.—This incident is referred to by Mr. Burr in a letter to Dr. Hodgson of the above date, as follows:

My proof of [the ability of the psychic to go to distant places] is her own statement of being at places of which she has given me descriptions; notably Charleston, at the fair; and also Norfolk, where she described at the river bank a factory or

warehouse and read the sign. This latter I had never seen; but verified through a friend who runs as conductor on the train from here to Norfolk.

B. SPIRIT COMMUNICATIONS.

VI. Involving Illness or Death.

This is the most numerous class of incidents in Mrs. Caton's phenomena, comprising twenty-five incidents; and it is also, perhaps, the most interesting. The incidents are given in the order in which they were mentioned in the sittings. Some of them relate to events long past, in one or two cases to events which happened some time before Mrs. Caton came to Wilmington. To make them valuable, we should have to assume the accuracy of her statement that she had never heard of the matter mentioned. Other incidents relate to cases of illness or death occurring within a short time of the sitting in which they were mentioned; and the question will then, of course, be as to what sources of normal information Mrs. Caton might have had. It appears that in practically all the cases Mr. Burr, at least, was ignorant of the facts.

Attention was called above to the fact that the cases of illness or death ascertained through telesthesia were very few, as compared with those mentioned by alleged spirit communicators. This might be urged as an argument in favor of the spirit hypothesis, on the ground that the spirits have the chief interest in the matters mentioned, and therefore cause this sort of incident to arise. On the other hand, matters of illness and death are the kind of things which would be more apt than others to cause the dramatic stage setting of spiritism to be employed by a mind which admitted the possibility of the existence of spirits. The question becomes most acute in the case of Mollie Love, the stage manager in most of the performances. Is she a part of Mrs. Caton's own personality, or, as she claims to be, an independent spirit? In the latter case we should have less reason to question the identity of the other spirit communicators. If, however, she is a part of Mrs. Caton, the question as to what the others are is still

open. We may suppose that they are what they purport to be; or that, having acquired in some way the information which they impart, Mrs. Caton, or Mollie, presents it under the dramatic form of introducing the various personages involved.

The fact that we find in Mrs. Caton's case, as in so many others, a dramatic by-play of conversation between Mrs. Caton and Mollie, or between Mollie and the communicator, or sometimes between Mrs. Caton and the communicator, does not help us. It is what would be entirely natural on the spirit hypothesis; but it would also be natural if the spirit stage-setting were once assumed. If, like Alice, one undertakes to play at being two (or more) people, it would follow that one would act first one part and then another; and whether the communications are verbal or in automatic writing, it conveniently happens that only one person is required to talk at once. There have been many psychopathic cases where the individual in question talks of himself in the third person. Even in normal life, as where a lawyer undertakes to examine himself in a court proceeding, it is possible to effect a very realistic division of the personality. The same thing sometimes occurs in dreams. There is always the fundamental fact that the self is both subject and object; and any state in which this opposition could itself be made an object would be likely to give rise to playing two or more parts.

In the case of events which Mrs. Caton did not know and could not have known normally, if there be such, what might be called the impersonation hypothesis is much more difficult to maintain; and that emphasizes once more the importance of the fullest records in investigations of this sort. Mrs. Caton may be perfectly sincere in saying that she did not know of a certain event. Mr. Burr may be entirely correct in thinking that the chances of her having heard of it are practically nil. And yet the tricks of memory are so wonderful, as is shown in the cases of Mlle. Smith, referred to below in connection with the Martian communications, that, unless we can absolutely rule out all normal sources of information, we cannot entirely exclude the hypothesis of impersonation. Now in many of the incidents given below, we do not know

enough of the general situation to be able to estimate the chances of normal information. In some of them, Mrs. Caton admitted some knowledge of the communicator or of the matter communicated, but denied knowledge of other things included in the messages. In other cases, she denied any knowledge whatever as to persons and subject matter.

The first incident, *Illness of Jennie Dix*, is interesting because in this case the communicator stated that she was dead, and that she had died some five months previously; whereas it appeared that she had not died at all, though at or about the time stated she had been pronounced by the physicians to be dead. Shortly afterward, she had revived; so that at the time of the communication she knew perfectly well that she had not died. This may be one of the cases of messages "delayed in transmission", which are puzzling from many points of view. The facts regarding the illness were not known to Mr. Burr at the date of the sitting; but the great interval of time between the event and the communication increases the chance that Mrs. Caton might in some way have heard of it.

The value of the next incident, *Death of Ida Love*, who was the daughter of Mollie Love, turns on whether Mrs. Caton could have learned of the death if it occurred. The incident was not verified independently of Mrs. Caton. The statement that Sallie would soon die of cancer was not verified at all. If Sallie is the Sarah Garvin referred to in the next incident, we have the statement made soon after the former one that Sallie had died. As the record shows, no evidence of such a death could be had; but no attempt was made to find out if Sarah were still alive.

The next incident relates to the circumstances of the death of Mr. Burr's mother. Presumably Mrs. Caton knew that she was dead; and the only fact she mentions about it—that Mr. Burr was not with her when she died—may have been a guess or may have been let drop at some time by Mr. Burr himself. It appears that Mr. Burr took a long journey to reach his mother, and that fact may have been generally known in Wilmington. It does not appear

whether the death took place before or during the sittings which Mr. Burr had with Mrs. Caton.

In the incident as to the death of John Munn, Mrs. Caton had been sent to a certain store to see whether a certain spirit named Williams, who was supposed to haunt the store, was there. While she was there Mollie was asked to use Mrs. Caton's hand for automatic writing, and reported the presence of one John Munn. Munn then himself communicates and states the place of his death. The death was later verified by Mrs. Caton's sister. As it occurred four years before the sitting, the question arises here also whether Mrs. Caton could have heard of it in any normal way.

In the next incident, Mrs. Ida Burr, the wife of Mr. Burr's brother Andrew, complained because her husband had caused her body to be removed from a cemetery in New York, presumably to New Milford, Conn., where Andrew was afterward buried. The removal was not known to Mr. Burr, and was not verified.

The next incident relates to two supposed ghosts in a store used by Mr. Burr for his business. One of the ghosts was heard walking about by Mr. Burr's two sons and by other persons employed in the store. One of the sons, although he had not seen the ghost, had formed an impression of his appearance. Subsequently, at a sitting Mrs. Caton was "sent" to the store, and reported that a man was there, whose appearance agreed with that given by Mr. Burr's son, and who gave the name of "Boston" and was much troubled about his business. She also found another man there, whose head was covered with blood, and who stated that he had been murdered there. At subsequent sittings, Mrs. Caton was again "sent" to the store, and reported that Boston said he had been a shoemaker, and that his store and goods had been burned; also that he was a colored man. She further reported that the murdered man stated that he had been killed in a quarrel by a man who was drunk, that he was born "in the old country", and that he was buried "over in the graveyard", pointing to the south, and that his name was "John". Also that the murder and the fire occurred in buildings formerly on the present site of the store. These

statements were subsequently verified by Mr. William A. Martin, at the request of Mr. Burr, and it appeared that they took place some eight years before Mrs. Caton came to Wilmington. She stated that she had never heard of either the shoemaker or the murdered man. It would appear from the record of Oct. 8, 1902, that the murdered man was the one who had been walking around and attracting the attention of the Burrs; so that the discovery of the colored shoemaker was in a way accidental. From the ease with which Mr. Martin verified the incidents, it is clear that they were matters of common knowledge in the neighborhood. Mr. Burr had himself heard the story of the killing, and the man who had done it had been tried and acquitted. It is, therefore, difficult to say what the chances were of Mrs. Caton having heard of these facts in a normal fashion.

The next incident, the Drowning of Mrs. Green, occurred while Mrs. Caton was on her way back from a visit in the spirit to Mr. Burr's store, in connection with the last incident. She saw a spirit run down a hill to the river and jump in. At the next sitting, the drowned woman comes in all wet, and states that she committed suicide because a certain man had treated her badly. She gives her name, says that she had been addicted to drink, gives the name of her confessor, and of her brother, and states where she was buried. All these facts were verified by Mr. Martin, but it does not appear when they occurred; they seem to have been unknown to Mr. Burr. The repetition of the drama of the suicide in the presence of Mrs. Caton, and the subsequent appearance of the suicide in wet clothes strongly suggest a mental picture and not an actual occurrence. That is to say, assuming a spirit actually wishing to communicate, it would seem that its memory of what had occurred was somehow transferred to or impressed upon Mrs. Caton as a picture. In this respect the incident differs from most of the others, where the communicator merely states what occurred. Even where, in cases with other mediums, drowned persons have appeared in wet clothes, they do not usually reproduce the whole scene of their death; although sometimes in death from illness they reproduce some of the symptoms of their disease. In this

case, Mrs. Caton might have received some impression of the fact, and herself have reconstructed the scene; as in a telepathic experiment, where the sender thought of the seven of hearts, a playing card, and the receiver saw a picture of seven diamond stones on a black cloth.

The next incident, Death of Mrs. Mason Gordon,—Mrs. Gordon being the sister-in-law of Mr. Burr,—is interesting from the fact that, at the first sitting, Mr. Burr was unable to get any statement regarding the death, although he himself knew of it. At the next sitting the fact is mentioned. The record does not indicate that Mr. Burr, at the first sitting, said anything that could suggest the fact; but he may have done so. Mr. Burr had a son Mason, and Mrs. Caton knew of him, but did not know of the brother-in-law. At the sitting, "Mason" having been mentioned by a communicator, Mrs. Caton insisted that it must be the son, although the communicator, Mr. Burr's son, stated that he meant his uncle.

The next incident, that relating to the death of Sol Barfield, is considered by Mr. Burr as the best in the series. Mr. Burr had asked Mollie Love to bring some entire stranger, so that there might be a better test of Mrs. Caton's powers. A man named Barfield purported to communicate, gave his former residence, and the manner of his death. Mrs. Caton described his appearance. Mollie gave the date of his death as "November". Mr. Burr verified these facts by writing to the postmaster of the town where the communicator said he had lived, which was seventy-five miles from Wilmington, and afterward by writing to the widow. It will be noticed that the facts given in this sitting had occurred about two months before; and that Mr. Burr had for some time been asking for just such a test case. Mr. Burr admits in a letter to the present editor that the Wilmington papers do have items of news from all over the State; and although he says in the same letter that Mrs. Caton is "not a newspaper or book reader, being almost unlettered", it appears from Mrs. Caton's own statements in another part of the record that she sometimes reads newspapers. The description of the man given by Mrs. Caton, the circumstances of his burial, and the fact that his business was in

disorder, were not verified; and, on the other hand, she merely mentioned that he had dropped dead in his yard, but did not mention the barking of the dogs, or the fact that he had a knife and tobacco in his hand when he fell. In other words, what she did say was just what would be likely to appear in a newspaper notice of a farmer's death. The statement as to his business may have been an imperfect memory of some more elaborate statement in the paper; or might have been an induction from the suddenness of the death. Still, after all these things are said, this incident appears to be one of the best in the class.

The next incident, Burning of Captain Lambert, tells of the burning of the Captain and his dog in a house which formerly stood near the medium's residence. It does not appear how widely the event was known, but the Messrs. Martin remembered it; and it seems very probable that Mrs. Caton knew of it.

In the next incident, Mollie having been asked to bring the spirit of one McMurdo, did bring one McCreight. Possibly the similarity of the names, both unusual ones, had something to do with the occurrence of the incident. The statements are from Mrs. Caton. McCreight was a lover of Mrs. Caton in Camden where she formerly lived. The sitting was on Mar. 9, 1904, and she stated that he had died ten days previously. He had in fact died March 1st. Mr. Burr did not succeed in getting a verification until the end of April, and the date of a newspaper clipping announcing the death, which was sent him, is not given, but it must have been within a few days of the death, and probably before the sitting at which his death was told. Here again, we may be in doubt whether to agree with Mr. Burr's statement to Dr. Hodgson that the incident is free from taint of any kind. Mrs. Caton, from her former relation to the deceased, was perhaps as likely as any one in Wilmington to hear of his death promptly.

The communicator in the next incident, that of "E. B." was a former business associate of Mr. Burr. He appeared to be troubled because his dog, of which he had been very fond, was neglected. He also wanted to communicate with

the man for whom he had been named. Mrs. Caton assumed, and insisted, that it must be his father whom he wanted, and argued with him when he said it was not his father. The fact was that he had been named after some one in Sweden, and subsequently had his name changed by act of the legislature. He had been addicted to excessive drinking, on which account Mr. Burr had been obliged to sever business relations with him; and much of his communication was taken up with regret for his habits, which had caused his death about two weeks before the sitting. We have here the fact that Mr. Burr had been having sittings frequently with Mrs. Caton for two years before breaking off the business relation, and from that time up to the date of this sitting. The man's habits and their results were probably a matter of common knowledge in Wilmington, and it is hardly conceivable that during four years Mr. Burr should not have mentioned the matter himself to Mrs. Caton. The matter of the name would be less likely to come to her knowledge; and yet it is not impossible that it should have done so. If she did in fact know of it, the dramatic play of arguing with the communicator, and of assuming that his last name was that of his father, would be just what we should expect.

The Fales Murder, which is the next incident, had to do with a murder committed a year or two before Mrs. Caton came to Wilmington. Mr. Burr described the location of the deed, and Mrs. Caton then gave the name correctly. The circumstances of the murder as given by her were correct in part, and in part could not be verified. As to the part which could not be verified, namely that two negroes committed the deed, her account was the same as that of the district attorney at the time, which probably appeared in the newspapers.

The next incident has to do with the death of Fred Burr, Mr. Burr's brother, who lived in New York. As in the case of Mrs. Mason Gordon's death, Mr. Burr knew of the fact at the time of the first sitting, but did not speak of it, although Mrs. Caton noticed his sadness. And, as in the other incident, at the first sitting he could get no statement that anything had happened; but at the next sitting, mention was made of

trouble at Fred Burr's home. In both incidents some of the questions are rather leading, and in nearly the same words. At the first sitting, Mr. Burr asks: "I want to learn if anything has happened in my family", and in the next sitting "Have you heard from the people in New York?". The answer is: "No, Jack [Mr. Burr's deceased son] has not been there. Well, he says there's trouble in Auntie's home". The answer suggests that Mrs. Caton was prompt to take any hint of trouble having occurred. Even then she appears to have been only fishing; for Fred Burr's death was not stated either at this sitting or the next; and it was stated as a fact only after more than three weeks from the date of the first sitting, by which time the event might well have become generally known.

The next incident, Shooting of McCrae Whitaker, is an interesting one. Mrs. Caton at first refuses to speak of it on the ground that in cases like this and the Barfield case people might say she had seen it in the newspapers. She also says: "I don't take the paper," although on other occasions speaking of unimportant matters, she said she "Might have seen it in the paper". This statement of her reluctance to speak and the reason for it suggests either that she had in fact obtained some of her information from the papers, and had "a guilty conscience" on that account; or that she had had some discussion with Mr. Burr or some one else, which does not appear in the record, in which such a charge was made. As Mr. Burr has always had full faith in Mrs. Caton's powers, we may perhaps assume that he would not make any such insinuation. In the sitting, Mrs. Caton stated that Whitaker had been shot near Camden on April 9, 1904 (the sitting being April 13), by a man named Gillis. Awake, she denied all knowledge of the man or the event. Whitaker was in fact shot on the date mentioned; and an account of it was published in the Camden paper, though the date of the item does not appear. Mrs. Caton had previously lived in Camden.

On December 21, 1904, Mrs. Caton stated that Mrs. Kirby, the mother of her sister-in-law, had died on December 19, and had been buried on December 20. She lived in Columbia, S. C. On December 24 Mr. Burr was told by Mrs. Caton

that her daughter had come home on December 23, having stopped over in Columbia, and found the facts as stated. After the sitting, Mrs. Caton said she had not heard of the death, and did not believe it had occurred. The matter was not verified otherwise.

The next incident relates to the death of the captain of a merchant vessel, named Robinson, who had been a friend of Mrs. Caton's brother. At the time of the sitting this brother had been dead several years. According to Mr. Burr, Mrs. Caton had not seen Robinson for three years, as he had not made any voyage to Wilmington in that time; she knew none of his family, and did not know where he himself lived. It appears from the record that some time before this sitting, Robinson had appeared to Mrs. Caton in a dream, told her that he had died, that a certain Capt. Loveland was in port at Wilmington with his ship the "John R. Fell", and that if she would send for Loveland he would tell her about his death. These facts about the dream were stated by Mrs. Caton during the sitting; it does not appear that she had mentioned the dream to Mr. Burr previously. On being asked to go in the spirit to the wharf, Mrs. Caton reported that a big schooner lay near Mr. Burr's office, and that its name was "John R. Fales" or "John R. Fells." On being awakened, she denied that she had ever heard of Loveland or of the vessel being in port. This sitting was on March 29, 1909.

On the following day, Mr. Burr verified the fact that a threemasted schooner named "John R. Fells" was at the wharf near his store, and that the name of the captain was Loveland. It also appears that at a certain place in Wilmington, which was a rendezvous for sea captains, Loveland had mentioned the death of Robinson some time previous to March 30. Dr. Hodgson later ascertained that Robinson had died in Philadelphia, Feb. 20, 1905, and that a notice of his death had appeared in a Philadelphia paper. Mr. Burr states that Robinson had been in the habit of making voyages between Philadelphia and Wilmington; but it does not appear whether the notice of his death had appeared in any Wilmington paper, as would have been very likely. At

a later sitting, on April 19, 1905, the spirit of Robinson appears with his head bandaged, and says his head killed him, and that it was only a few weeks ago. Mrs. Caton states that Robinson's wife is still living, and that he died at home. The cause and place of his death, and the survival of his wife were not verified, although it may be inferred from the letter of his daughter to Dr. Hodgson that he died at his home. It is unfortunate that the date of the dream was not fixed. The first sitting where the death was mentioned was five weeks after it occurred, and after a notice of the death may have been in the Wilmington papers. It does not appear how long before the first sitting Capt. Loveland had arrived in port. The chances are in favor of his arrival having also been mentioned in the local paper, and of his having mentioned Robinson's death soon after his arrival. This is a very good case of an incident becoming of little value on account of the failure to verify minor details, where the major facts might have been known normally.

The next incident relates to the illness and death of James Watson, the Protestant Episcopal bishop of East Carolina, who lived about six blocks from Mrs. Caton. On April 21, 1905, when the bishop had already been ill for some weeks, confined to his bed, and his death looked for from time to time, Mrs. Caton was overcome in the daytime by a desire to sleep. She dreamed that the bishop's mother stood beside her, and said that the bishop was dying. It appears that he did die at about the hour of the dream, although the fact did not get into the newspapers until the following morning. Previous to this date, Mrs. Caton had been sent in the spirit at various times to the bishop's house to see how he was and to note who was with him. She reported that the bishop's mother was his constant attendant, and on one occasion Mrs. Caton at Mr. Burr's request obtained from the mother a promise to bring the bishop to a sitting as soon after his death as possible. On the night of April 21-22, Mr. Burr dreamed that the bishop appeared to him and promised to fulfill the agreement made by his mother. At a sitting on April 22, the mother appears to Mrs. Caton, states that the bishop is busy greeting friends, and that she will bring him

later. The same thing happens at a sitting on April 26, at which the mother tells of her own belief as to various religious matters, and says that the bishop is busy preaching at his church. Mrs. Caton sent to the church in spirit verifies this. Mr. Burr prepares a list of questions to ask the bishop; but it does not appear whether Mrs. Caton knew of it. On April 29, the bishop appears and says "Ask your questions." One of them was: "Do you know if there were any kind of flowers placed in your coffin, and if so, what kind?" The answer was: "Yes. There were a lot of Easter lilies." Mr. Burr was led to ask this question by a friend who understood that some flowers were to be placed there, but did not know whether it would be done or what kind of flowers would be used. Later Mr. Burr was told that a cross of lilies was in fact placed in the coffin. It is important to notice, however, that Mrs. Caton's dream and the bishop's death occurred on Good Friday. The other questions and answers related to religious and theological opinions; and the answers seem to be a mixture of Episcopal and Spiritualistic views. On May 27, at a sitting at which Dr. Hyslop was present, the bishop appears again, having been called from another service at his church, and attempts to give some Latin, but without much success.

This incident, with the exception of the last sitting, was written out by Mr. Burr from his notes. The coming of the spirit of the bishop was brought about, according to the account, by a psychic interview between the medium and the bishop's mother, who was dead. We have to remember, however, that the bishop was a well-known person, living a stone's throw from the medium. She did not attend his church, but undoubtedly heard him spoken about often. During his illness, daily bulletins of his condition appeared in the papers. Mrs. Caton probably knew that his mother was not living. No mention was made of the medium's dream that the bishop was dead until some hours after the event. A somewhat detailed account of the funeral undoubtedly appeared in the local papers. It is not necessary to suppose that Mrs. Caton read the papers carefully every day. There were other persons living in the house who

may have done so. Mrs. Caton probably knows that the bishop is ill and not expected to live, and that his mother is dead; and then Mr. Burr asks that the bishop's spirit shall come as soon as he has died. In this state of the case, all that follows could have been constructed easily by Mrs. Caton's own personality. The only things of note are the dream, and the lilies in the casket. If we may suppose that the medium somehow heard of the death and referred it back to a dream at the time; and that she read or heard an account of the funeral in which the lilies were mentioned, all evidence of the supernormal in this incident disappears. Her information may have been supernormally acquired; but, in the state of the record, we cannot say that it was.

The next incident, Deaths of Major Sill and Mr. Villapeine, has an advantage over the last in that the persons mentioned lived at a distance, in Camden, S. C. On May 10, 1905, Mollie stated that Major Sill was dying; and that the father of Frank Villapeine, who was a cousin of Mrs. Caton, had died and had been buried the day before. Mrs. Caton awake denied any knowledge of these events. It appears from the Camden paper that Major Sill died at his home on the morning of May 11; and on May 17, Mrs. Caton's sister received a letter from Camden stating that the elder Mr. Villapeine had died and been buried. Mr. Burr did not see the letter, and the second death was not verified except by Mrs. Caton's statement about the letter. It appears from the paper that Major Sill was a prominent citizen; that he had been ill for some weeks with cancer; and that it was known from the first that he could not recover. We have to remember that Mrs. Caton came from Camden, and knew the people there, and that her sister, as appears all through the records, was in the habit of receiving letters containing the news from there at more or less frequent intervals. Mrs. Caton, therefore, may have known in the normal way of the probability of both of these deaths. In the case of Villapeine, we do not know the date of his death with reference to this sitting. In the case of Sill, the statement that he was dying was a rather ambiguous one, and

would perhaps have been satisfied if he had died at any time within a few days of the time it was made.

In the Gore incident, Mrs. Caton described the physical appearance of a man whom she said she had never seen; stated that he had been drowned; that he had an office in a certain building; and that he was troubled because he wanted his father to sell his law books. She also said that, at the time he was drowned, he might have been saved by some one who was with him. It appears that these facts were correct; that he had an unusually good law library; and that his father had loaned him the money to buy it with. This sitting was on May 29, 1905. On June 12, the spirit of Gore came again and stated that he was better satisfied now that the books had been sold. Mr. Burr says on July 15 that he had verified the fact as to the sale of the books; but he does not say when the verification was made. Mrs. Caton admitted having read at the time about the drowning, but denied having known what Gore looked like, where his office was, or that he had any law books. Query, whether the fact that he had the finest library in the city might not have been mentioned in the article about his death?

The next incident relates to a murder in Camden. Mollie stated on Oct. 7, 1905, that one Robert McDowal, a cousin of the medium, had been murdered a week before in a certain square in that city. It appears that he died not on Sept. 30, but on Oct. 3; but the manner of his death was not verified.

The last incident of this series is mentioned in a letter from Mr. Burr to the editor. The date of the incident is not given; but it probably occurred some time previous to Oct. 16, 1905. A certain doctor, a friend of Mr. Burr, who had moved away from Wilmington to a distant city, purported to communicate; said that he had died after an operation; and that he wanted Mr. Burr to have his "quinine walking-stick"; and that if Mr. Burr would write to his daughter, she would give it to him. Mrs. Caton objected that quinine was a medicine and not a walking-stick. Mr. Burr did write to the daughter, who replied under the date given above, saying that her father had died after a week's illness, and sending a stick made from a cinchona tree. The present editor wrote

to the daughter in an attempt to verify the incident, but was unable to reach her. It does not appear how long before the sitting the doctor had died, or whether there was any notice of his death in the Wilmington paper. Although the record is not very complete, the incident of the cane seems to be better than many of the others. The cane was perhaps an unusual one; but it does not appear that Mrs. Caton had ever seen it, or knew anything about it.

Of the twenty-five incidents in this series, two were not verified at all: death of Sallie; removal of the body of Ida Burr. One was verified by Mrs. Caton only: death of Ida Love. One by Mrs. Caton's daughter only: death of Mrs. Kirby. Two by Mrs. Caton's sister only: deaths of John Munn and Villapeine.

Three incidents were matters of ancient history in the city: burning of Capt. Lambert; burning of the shoemaker's shop; murder of sailor in building on the site of Mr. Burr's store.

Four incidents were concerning matters that had happened a considerable time before the sittings in which they were mentioned: suicide of Mrs. Green; death of Capt. Robinson; drowning of Gore; murder of Fales. The last two were matters of considerable public comment at the time, and the others may have been mentioned in the newspapers.

Four incidents were as to matters within Mr. Burr's knowledge at the time of the sitting: the fact that he was not with his mother at her death; death of Mrs. Mason Gordon; death of Fred Burr; change of name of E. P.

Five incidents, outside of those verified solely by the medium or her family, occurred shortly before the sittings in which they were mentioned: deaths of Barfield, McCreight, Whitaker, Bishop Watson, and McDowal. Two of these were verified by newspapers published before the sittings: McCreight, Whitaker. Barfield's death may have been in the papers.

One incident was in part a prediction: death of Major Sill.

The two remaining incidents were those of the death of Jennie Dix, which was not true; and of the doctor's walking-stick.

It is unfortunate that many of the incidents were not more fully verified at the time; and that we have no knowledge as to many others of the extent to which the events were matters of public knowledge. In this state of the record, further discussion seems unprofitable, and the reader must form his own opinion from the detailed record which follows.

The Illness of Jennie Dix.

June 16, 1901.—[After various other communicators.]

(Are you dead?)

Yes.

(When did you die?)

January [Not clear, might be "February"] 6.

June 26, 1901.—Jennie Dix. I am with you. I am dead.

(When did you die?)

February 6.

(Where did you die?)

Chicago.

(What was the name of the street?)

High Street.

(Do you know the number?)

No. Be kind to Mrs. Caton. Gone.

August 28, 1901.—(Write your name.)

Jennie Dixon. I am dead.

(Dix?)

No. Dixon.

(Dixon?)

Yes.

(Did you die?)

Yes, in Chicago.

(When did you die?)

I can't tell. You don't know my friends.

Sept. 11, 1901. A letter to Mr. Burr from Jennie Dix, of this date, says:

And in regards to my illness, I had tumors of the brain and had through [three?] of these tumors removed from the brain. When I was sick [I was] living at 133 High St., which is my home.

October 4, 1901. Statement of Mr. Burr.

I have returned from a visit to Jennie Dix. This is the first time I have seen her for three years. After exchanging greetings, she said: "I have been poisoned since I saw you. I was returning on the train from New York to Chicago. A gentleman of my acquaintance asked me to go out at the supper station and get supper. I said I did not care to go out of the car. He sent my supper to the car. After eating, I felt sick, and a girl who was with me said she had some medicine. I took some. Soon, I felt better: and, as she urged me, I took some more. I then fell over on my friend's shoulder in a stupor. I was taken to the house in Chicago where I stayed; and, after medical treatment, the doctors pronounced me dead. I was then put in a coffin, and the priest was present to conduct the funeral service. The chief of police, who knew me, would not permit the burial to take place; and soon after I awoke." On being asked by me when this was, she said about February 10, 1901. She said her uncle was wired at Baltimore to know what should be done with the remains, and he telegraphed to hold the body until he came. On reaching Chicago, he found that she had recovered from the supposed death. Before this Jennie Dix did not know anything about any psychic; I had written her that I had dreamed that she was dead. I had also been told by a mutual acquaintance that Jennie Dix had died in Chicago. But I did not know nor did Mrs. Caton the name of the street, until it was written in the sittings. Jennie Dix says she had two tumors removed from her brain; but did not say when this was, although it was some time after the poisoning mentioned above.

Death of Ida Love.

July 17, 1901.—[The first writing was while I had stepped aside for a fan, and without any question or warning from me.]

I want Ida's body. [This was written over again in a measure and I asked to have it repeated. The writing was now in a new place.]

I want Ida's body put by mine.

(Who is it writing?)

Mary Love.

(Why do you want Ida's body?)

I want all together.

(Where is Ida?)

She is with me.

(Is there anything you want to write Emma?)

Emma write to Sallie.

(Where does she live?)

Kalb, S. C.

(Write what you please.)

She won't live long.

(What is the trouble?)

Cancer.

(Do you know she will die?)

Yes. [Note 23.]

March 9, 1902.—(Mary, tell me why you wanted Ida's body by yours; you understand that she was only earthly matter?)

Yes, but I wanted the dust to be together. All the family are together.

(Why?)

We have to go to that dust at times, and it is best to go together. We all go to that dust again, because it is part of us, the part that is dead.

(Shall you inhabit again?)

I don't know, but we go to that dust again. That is the same as your house.

(How is it when the body is cremated, and dust scattered?)

That will be gathered just the same.

23. Apparently Mrs. Caton received a letter saying that Ida was dead; for, in the record of July 23, 1901, Mr. Burr says: "In the matter of Mary Love, fake business was impossible, unless the subject was on June 30 (?) in receipt of a telegram stating that the girl Ida was dead, or that she lied to me when she said she had received the letter saying the girl was dead, or that the parties who wrote to her lied. These things are possible, but not probable; as there would have been no motive for such a thing; and, then, if such had been the desire, there would have been a disposal to do this earlier, as I was at the subject's house twice while she was waiting for the information, and it was nine days before I knew of the letter. Then she expressed herself in this way: "I did not have any confidence in this before, but this looks strange." Ida was Mary Love's daughter.

(If a person were drowned, and the body were at the bottom of the ocean, would the spirit visit it?)

Yes.

(Have we to crawl in our graves again?)

No, you don't have to go back in the grave again, you are never put in the grave.

(Do all have to seek this dust?)

I do.

(Why do you go to the grave?)

We go to that dust just the same as you go to a house and look at it; because it was my house and I never shall go in it again.

March 12, 1902.—(Did you have to go to the grave?)

I go. I don't stay there, just go sometimes.

(What do you see when you look in the grave?)

See what was once me, nothing but bones now.

(Shall you continue going there after all is dust?)

Don't know how long I shall go.

Death of Sarah Gervin.

[Automatic writing.]

August 18, 1901.—Mary Johnson.

(Do you know Emma?)

Went to school with me.

(Where?)

Camden.

(Do you want to write anything?)

I want to tell her that Sarah died yesterday.

(Write full name.)

Sarah my sister. She died in Charleston.

[On awaking the psychic, she said she did not recognize the woman; but on being asked if she remembered Mary Johnson, she said that she did. That they were school fellows and near neighbors, but she had not seen her for many years. Asked if she had any sisters, she said she had one Sarah and another I think Lizzie. She said she had learned that Sarah had married and gone to Charleston. If the record is correct the woman Sarah should have died August 17, 1901.]

City of Charleston.
Department of Health.
Sept. 4, 1901.

Henry A. Burr,
Wilmington, N. C.

Sir:—Yours of the 24th inst. to hand. Have no certificate for one Sarah Gervin.

Yours,
J. F. PORCHER.

Office of George Tupper
Clerk and Treasurer.
Summersville, S. C., Oct. 5, 1901.

Henry Arthur Burr, Esq.,
Wilmington, N. C.

Dear Sir:—Your favor of the 3d inst. duly received.

In reply, I am instructed by the intendant to say, that no person bearing the name of Sarah Garvin-Mrs. John Garvin has ever died in the Town of Summersville, said name not appearing on the register of deaths.

She may have died somewhere in the vicinity of Summersville and an effort has been made and is still being made to obtain the information you desire.

We learn that there is a John Garvin, surveyor and civil engineer, living at St. George, the county seat of this Dorchester County, whose first wife died some years ago, and his second wife is still living.

Yours truly,
GEORGE TUPPER.
Clerk and Treasurer.

In a letter to his son, dated August 27, 1901, Mr. Burr adds the following:

There was one interesting thing which goes to show the clearness of the subjective memory. I think I wrote you of a communication ostensibly from Mary Johnson, in which she wrote that Sarah, her sister, was dead. I could not learn the name of Sarah's husband, as the sitter could not remember, it

being so long since she knew of the family. I asked her on Wednesday night if she had done anything about it, and she said no, that she had not, but would write. After this, when asleep, I said "tell me the name of Sarah's husband, you can do so," and at the same time touched her forehead (which I don't think helped the matter very much). She replied promptly: "Gervin." After waking, I said: "Can't you remember the name of Sarah's husband?" She said no, she could not, but she would write and learn from friends in Camden. I asked if she could not think of it, and she said: "No, it is a long time since I knew them, and I don't know his name." I said: "How would Gervin do for a guess?" She replied that it was right, and wanted to know how I had learned. I then told her that she had told me in her sleep. She said that the man's name was John Gervin.

Sept. 20, 1901.—[Mollie Love communicating.]

(Can you tell me whether Mary Johnson's sister died?)

I don't know her.

Death of Mrs. Burr.

Jan. 12, 1902.—[Mrs. Caton now describes an elderly lady as my mother.]

You are my blessed child.

(Do you remember when you died?)

I remember when I passed out you did not get to me; but I was with you and am with you always.

[At my mother's last illness, I went to her some 600 miles, and arrived just after she had died.]

In a letter to his son, dated Feb. 10, 1902, Mr. Burr says: "When my mother died, I left Wilmington at once to reach her before her death. She was told that I was coming, and insisted on being raised from bed, and being dressed, and sitting up. She died shortly after, and about an hour before I came."

Feb. 16, 1902.—[After the Martin incident, recorded elsewhere, I asked Emma to go by the Williams house, and see if the ghost were there.]

Death of John Munn.

The man is there. He must be crazy. If I was him, I would

put a hat on. I would not be walking out this night. [The night was cold and rainy.]

(Ask whom Martha will marry.)

He says he don't know. He wants the house for her when she marries.

(Ask his first name.)

He did not say anything but Williams.

(Tell his wife's name.) [No response.]

[While the conversation was being carried on about the ghost, and Emma presumably at the house on 5th St., I asked if Mary Love or anyone was there, to use Emma's hand in her absence, if it could be done. The writing was now very slow and badly done; and appeared to be "Munn" and "John."]

(Mollie, are you there?)

Yes, I answered you because she is not here.

(Where did you get the names "Munn" and "John" from?)

That's the man's name. No, I said his name is not John Williams. That was the man's name. I was not with her. I meant the John that was here while she was away.

(What John was that?)

John Munn.

(Is the name "Munn"?)

Yes, he is with me. [The words "John" and "Munn" were very badly written, and were supposed to be "John" and "Martha." These words were the only ones written during the supposed absence of Mrs. Caton's spirit. At this time, I had hoped that an entire stranger had appeared, and begged him to write his name. Mary Love writes on:]

John Munn; he is with me. [Emma now says a stranger is present whom she has never seen before.]

I was Henry Munn's father and Kitty's.

(Where did you live?)

On my farm.

(Where was your farm?)

Kershaw County.

(What place?) [No response.]

(What post office?)

I have none.

(What was your village?)

Kershaw, S. C. I will come again.

(Will you come prepared to tell me your father's name, where he died, and about yourself?)

I will come again. Yes.

[Waking, Mrs. Caton says that there was a man named John Munn, the father of Henry Munn and father-in-law of Kitty, who lived in Kershaw County. That Kitty was Jim Love's mother. She says she does not believe that John Munn is dead; but knows of the death of Kitty.]

Feb. 20, 1902.—Mary Love.

(Write anything you wish.)

I will bring the man back if you want him.

(I do very much.)

[To Mrs. Caton.] (Is Mary Love here?)

She is gone. I see the man. [This is verbal. Writing now begins.]

John Munn.

(Give the date of your death.)

I can't tell how long I have been dead. I went out long ago.

(What was your father's name?)

Can't tell.

(What was your wife's name?)

Can't.

(Is there anything you would like to write?)

No. I will come next time. I only came with Mary.

[Mrs. Caton says that she enquired of her sister as to John Munn, and learned that he died about four years ago. Her sister has been recently in Kershaw County. His wife's name, Mrs. Caton says from her own knowledge, is Mahalie.]

Burial of Ida Burr.

Mar. 7, 1902.—Present Mrs. Caton, Mr. Burr and Mr. Martin.

Ida is here. [Note 24.]

(I am glad she is present.)

I am with you.

24. This Ida was the wife of Andrew Burr, brother of Henry A. Burr. She was not the Ida who was Mary Love's daughter. Letter of H. A. Burr to P. F. H., Nov. 3, 1912.

(Is there anything you desire to say?)

I am happy.

(Are you all together?)

Yes we are all together but Andrew. I can't find him.

(Did you see Andrew when he died?)

Yes, I was with him when he died. No I lost him.

[Andrew was the brother of the sitter, and the husband of Ida. The fact of the moving of Ida's body from Greenwood Cemetery at New York to New Milford, Conn., is only conjectured. The only positive knowledge which I have as to Ida's death was that I was written to that she had died at Nashville, Tenn. I am under the impression that her body was removed from there to Greenwood, and it is possible that it was moved to New Milford; but I am not sure. Andrew, her husband, was buried in New Milford. Without any thought from me, the hand now wrote:]

I did not want him to move my body.

(Why?)

I wanted to stay where I was put.

(Ida don't you love me?)

Yes, you are the good brother.

(Ida, why did you not want your body moved?)

I would rather have stayed in New York.

(Ida, do you mind my asking you these questions?)

No, I am glad to be with you. Yes, I wanted to stay there.

(Will you come again?)

Yes, Jack wants me to come. [Jack is the sitter's son, and Ida's nephew.]

(Can I do anything for you?)

Not now.

[On waking, Mrs. Caton was asked by Mr. Martin if she saw anyone but Mary Love, Jack and Ida. She said she saw a large, fine-looking man, standing behind me. He was looking at Ida; but Ida did not see him. He looked at her and at me. He was large, had a moustache, he was bald, and middle-aged. This description fits Andrew completely.]

March 16, 1902.—Mary Love.

(Is there anything you want to write?)

No.

(Were you here when Ida was writing?)

No I went away when she came.

(Did you see the man behind me when Ida was writing?)

No.

(Tell me about going to the place of your burial. Why do you have to go?)

I don't have to go. I go where I want to.

.....

Jack.

(Have you heard anything of Andrew?)

No, I saw him one night here at this house with Aunt Ida.

(Did Ida recognize him?)

No, she did not see him.

Ghosts in the Store. [Note 25.]

Wilmington, N. C., Nov., 1902.

Dear Doctor Hodgson,
Boston, Mass.

I enclose you a copy of memorandums made with some care of an experiment conducted by myself at the residence of Mrs. Emma Caton in this city.

There had been present at former sittings Mr. William Martin, but during the ones narrated, only at one time was any person beside the psychic and myself present, which was the evening where the name of Dr. John Godfrey, U. S. Surgeon, appears. Of the incidents named I was knowing to the fact of one of the stores in question having been at one time occupied by Wessel as a drinking saloon, and that there had been a homicide there and, as I had heard, by Wessel. Mrs. Caton who came from South Carolina some seven or eight years ago, and after the fire mentioned in the body of the story, and long after the homicide, was entirely ignorant of all persons and incidents.

My principal aim during the course of this experiment was to prove to what extent telepathy could account for the incidents narrated, and I cannot see how they could be so accounted for reasonably. I was guarded in every manner which occurred

25. Cf. the incident Rappings and Conversation at the Store, *infra*.

to me to keep the psychic and every one who in any [way] came in contact with the incidents in complete ignorance of what was being done, and what my purposes were. You will please bear in mind that the psychic while in her mesmeric sleep apparently sees these spirits, hears them speak, converses with them and has them use her hand for writing; also to bear in mind that she is a voluntary sitter to me, and was never hypnotized by any one but myself—she has not the power of self hypnotization at all—and further that she is the only person with whom I have ever experimented in this manner.

There will go with this report a letter from Mr. Martin who has taken considerable pains to verify the statements made.

This report while of absorbing interest to me is but one of a series extending over a period of two years.

Yours sincerely,

Henry Arthur Burr.

I have written the Rev. Father Moore but received no reply. I shall write again.

On the first of August 1902 I moved my stock of goods from the store I had been occupying on Front St. in the City of Wilmington, N. C., to a building rented by me from a man named Charles Wessel at present a resident of this city. This store is situated on North Water Street next door but one to the corner of Grace Street. Some years ago, a building situated where this store now stands and the adjoining one—on the corner—were bought by Wessel, he conducting a saloon on the corner and renting the one occupied by me—to whom I do not know. A destructive fire swept over this district some fifteen years ago and both the stores referred to were burned. Subsequently Wessel built on the sites. There is now on the corner a liquor store in the first story room, carried on by I. L. Croom. The store adjoining as stated was occupied by me on the first of August, as also the floor above Mr. Croom. This second floor has a connection between the two buildings by an opening for a door, but has no door, being used constantly for ingress and egress. There is no approach whatever to the second floor of either store except by a stair-way leading from my first floor and directly opposite my office.

Shortly after my occupancy of this building, one of my sons had frequent occasion to visit the office at night. His attention was attracted to a noise similar to what would be made by a person walking in stocking feet, the pace being slow and regular. Nothing was said to me of this at the time, nor do I know if it was mentioned at all. About the early part of September I noticed the men in the store at evening gathered together apparently bantering one another. I inquired what interested them and they laughingly said there was a ghost upstairs. I asked how they knew. My son Fred then said that for several nights he had heard the nightly walking and my son Harry remarked that he had heard the same unaccountable noises after nightfall. The colored porter confirmed the same story. They were then comparing notes and had concluded that there was a veritable ghost on the floor above, and felt confident that it was the spirit of a sailor who had been killed some years before by Wessel while in a drunken row. No one of the clerks or myself knew of the circumstance, except in a general way—that the homicide was committed and Wessel acquitted. It was the general consensus of opinion that the sailor had been killed in the store occupied by me and that he was haunting the premises. The belief of the ghostly visitant was from night to night so confirmed that no one would go upstairs after nightfall.

On the 17th of September while at my son's house, and while discussing this incident with him and my two other sons, I said to Harry, "Have you any impression how the man looks?" He said that while he had never seen any spirit, he had a feeling that he was (when upstairs in the evening) walking behind him and that he had formed a conception of how he looked. He described this as of a man about 160 or 170 pounds weight, medium height, dark complexion, dark hair and with a cap on. I asked "Has he any hair on his face?" He said "Yes on his chin." I made a note of this description at the time, but said no more on the subject to them. I however thought that possibly there was an apparition and determined to learn through the medium of Mrs. Caton, whom I have experimented with for over two years as a psychic. I would state that Mrs. C. was never cognizant of her power in this field before developed by me and has never exercised her mediumship except in my presence. On the night men-

tioned I visited Mrs. C. and placed her in a mesmeric sleep. While waiting to write she sits with a small plain table in front of her, her face resting on her left hand with her eyes closed and mainly covered by the hand. At her right hand is placed a large pad of paper and in her right hand a pencil. This original paper bears date of 17th Sept. Before putting the psychic asleep she was not made aware of what was wanted nor did she know of the ghost incident. Shortly after going to sleep, her hand wrote "Mary Love". This is the name of a dead cousin who is a frequent attendant at these experiments. There was no living person in the room but Mrs. C. and myself. After Mary Love was written, I wrote on a second tablet my questions and Mrs. C.'s answers. These answers were mainly verbal, given clearly and without hesitation. The replies made were both for Mary Love (as told by Mary to her) and also her own, she being all the time in a condition of profound hypnosis. I now said addressing Mary Love, "Mary, will you go to my store in company with Emma (Mrs. C.) and see an unhappy spirit," at the same time telling her what my desire was. She replied that she would. I said, "Do you know where it is?" The hand wrote "Yes." I now said, "Emma, you will go with Mary to my store." She said "Yes." I said "You do not know where it is, but you will go along Front St. to the Y. M. C. A. building and turn down to Water St. When you get to the corner I will direct you." I soon asked, "Where are you?" She replied "At the post-office." (The post-office is on the route.) I said "Go on." I again asked and she said she had reached the Y. M. C. A. building at the corner of Grace St. I said "Turn down and when you reach Water St. (one square west) turn south." She now spelled audibly "C r o o m" and said "I. L. Croom." This is the liquor store adjoining my store and on the corner of Water and Grace Streets. On the Grace St. side of the building is painted "I. L. Croom." I did not know that Croom's name was painted on the side of the building or what his initials were but *did* know that a man by the name of Croom kept a saloon in this room. I now said to Mrs. C. "You are at the right place, go in the next store," asking "Are you in?" Audibly: "Yes." "Now go upstairs and see if any one is there." She replied at once "There is a man on the stairs." "Is Mary with you?" "Yes." "Ask

his name." "He won't tell. He only says he can't straighten his business and won't say anything else." I said "Tell Mary to ask his name." "He says his name is Boston—he wants to get his business straight." "What kind of business?" "He won't say, he says his business is all broke up." "Ask what his business was." "He says he kept a shoe store." "Did any one hurt him?" "He won't say." "Ask if he kept his store in this building." "He won't say, only says his business is all broken up—the man is crazy." "Tell me what kind of a looking man he is." "He is dressed in dark clothes—has dark hair, weighs about 160 pounds and is bareheaded." "Has he any hair on his face?" "Yes, hair on his chin." She now says she is coming home. She is requested by me to ask the man to come with her. She says "The man is crazy—he won't come, he only says he can't straighten his business." She is now told to return home. When at the corner of Water and Grace Streets, she says "There is a man on the corner." I ask "Is it the same man?" "No, this man has a hole in his head and is covered with blood." "What sort of a looking man is he?" "He is a common man." She now says "He points with his finger in the direction of the store and says, 'I was murdered in there.' She is now directed to come home; before being awakened she is asked if Mary Love came with her and replied "No, Mollie staid at the store." When awakened she was ignorant of what she had said or seen, and when told said that she had never been in this locality, or heard of any of the parties—never knew of any shoe-shop in the place or of anything connected with any of the incidents mentioned. I was tempted to doubt the story of a shoe-shop as this locality is given up to wholesale houses, principally grocers.

The next sitting is dated Sep. 24, and reads from my mem. Before placing Mrs. C. in a mesmeric sleep I enquired as to her knowledge of the persons and locality visited by her in her last sleep. She stated that she never knew there was a store on the corner of Water and Grace Streets kept by a man named Croom, nor does she know his initials. After having been put to sleep the psychic says she has reached my store and is told to go in. Is now asked "Are you in the store?" "Yes. The man is on the stairs." "Does the man see you?" "Oh, yes." "What

does Molly think?" "Mollie knows the man is unhappy." "Ask his name." "He won't talk to me." "Have Mollie ask his name." "Mollie ask his name." "Mollie says his name is Boston." "What are his initials?" "He don't say." "What was his business?" "He was a shoeman." "Did he keep store in that building?" "He says his business was all broke up." Coming home she is asked if she sees any one at the corner and replies that she sees Croom's store—it is closed. She also sees a negro man standing on the corner but does not see the man with blood on his face.

Sept. 28, '02.—Mrs. C. being put to sleep is sent to my store to interview the spirit of Boston. She finds him there and the interview of which I have notes is as follows. "Mrs. C. is the man white?" "I don't think he is white." "What is his full name?" "Boston, yes, that was his name." "What was his business?" "His shoes were burned up." "Ask if he is a mulatto." The previous sentence continues—"and he has to make them good." "He has an awl in his hand." Subsequently the psychic sees the spirit of the murdered man, and my notes read "Ask his name." "John." (John what?) "He won't say. The man is bleeding badly." "Ask where he was born." The reply is made as though directed to the spirit "Who knows anything about the old country?" "What was his trade?" "He was one of the crew." "What ship was he in?" "She sailed long ago." "Who killed you?" "He is knocked on the head, a hole above the temple." "Ask if the man who struck him was to blame." "Why yes, he says he was drunk." "Why does he stay here?" "He is waiting for revenge."

Oct. 3, '02.—There are present Dr. John Godfrey, U. S. Surgeon, the psychic and myself. Mrs. C. is sent to my store to see the spirit of the shoeman and if possible to bring him with her. Shortly after being sent, she is requested to observe the time at the post-office clock. She says "It is ten minutes to 9 o'clock." Dr. G. now looks at his watch and confirms the accuracy of the statement—the time is precisely ten minutes to 9 o'clock. There was no timepiece in the room, and no one present had seen a timepiece since before eight o'clock. She soon says that she has reached the store and is bid to go inside and find the man. She says "He is on the stairs." I said "Have him come

home with you and tell him that I will arrange his business matters if he will come." She replies that he will come with her. I now said "Come home and bring the man." She soon said that she was in the room with the Doctor and myself. I asked "Have you brought the man with you?" She said "Yes." She pointed out where the man was standing near me and I said as if addressing him, "Please sir, write your name, using her hand." The hand now wrote "John Boston." He was asked what his trouble was and replied his shoes were all gone and he would have to make them good—that they were burned up. The psychic now said "He is a colored man and stands there," pointing to my left side. I now reasoned with him, as though a live person and said he must leave the store. He said "Do I worry you?" I answered "This is a secondary question. What I consider most is your happiness." I mentioned the case of a wealthy man of this city, whose unhappy spirit wandered about his late home—somewhat to the discomfort of the residents, and said that Emma had brought him to me and I had persuaded him to release his interest in this world, and said that he had gone away and was happy. He replied "He had money and I had none." I asked if he had a wife in the spirit land and he said "Yes." I said "You must leave your surroundings and go to her." He promised he would do so. About half an hour later I put the psychic again asleep and sent her to the store to learn if the spirit of Boston had returned. She said she looked carefully around and could not find him but coming out she saw the murdered man who said he would not come to see me nor would he go away until he had gotten revenge. She stated when awakened that she never *heard* of any fire in this district. There was a fire about fifteen years ago which burned off all this section of the city—but before Mrs. C. came to the city.

6.30 p. m. Oct. 8th, '02. I have just come from my store and while on the way home was accompanied by my sons Harry and Mason.

Harry relates that late this afternoon while at work in the second story of the store, and in company with the colored porter, he was stooping down and on partially rising he saw the shadow of a man. He presumed this was the colored porter and called to him; getting no answer he looked around and saw the shadowy

form of a man—so far as he could tell it was similar to the impression he had formed of the ghost. He says he was frightened and thought the ghost was also—for while he got away in a hurry, the shadow seemed disappearing hastily as well. The porter was not on the second floor when he saw the shadow, and no one was on this story but himself.

Oct. 8th, 8.30 p. m. Caton's house, present her and myself only. Mrs. C. put to sleep and shows the presence of someone by the movement of her hands. "Who is it?" "It's just Mollie." "Mollie, have you seen the spirit at my store since Friday?" "No." "Will you go with Emma to my store?" "Yes." "Emma please go with Mary. You know Boston said he was going to quit. Where are you now?" "Oh, I am just going down the hill." "Are you in the store?" "Yes." "Look for the man. Do you see him?" "Why no, he is not there." "Look all around." "The man went away when I went there last. You should have had him stay and you could have found him. I have been all around and he did not come." "Go up stairs and across into the other rooms. Do you see any one there?" "No, he would not come. You know the man was always right on the stairs." "See if Mollie sees the man." "Mollie don't see the man. I could see as good as Mollie could." "Come outside and see if you see the other man." "There is the man with the hole in his head. He says he goes in both rooms." "Was he in my store this evening? Ask if he saw any one up there this evening." "He says he saw some men." "Were both colored?" "He don't seem to know the difference." "What were they doing?" "He could not say." "Were either of them frightened?" "He says he frightened the two men." "Did either of them frighten him?" "No, nothing frightens him." "They were looking for the ghost. Did either of them see him?" "He said he tried to show himself to one of them and thought he saw him." "How many were there?" "Two." "Ask his name." "They call him Jonny in the old country." "Where did they bury his body?" "He just pointed south and says over in the graveyard—said it was all dust long ago." "Is he happy?" "No, no." "Would he like to be happy?" "The man clutches his hands and says he can't be happy until he gets revenge." "Does he see the

cobbler about?" "No, he says he has gone to rest." "Will he come here with you to see me?" "Yes, he will come." [Note 26.]

Wilmington, N. C., Nov. 22d, 1902.

William Martin, Esq.,

Dear Sir:

You have kindly interested yourself from time to time in the experiments connected with Mrs. Caton's mediumship and as you are a native of this city and possibly would be familiar with persons who could assist in furnishing some data to confirm the statements made in the accompanying report, or possibly might disprove the entire fabric of both the Boston and Green stories, I would be greatly indebted if you would share this labor with me, as to determining the value of these experiments. Thanking you in advance for such valuable service, I am,

Yours sincerely,

H. A. BURR.

Wilmington, N. C., Nov. 22d, 1902.

H. A. Burr, Esq.,

Dear Sir:

In reply to your favor of 15th inst. I take pleasure in stating that the matter interests me very much, and I have made inquiry in regard to the parties named. I at first thought of going to the court records or the records at the Police Court, but as I did not wish to state my reasons to the Officer in Charge and not knowing any of the deceased parties or of any of the facts in the case, or when or what year to look up the facts, I thought best to ascertain if possible from other sources all I could learn. I did not at first meet with any one who could give me the desired information, as all my acquaintances that were living and doing business "On the Wharf" (the scene of the incidents) have either gone away or failed to remember the circumstances.

26. The rest of the sitting relates to the incident of the Drowning of Mrs. Green.

With regard to the colored man, I conversed with the former Mayor of this City, Mr. W. N. Harris, and he said there were two men by the name of Boston, one who kept a huckster stand on the street and one a cobbler who had left this place some years ago. I asked if he knew where he kept his shop and he replied at once near the corner of Grace Street in the place near where Croom now has his liquor store, a small shanty on the lot next adjoining South, built of wood and covered with corrugated iron. It was burned by the fire that destroyed several buildings there some five or six years ago—not the great fire of 15 or 16 years ago. I then asked if he remembered the man and he said perfectly. He was a tall, dark or black man, about a chestnut color and wore grey whiskers on his chin. Some called him John and some called him Boston. A custom with negroes here you know is to have two names. He told me subsequently that he sometimes went by the name of John Brown. Having met with some success, I continued my investigation and found an old colored woman who has been washing for sailors for years and asked her if she knew any one by the name of John Boston. She said he was dead. I asked her if she was certain and she said no, he went away or disappeared about the time of the fire and she does not know what became of him but is fully convinced he is dead.

[Then follows a statement as to the Green incident, which is given with that incident.]

I have had another interview with Mr. Harris and he told me that there was a sailor who was known only by the name of John or Jook who was killed by Mr. Wessell in the store now occupied by J. L. Croom. Wessell was tried for his life and the facts developed that the man was drunk and attacked Mr. Wessell with what is called a bungstarter, a wooden mallet with narrow flat head, and that Wessell standing behind the counter got a hatchet or hammer and struck the man a heavy blow on the forehead and killed him. Wessell was acquitted and is still living. I have not yet ascertained what year or anywhere near the date and as the above facts can be vouched for, I have not gone to the Court records for further information. Father Moore was the Catholic Priest here at about that time.

Yours truly,

W. A. MARTIN.

Drowning of Mrs. Green.

Oct. 3, 1902. [Note 27.]

Mrs. C. is now starting on the way home. She is on Grace Street just above Water. She points with her index finger and I ask "What do you see?" She says, "There's a woman running down the hill." She now describes her as old and ugly—with grey hair flowing down her back. I tell her to hurry after her. She shows anxiety and then says, "She has jumped in the water—she's drowned. The men here are all crazy and the woman is crazy too." I ask if she saw a living person run down the hill or was it a spirit? She says, "A spirit—she ran down by the shed and went right in." She describes the splashing of the water and says she jumped in somewhat to the right of the street. John Boston did not come.

Oct. 12, '02. Mrs. Caton and the writer only present. Mrs. C. is placed as usual in a mesmeric sleep. Her hand writes "Mary Love." "Were you with Emma when she saw the woman?" "Yes." "Do you know her name?" "Yes." "What is it?" "Greelish." Not understood. "Write it over again." "Greelish." "How long ago did she die?" "It has been a long time." "Can we help her?" "You could get her to rest. She was drunk when she jumped in the river. She is sorry now." "Shall Emma go and will you go too? Emma are you there?" "Yes." "Do you see the poor woman?" "No, I don't see any woman." "Do you see any one?" "No, the man is not there—he went away. You know the man used to be on the stairs." "Do you see any one?" "I see the man with the hole in his head. He is swearing just the same." "Get him to come with you." "He says he won't come!! there goes the woman." "Stop her." "She splashed in the water—she has grey hair down her back—and a handkerchief on her head and her hair is hanging down—she is an old woman." "Please bring the woman." "The woman has gone. Mollie is going to get

27. This incident occurred in a sitting where Mrs. Caton had been sent to see the ghost in Mr. Burr's store. Returning from the store, she sees the matters related herein. "Green" and "Johnson" are pseudonyms.

the woman." "Come home now." Shortly after coming home she extends her forefinger and says that Mollie and the old woman are there. She now draws herself quite off from the right side of the table, and is asked why she does this. She replies, "I did not want her to touch me—the woman is wet." "Can she write?" "Please write your name, using Emma's hand." The writing is not in answer to the question but as follows: "I was not treated right and ended it all as I thought but not so—I am so unhappy. George Johnson did not do his duty by me and my son." The psychic says the woman has gone but Mollie is there still who writes "She will come again. I will bring her." Mrs. C. is now awakened.

Oct. 15, '02. Mrs. Caton and the writer (myself) only present. Mrs. C. is put to sleep and shortly makes a gesture to show some one has come. On being asked who it is, says, "It's only Mollie." "Mary write your name." "Mary Love." "Did you see the poor woman since?" "No." "Can you bring her tonight?" "I will try." "Do you want Emma to go with you?" "I will go." "Has Mollie gone, Emma?" "Yes, Mollie has gone. She don't want to write now." She now indicates that some [one] is present. "Whom do you see?" "It's Mollie and the old woman." "Please, madam, write your name." "Green." "Mrs. Green, do you know of anything we can do for you?" "There is no help for me now." "Why did you show yourself to Emma and reproduce your suicide?" "I wanted her to tell that so my son would know." "Is your son living?" "Yes." "What is his name?" No reply. "Where were you buried?" Emma now says, "Oh yes, it was the Catholic Cemetery way out in the woods." "Where was your body found?" Answered by Emma verbally. "It was found right where she jumped in by that shed." "Why do you stay there?" Answered as before by Emma, "Because she is so miserable." "Can you leave if you choose?" Written: "I can't give it up, I loved drink and that caused me to do that." "Do you drink now?" Written: "No." "Where could you go to be happy?" Written: "I told my troubles to Father Moore, and he promised to help me but he went away and now"—the balance of sentence is undecipherable. "Mrs. Green, have you a mother dead?" "Yes and my Mike." Emma asks of the spirit "Who is Mike?" and Mrs. G. replies to

her, "He was her brother." Mrs. Green now completes the written sentence: "is gone to the blessed saints." Mrs. C. asks now, "Why does she keep putting her finger to her forehead all the time?" I ask "Does she make the sign of the cross?" She replies "Why yes." I ask: "Mrs. Green, are you a Christian?" The answer through Mrs. Caton verbally is "Yes, aren't you one?" I now say, "I want you to promise not to go back to the scene of your crime, but to go to seek your mother." Answered verbally. "Oh yes." Mrs. Caton is soon asked if she had gone, and says, "She's gone to find the blessed saints and Mike." On being awakened she has no remembrance of anything. She does not know of Father Moore. Does know that there is a man in town named Green, but does not know his Christian name. Never heard of the woman or any of the characters before, except the man Green. Never knew of any of the described incidents—or ever heard of them.

Nov. 25.

Learning from Mr. Martin of the probable residence of Mr. Green in this city, I enquired as to his whereabouts and this evening met him. I did not mention the subject of intemperance of the person in question, but so far as I recall it, questioned him on all other phases of the subject. He confirms all the statements except that he says his mother was probably demented at the time of the suicide, and that the dock where the incident occurred was not at the foot of Grace Street but the one next North. He also says that George Johnson treated both his mother and himself with kindness. You will note that Mrs. G. does not say they were not treated kindly, but that "he did not do right," and that she does not by illustration or words imply that she jumped in the water at the foot of Grace St. Mr. G. also verifies the burial in "the cemetery in the woods." This is a piece of consecrated ground where none but Roman Catholics are buried, and but very few of those, as the general cemeteries are almost entirely used by all denominations for burial. "The Cemetery in the woods" is a small place, fenced in a common way and covered with unkept grass and shrubs. Unless special attention was called to it, it would pass unnoticed as a burial

ground, nor do I think one per cent. of the city's population know the place or of it.

Oct. 18, 1902.

Reverend Father Moore,
Baltimore, Md.

Dear Sir:

Will you have the kindness to write me and say whether, while residing here, you ever knew a Mrs. Green, and if Mr. George Johnson ever wronged her or her son in any way, and in what way? Also, if she ever conferred with you on this subject? Further I would like to learn if you ever heard of her committing suicide by drowning? If she did so, it may have been after you left here. It is proper for me to say that I am conducting some experiments in psychics and that this apparent revelation comes in my way. If you are familiar with any of the incidents referred to and it would interest you, I would send you a copy of my notes from which I would probably report the case to the Society for Psychical Research.

It is quite probable that you may not remember the writer, so I would say that he was a partner of the firm of Hart, Bailey & Co., who conducted a machine shop not far from your church.

Yours very truly,

HENRY A. BURR.

St. Vincent's Hospital, Norfolk, Va., Nov. 22, 1902.

Mr. H. A. Burr,
Wilmington, N. C.

Dear Sir:

Your letter is received and contents noted. In reply I beg to say that I have known Mrs. Green and that she was one of my parishioners.

Mrs. Green never spoke to me in any way of Mr. Johnson.

Wishing you success in your scientific investigations, I remain,

Yours sincerely,

(REV.) P. MOORE.

Mr. Burr also wrote to Mr. William A. Martin, Nov. 15, 1902, and received a reply dated Nov. 22, 1902. Both letters are printed above in connection with an incident of the Ghosts in the Store. The part of Mr. Martin's reply relating to this incident is as follows:

I then asked her [an old colored woman] if she knew anyone by the name of Mrs. Green. She at once said yes, she knew her as well as she knew me and continued at once to state that she killed herself. I asked how and she said she jumped into the dock at Grace street, and drowned herself. I asked if she did it on purpose. She said yes, but she was drunk or crazy, or both. I asked if she drank often, and she said yes, the last few years of her life she was drunk nearly all the time. I then asked if she was a young woman and she said no, she was grey and old looking. She continued without further inquiry that she staid with George Johnson and that she always said he treated her outrageously, both he and his wife. She was buried in the "Catholic Cemetery out in the woods," an expression that surprised me but I heard that if the aforesaid cemetery has a name it is not familiar to me or her or any one I know. She also stated in answer to my inquiry if she had or had left any children, that she had a son living in town by the name of Stephen Green, did not know of any other relatives.

Death of Mrs. Mason Gordon.

Mr. Burr's record states this case as follows:

About noon on 7th Jan., 1903, I received a telegram from Mason Gordon, my brother-in-law, saying that his wife had died, and the funeral would be held on Friday morning. In the evening of this day at Mrs. Caton's residence, she being in hypnosis, says that Mollie has come. In response to an enquiry, Mollie tells her that she does not know of anything that would interest me. She thinks she can bring Jack [my son]. On Jack's appearing to Mrs. Caton and being asked by me if he knew of anything that had happened that would interest me, he says: "No." Asked when he last saw his aunt Hattie, he says "he don't remember the day he saw her last: did not see her today". Says "she is no better". [Aunt Hattie is Mrs. Mason Gordon.]

Jan. 11, 1903. Mollie Love comes.

(Mollie bring Jack, I want him very much.)

Mollie goes and soon Mrs. Caton says: "There's Mollie and Jack." Jack is asked by me if he has anything to tell me, and instead of Mrs. Caton answering for him, she replies as if of him: "No, he is not your uncle Mason, he is your brother". [Mrs. Caton had never heard of the Uncle Mason Gordon]. "No I tell you he is your brother Mason", then turning to me, still sleeping, "you tell him that Mason is his brother, he keeps calling Uncle Mason".

I tell her I will explain afterward to her, and say to Jack "what about your uncle Mason?" He says that he is in great distress.

(Ask him what about.)

His wife has left him.

(How has his wife left him?)

She is with mother. [Jack and his mother died over ten years ago.] [Jack goes on to say:]

His wife left him the day you were here; and I came back to tell you but you were gone. [Mrs. Caton had not learned of the death of Mrs. Gordon until after waking, later on the 11th Jack refers to the night of the 7th, when he said he had not seen his aunt. It was on the 7th that she died. Jack promises to come on the 14th, and bring his aunt Hattie.]

Jan. 14, 1903 (?). After some talk on other matters, Mollie is asked to bring Jack. She goes away, and, after a short time, Mrs. Caton says "there is Jack and two ladies with him; he has an old lady with him, she never came before." [Mrs. Gordon Mason was over 60 years old.]

(Ask her name.)

Mrs. C.: That was his aunt and his mother.

(My dear Hattie, I want you to kindly answer some questions, which Mrs. Caton will ask. Please, if you can, answer them and greatly oblige me.) [Note 28.]

28. Then follows a long conversation dealing mostly with the manner and feelings at the time of death and afterward, but containing no evidential matter, and therefore omitted.

In a letter to Dr. Hodgson, dated Jan. 16, 1903, Mr. Burr adds in regard to this case:

"My wife's sister has been in failing health for nearly six months, and knowing that she was a great sufferer, I have made enquiries from my son (who comes frequently and communicates through Mrs. Caton), and have been looking hopefully for her death. On the 7th inst. I received from her husband a telegram advising me of her death. This was on Wednesday. You will observe that I went that night to my psychic and that my son Jack came, but he did not know of his aunt's death while communicating with me, although he says the night next at Mrs. Caton's (Sunday night) that he came back to tell me of her death, but I had left. On Sunday afternoon I formulated questions which I intended asking Mrs. Gordon, (my sister-in-law, who died on the 7th), as she would have her impressions fresh from her late body and of her condition. I did not dare hope for an interview, as it seemed more than I should have a right to expect; but I made preparation. Sunday night my son came and promised he would bring his aunt (Mrs. G.) on Wednesday when I would next come. You will observe from the questions and answers that there was a disposition to afford me all the information I desired. In explanation of the apparent confusion as to the person "Mason", Mrs. Caton knew well of the name applying to my son, but had never heard it in connection with any other person. This explains her insistence that Jack is wrong.

Sol Barfield Incident.

January 23, 1903. Present Mrs. Caton, Mr. Burr, and Mr. W. A. Martin.

[Mr. Burr states that he had several times previously asked Mollie Love to bring some one who was a stranger to all present. The communications in this sitting were all verbal.]

(Mollie, I wanted you to bring a stranger who was unknown to any of us, so I can have a suitable test.)

[Mrs. Caton said that Mollie had left the room; but soon stated that she had returned, and that there was a man with her.]

There's Mollie and the man. He's another crazy man.

(Ask his name.)

The man's name is Barfield. Well, I never saw him before. He's a farmer. He's an up-country man.

(Where was his late residence?)

Oh! The man lived at Mt. Olive.

(What was his full name?)

Well, says they call him Sol Barfield. You know that man dropped dead, and that's why he could not get his business straight. It has not been long. I told you the man was a farmer.

(What did he look like?)

He is a stout, rough-looking man, an old man. Has a moustache. Was buried at Mt. Olive. Buried from his house. He did not know what disease, dropped dead in his own yard. He was a farmer. Mollie said the man died in November. [Note 29.]

The following letter was written by Mr. Burr:

Wilmington, Jan. 27, 1903.

Postmaster,

Mt. Olive, N. C.

Dear Sir:-

Please advise me if there is now living in your city a farmer named Sol Barfield and greatly oblige,

Yours truly,

HENRY A. BURR.

The reply is written on the bottom of the letter:

Sir:—Mr. Sol Barfield is dead he died last October his widow lives about 4 miles from here.

Rept.

W. J. FLOWER.

29. It is not clear from this record whether the information is given by the spirit of Barfield to Mrs. Caton directly or whether Mollie acts as intermediary.

Mr. Burr also wrote to Mrs. Barfield:

Feb. 7, 1903.

Mrs. Barfield,

Dear Madam:—I understand that Mr. Barfield died last fall, and write to ask if you would oblige me by giving the date of his death and the nature of the disease, and any other particulars you may think of. I was acquainted with Mr. Barfield and would thank you for the above information.

Yours truly,

HENRY A. BURR.

Mr. Burr explains that the statement in the above letter that he knew Mr. Barfield was false, but that he knew of no better explanation for the request which would not arouse suspicion.

The reply was as follows:

Mt. Olive, Feb. 16, 1903.

Mr. Burr,

Dear Sir:—I must confess my surprise at getting a letter from you asking about Mr. Barfield's death. He died Nov. 3d, 1902. He was 79 years old the 28th of last September. He had good health up to the time he died. The morning he died he was as well and as lively as ever I saw him. He sat down and ate as much breakfast as usual and went out to go to work—I thought he had gone to work when I heard the dogs barking and went out to see what they were barking at, and when I got there I found him lying flat on his face dead. His knife was in his hand half open and a piece of tobacco in his hand. There was nobody at home but me—the Dr. said it was heart disease that killed him.

Please excuse pencil and haste.

Yours truly,

Mrs. S. J. BARFIELD.

In a letter to Dr. Hyslop, dated Jan. 1, 1905, Mr. Burr says:

In the Barfield incident, please note that the sleeper says "he died in November," and that the postmaster says he died in October, while Mrs. Barfield says November 3. You have my assurance that neither Mr. Martin, Mrs. Caton or myself were conversant with anything connected with Mr. Barfield or his death at the time of writing. This is one of several verified cases where the objective mind could not possibly play a part.

In a memorandum made Sept. 7, 1903, Mr. Burr says:

Mrs. Caton was never at Mt. Olive, or north of this city. She has no acquaintance there, nor would Mary Love have, as she was from South Carolina. Mr. Martin was ignorant of the man, and never heard his name until the evening in question.

Brookline, Mass., July 21, 1912.

H. A. Burr Esq.,
Wilmington, N. C.

Dear Sir:—In reference to the Sol Barfield incident, I observe that Mrs. Barfield states that he died Nov. 3, 1902; that Mollie's statement or rather Mrs. C.'s statement about his death was given you Jan. 23, 1903; that the letter of the postmaster of Mt. Olive is dated Jan. 29, 1903; and that Mrs. Barfield's letter is dated Feb. 16, 1903.

I should like to ask the following questions:

- (1) how far is Mt. Olive from Wilmington?
- (2) is it in the same county?
- (3) is any newspaper published in Mt. Olive?
- (4) do Wilmington newspapers have items of news from various parts of the state?
- (5) is Mt. Olive on any railway line entering Wilmington?
- (6) does Mrs. C. read newspapers much?
- (7) is she what you would call a sociable person, i. e., does she go about and talk with friends?
- (8) is there any reason why the facts she stated to you could not be a reminiscence of knowledge acquired normally?

Thanking you in advance for information on these points,
I am,

Very truly yours,
(Signed) PRESCOTT F. HALL.

West Hampton Beach, L. I., Aug. 23, 1912.

Dear Mr. Hall:—

Answering particularly yours of July 21. I cannot (of course) recall the *date* of the sitting relating to the Barfield matter, but since the record shows it as Jan. 23, am confident it was correct. From memory and a natural conclusion as to how I would have done, I am confident I wrote the P. M. at Mt. Olive on the following day, Jan. 24. His letter of the 29th would reach me on the 30th or 31st, and the one to Mrs. Barfield was sent forward with no delay; but from the interval of 16 days, I would suppose she did not reply at once.

(1) From Mt. Olive to Wilmington is about seventy-five miles.

(2) There are two counties separating Mt. Olive from Wilmington.

(3) There is, I think, a weekly newspaper published at Mt. Olive, although I am not certain, as I have never seen one or seen any reference to one.

(4) Wilmington newspapers do have news items from different localities in the State.

(5) Mt. Olive is on the A. C. Line which comes to Wilmington.

(6) Mrs. C. is not a newspaper or book reader, being almost unlettered.

(7) Mrs. C.'s family at the referred to date was composed of two sisters and a daughter. They were all of the [m] singularly retiring and unsociable, Mrs. C. not visiting at all or having any sociable neighbors. She was almost abnormal in this respect.

(8) There was (in my mind) no possible explanation whereby Mrs. C. could have come in possession of the facts related, either by reading or conversation.

Yours sincerely,
(Signed) H. A. BURR.

BURNING OF CAPTAIN LAMBERT.

Feb. 5, 1904.—In a letter to Dr. Hodgson, Mr. Burr says:

While writing, I will mention a visit, during hypnosis, of a mariner spirit, who had been waiting at the psychic's door on the street at several sittings, and begging her to go with him. Notwithstanding my wish, she declined positively to go with him. But, Saturday, January 30, he came into the room, and she consented to go. As I followed her movements, she went to the corner, upstairs, and there the spirit of a man, who said he was Captain something like Lambert, pointed out where he and his dog were burned. The dog endeavored to get him out alive, but (owing to my carelessness), I don't know why he failed. I have since then verified the statement. At one time, some time ago, the captain of a vessel and his dog were burned in a house previously located on this street corner.

Feb. 3, 1904.—There's the man who wants me to go with him. He's the man who has been after me at the door to go with him. Name Capt. Lambert. He wants me to go to the corner to show something. We have gone to Slam Bush [?] house. He says he went to sleep there one night, not same house, he and his dog; and he was burned before morning. He wanted to show me where he was burned.

Feb. 25, 1904.—In a letter to Dr. Hodgson, Mr. Burr says:

I verified the incident of the mariner by Messrs. E. M. and W. M. Both remembered the incident fully.

DEATH OF WILLIAM McCREIGHT.

March 9, 1904.—There's Mollie.

(Can you bring Mr. McM.?)

Mollie will see if she can get Mr. McM. [Mollie is now said to be absent.] There's Mollie but she did not bring him.—Oh, Mollie where did you get him? I didn't know he had gone too. When did you go out? I didn't know.

(Whom do you see, and whom are you talking to?)

Don't you see Mr. McCreight; he used to be my sweetheart a long time ago. She just brought Willie McCreight. Why he lived at home; he has been out ten days. He don't look as young

as when I left home. He doesn't know the disease; he suffered a long time.

[The Mr. McM. asked for by Mr. Burr was an entirely different person from W. McCreight, but one name may have suggested the other.]

(Where did he die?)

He died in C.

[The spirits of Mollie and McCreight now go.]

Mr. Burr adds the following conversation with Mrs. Caton after she was awakened:

She says she knew Willie McCreight. He lived in C. He is a married man. She has not heard of him since she left home many years ago. In answer to a question whether she believed he was dead, she says she has heard nothing of him, and notwithstanding my statement of what had occurred in her trance, she does not believe he is dead. She promised to have her sister write to some friends at C., which was done promptly; but at the time of copying these notes (May 2, 1904), no word has been received by [from] them. On April 14, 1904, I wrote to the publisher of a local paper, and, getting no answer, wrote again on April 24, 1904. On April 28, 1904, a reply was sent from the newspaper, and there was enclosed as well clippings noticing the death of McCreight.

The letter referred to was as follows:

April 28, 1904.

Dear Sir:—

In reply to yours of the 24th inst., I beg to say that Mr. W. R. McCreight died on March 1st.

Yours truly,

Enclosed was a cutting from the paper, stating that Mr. W. R. McCreight whose critical illness had been announced in last week's issue of the paper, had died on the previous Tuesday, after having been confined to the house for about ten days.

In a letter to Dr. Hodgson, dated May 8, 1904, Mr. Burr says:
You can feel assured that the McCreight incident is free from

taint of any kind. Mrs. C. did not know of the death of McCreight at the time she saw the apparition.

INCIDENT OF E. B.

April 9, 1904.—(Emma, please go and see if Mr. B. is in his office. Is he in?)

Yes, don't you see him?

(Will he come with you?)

Yes, he is here. He says he is a miserable unhappy man. [Addressing the spirit of Mr. B.:] Well, I know you did not mean *man*. He said "spirit."

(Does he hear me talk?)

Yes. He says he is full of remorse and regret. If he had only taken your advice. He says he is unhappy.

(You say he hears me speak?)

He hears you, but you can't hear him. They talk to me.

(Can I do anything for him?)

He says you can't help him now.

(Tell me what troubles you.)

Well, he sees now what a fool he was. It's too late to remedy it.

(Tell me *one* trouble.)

He says they don't attend to his dog. He says his dog is hungry. He says he is not there to get beef every day. He seems worried about his dog.

(I will have this attended to. What else troubles you?)

The man is unhappy because the evil spirit is still at work with him now. He could not overcome it while he lived. He sees now where he made his mistake. He says he killed himself by abuse.

(What preparation should he have made?)

He ought to have lived better. He is miserable because he shortened his days. He was no pleasure to himself or anyone else.

[I entered into a lengthy conversation of which I have no note relating particularly to his welfare. He says his mother who lived in Sweden is now dead. He can go there, which I urge him to do. I say I can't send Emma, as she could not find his

mother's house, and ask if there is not some one in this part of the world he would care to meet—some spirit.]

Yes, he wants X. [To B.:] Well, I don't know him. [To Mr. Burr:] How did he want X that he took his name from? How could he take his name from any one but his father? [To B.:] Well, I told him the one you took your name from. Of course, it's your father. Well, I know it is. [To Mr. Burr:] He wanted to argue with me when I said the man he took his name from was his father. I'm glad he's gone. He wants me to have the man here, and I don't know who the man is.

[Mrs. C. who had been sitting opposite me sleeping with her head on her hand, with her face covered by her hand, now drops her arms on the table with her face buried.]

(I am very much pleased, and will wake you up.)

Well, don't you know it is ten minutes to nine? You have kept me asleep 40 minutes. [I looked at my watch and the time was 15 minutes but glancing at her clock, which she had not seen since going to sleep and from her position could not have seen, I saw the time was as stated.]

[Mr. Burr adds: B. for several years was my business partner, but two years ago I was compelled to dissolve my business relations owing to his excessive drinking habits, affecting his mind to so great an extent as to make further business connection a matter of hazard to me. Since our dissolution, he had until his death (about two weeks ago) gone from bad to worse, as he says, being no comfort to himself or anyone else. He had great fondness for animals, particularly for a large St. Bernard dog, for whom he said there was butcher's meat provided. In relation to the argument as to the X from whom he got his name, Mrs. C. knew nothing, and naturally surmised that he had his name from his father. This was not so. His uncle, who was his predecessor in business and a former partner of my own, named J. C. B., came from Sweden; and on his return from a trip to his native land, brought with him to this country his sister's son. I do not know what his name had been, but it was a Scandinavian one; and J. C. B. had an act passed by the legislature of this State changing the name from his christian one to B. You will observe, therefore, that he would understand that I knew; and also that she would naturally insist upon the position she took.]

INCIDENT OF THE FALES MURDER.

This incident is recounted in a letter from Mr. Burr to Dr. Hodgson, as follows:

April 24, 1904.

Dear Doctor:

On April 17, I placed Mrs. C. in hypnosis the second time in the evening, but took no special notes at the sitting, only after I had come home. I had been asked one evening a few days before by Mr. Martin to try with my psychic and learn if she could throw any light on the murder of an old man some ten or more years ago. This murder was committed on what is known as the Sound Road, and near where the tollhouse once stood. There was an avenue of trees at this point, and the location was a very lonely one.

I promised to do what I could, but offered but little hope as I knew that so many conditions would have to favor to find the spirit of the murdered man. As I stated, I placed Mrs. C. asleep, and said to her that I wanted her to go down on the Sound Road, and observe near the second tollhouse to see if there was a spirit of a man there. I avoided mentioning the murder, and the name or any circumstance, both before and after hypnotizing. Shortly after going to sleep she said "I am at the beginning of the road". I said: "Very well, go ahead." Following this statement, she again said: "I am now at Delgado Cotton Mill." This mill is on the road, and about a mile from the location of the murder. I bid her go on carefully and slowly to look for the spirit of a man. She soon grasped me by the wrist, and said: "There's the murdered man." I said: "Get his name." She said: "His name is Fales." I said: "You have the right one, ask him how he was murdered." She then detailed the occurrence: "He said he had been to town and had sold his gardening, or load of whatever it was, and was driving his cart home. When in this place two negroes came to him. He stopped his horse, supposing them peaceable and to hear what they wanted of him. They now struck him on the head with a stick and killed him, and took his money. He said they were full-grown negroes, and one of them

got away and the other was in prison for stealing. He was in the State Penitentiary. He did not know them."

I learned from Mr. Martin this afternoon, that this did not fit his theory. He believed a white man killed Fales for some private reasons but he says the story as related by Mrs. C. fits the theory of the State. The district attorney had two negroes arrested for this crime, and as he could not prove the guilt of murder, was able to convict one of stealing and he was sent to the State prison. I am very firm in the conviction that Mrs. C. saw Fales, and that he told the truth. Mr. Martin states that the horse and cart came home with the dead body, and that no money was found on his person. He had been to the market that afternoon, and was seen by two negroes to have the proceeds of his sales. The details as stated by Fales so far as known are correct. This happened some years before Mrs. C. came to this State, and she knew nothing of the murder until told by me after waking.

The original record, dated April 16, 1904, gives the following additional details:

[Fales speaking through Mrs. C. says:] He is an old man, white. [He does not answer the question as to who the murderers were, if he knew them or not. On Mr. Burr's questioning as to the necessity of getting the names so as to have them punished, he says:] Does not care to have them punished; it would do him no good now. [Note 30.]

DEATH OF FRED BURR.

May 11, 1904. Memorandum by Mr. Burr.

I have learned from my sister that my brother Fred died a few days ago. During the sitting, in her waking condition, Mrs. Caton observed an apparent sadness, and questioned me. I said that nothing had happened to produce a feeling of low spirits. She seemed disinclined to believe me; but I left her in ignorance

30. It appears that the statement by Fales that one of the negroes was sentenced for stealing and the other got off, was made at a sitting April 23d, and not on April 16th.

of the cause. I have told no one in this city, and do not intend to do so at the present time.

[Sitting of the same date. Mollie communicating.]

(Do you know of anything in my family to interest me?)

No, Mollie don't.

(Well Mollie, go and bring my sister.)

What do you want with your sister?

(I want to learn if anything has happened in my family.)

No, nothing has happened. [Mollie could not find my sister nor anyone of my family.]

(Mollie will you find out if anything has happened in my family?)

[Mrs. Caton:] I reckon if there's any trouble, they have all gone to that.

May 14, 1904.—(Will you bring my sister or some near relative?)

Mollie will try. There's Mollie with Jack, that's all she could get. [Note 31.]

(Jack, have you heard from the people in New York?)

No, Jack has not been there. Well, he says there's trouble at Auntie's home.

(Was that the one he went to see last summer?)

He means his Aunt Hattie. Jack says he will go to his Aunt Nelly, his uncle Fred, and his uncle Jack, and come back to me Wednesday.

June 1, 1904.—That's Andrew. [Note 32.]

(Have you seen Fred lately?)

Yes, he's seen him. He was sick when he saw him.

June 4, 1904.—There's Mollie. There he is.

(Who?)

It's Andrew.

(Did you go to Fred's?)

Yes, he went there, since he was here, and found Jack there. Went to... He says don't you know where his... What are you doing here if you had a tombstone... He's been to see the man

31. Mr. Burr's deceased son.

32. Brother of Mr. Henry A. Burr. He had died some time before this.

where he had his tombstone. Oh, he's been to see his brother Fred. Yes he saw Fred. He was living when he went, and saw him sick. He don't seem to know about Wednesday. [Some talk as to other matters.] He says Jack, and don't you know Jack came to me this morning before I waked up, and said his uncle was dead, and he said to tell his Papa, and then he went away. Don't you know he promised to come back; and he came this morning. He said he was with his grandmother when his uncle died. He [Andrew] went away because he did not know anything, and Mollie told me to tell you the dream. Mollie told me to tell you what Jack said this morning.

SHOOTING OF McRAE WHITAKER.

April 13, 1904.—(You can tell me when Mollie comes.)

Why don't you see Mollie?

(No, I am sorry, I can't see her, who is with her?)

[There is then some talk with reference to the spirit of an alleged Martian, who presently, however, goes.] [Mrs. Caton then carries on a conversation with Mollie.]

No, Mollie, I won't tell that. Oh Mollie you know if I was to say that, Mollie, they would say I saw it in the papers.

[Mr. B. now interrupts and asks "What was it?" Mrs. C. still directs the conversation to Mollie.]

Well I don't know him Mollie. You know I don't know him.

[Mr. B. again interrupts, and begs to be told. She now answers him.]

Oh Mollie was just telling me about some Whitaker man shot. Mollie says it was near Camden.

(How long ago?)

Mollie said a man shot him four days ago. I don't know him, never heard of McRae Whitaker. They will say I saw it in the papers. I don't take the paper.

(What was the trouble?)

Mollie says they quarrelled and the man shot Whitaker.

[She now addresses Mollie:]

Well I know Mollie what you mean. The man was shot in the country below Camden. They are always shooting some-

body. [Addressing Mr. B.:] Well I don't want Mollie to tell me because there comes a maybe so. [Addressing:] You know Mollie what I mean and you can bring Willie McCreight next time and I will talk to him. I know he is dead because he has been here and talked to me. Don't you know the reason I didn't want to tell was because what they said about the Barfield man, say I saw it in the papers or got a letter and I don't know this man and Mollie says he's dead. Well I know Willie McCreight, but I don't know McRae Whitaker.

(Who shot him?)

[Addressing Mollie:] Who was it Mollie? Mollie said Gillis. [She now asks audibly:] Well Mollie was you there when Gillis shot McRae no Whitaker? Yes Mollie said she saw it. Mollie says shot him, killed him dead. Well those shooting people they are all the time killing.

[After waking, Mrs. Caton says she never heard of either Whitaker or Gillis, and knows nothing of any murder about Camden or anywhere else.]

A letter from the Editor of the Wateree Messenger, published in Camden, S. C., dated April 28, 1904, to Mr. Burr reads as follows:

In reply to yours of the 24th inst., I beg to say that Mr. W. R. McCreight died on March 1st, and Mr. McRae Whitaker was killed April 9th.

C. W. BIRCHMORE.

An article from a local paper (name and date missing) says:

At Boykin Saturday evening, a difficulty occurred in which Mr. J. McRae Whitaker was shot and killed by Mr. J. E. Gillis. Some days previous there had been trouble between Mr. Whitaker and the Gillis's about a fire that had gotten over the premises controlled by Mr. Whitaker, but as all of the parties were in Camden Saturday, it was thought the trouble was at an end, but unfortunately it was renewed when the parties returned to Boykin. It is stated that Mr. Whitaker proposed a fair fight and they would turn their pistols over to Mr. W. A. Boykin Jr., and

as he was in the act of handing his pistol to Mr. Boykin, Mr. J. E. Gillis shot him.

In a letter to Dr. Hodgson, dated May 8, 1904, Mr. Burr says:

You can feel assured that the McCreight and Whitaker incidents are free from taint of any kind. Mrs. Caton did not know of either the death of McCreight at the time she saw the apparition, nor did she know at any time of the other principals in the quarrel.

DEATH OF MRS. KIRBY.

Dec. 21, 1904.—There's Mollie. Oh!
(What is it?)

Mollie says Mrs. Kirby was buried yesterday [Tuesday] she died Monday. [On waking, Mrs. Caton was told of the remark, and said that Mrs. Kirby was her sister-in-law's mother, then living in Columbia. That she had heard nothing of such death, and that she did not believe the statement. She said, however, that if such were the case, she would doubtless soon get a letter with the news.]

Dec. 25, 1904.—In a letter to Dr. Hyslop of this date, Mr. Burr says:

On the night of Dec. 24, I called on Mrs. Caton, and learned from her in conversation, that her daughter had come home on Thursday night (last night); and that, as soon as greetings had been exchanged, her daughter told her that she had stopped over at Columbia, S. C., where Mrs. Kirby had lived, and, going to the house of her aunt, had found that the mother (Mrs. Kirby) had died on Monday, and been buried on Tuesday.

INCIDENT OF THE DEATH OF CAPTAIN ROBINSON.

March 29, 1905.—[After some talk on other matters.]

Mollie don't you know, was you here the night Capt. Robinson came?

(What's that?)

Why don't you know he was dead? I'm so sorry for I liked him.

(You can see him again.)

No that night he came I was in bed and he never will come back any more.

(What did he say?)

He came and told me he was gone out. I told him to come some night when you put me to sleep, and he said he would. You know I was going to tell you Saturday night about his coming. He told me to send for Captain Loveland, and he would tell me all about him. He said he was in port. I don't know him. He said the vessel was the "John R. Fell".

(Did you ever hear of Captain Loveland?)

No, I never heard of him. Capt. Robinson told me to send for him and find out.

[Mr. Burr now passes his hand over Mrs. Caton's face, and says:] (Leave your body and go down on the river front, and see if there is a vessel at the wharf. Do you see a vessel?)

That's a schooner, it's a big one too. It's near where you are.

(What's its name?)

It's the "John R. Fales".

[The sleeper is now awakened. Mr. Burr says he understood Mrs. Caton to say "Fales", but the word might have been Fells. Mrs. Caton stated in reply to questions that she did not know of such a schooner being in port; that she did not know of Captain Robinson's death, only what she had dreamed; that she had never heard the name of the captain of the "Fells". She asked Mr. Burr to learn if he could whether Captain Robinson was dead, as he had been a close friend of her family. Mr. Burr adds that on March 30th he had confirmed the fact that there was a three-masted schooner near his store named the "John R. Fells".]

In a letter to Dr. Hyslop, dated March 30th, 1905, Mr. Burr comments on the case as follows:

So far as I know, the medium never formed the acquaintance of any member of the Captain's family, nor did she know where he lived. Up to about three years ago, the captain ran between (I think) Philadelphia and this port, sailing a three-masted schooner. He was a friend of the brother of the medium (now dead some three or four years). The last voyage made to this port

was some three years ago, since which time neither the medium nor any of her family have heard from him. She does not know of his death, having only the dream as an indication. At her request, I am to learn if the captain of the "Fells" is named Loveland, and if so to learn for her if there is any ground for the supposition of Robinson's death. So far I have learned only that the vessel "John R. Fells" is in the city, and is a three-masted schooner lying two or three squares from the location of my stores.

Mr. Burr continues his letter under date of March 31, 1905 as follows:

I met my friend Mr. William Martin last night; and, as he was familiar with my experiments in psychics, I mentioned the Captain Robinson incident. I learn from him that the captain of the vessel is "Loveland," and that he had already mentioned the death of Captain Robinson. A nephew of Mr. Martin has a ship-chandlery business, and the place is a rendezvous for sea captains. Mr. Martin met Captain Loveland there, and he spoke of the death of Captain Robinson. I shall see Mrs. Caton, and, if she will consent, will arrange an interview for Captain Loveland. It may be possible that Capt. L. has had some intimation from the spirit of Capt. R. as to what is wanted; as you will note that she [he] says to Mrs. C. that she is to send for him, and he will tell her about him. I will hold this letter over until Sunday, as I am to meet the medium Saturday night and there may be "something doing."

Further continuation, Monday April 3d, 1905.

Nothing of special nature developed Saturday night through my medium. I made a personal call on the captain of the "Fells," and he mentioned as the only incident connected with the death of Captain Robinson that while at his ship broker's in New York, he was told that Capt. Robinson had died and when the funeral would be. My course now will be to wait until Capt. R. comes, if he will, during my presence and I will then get from him all the particulars I can, which can be verified afterwards by writing his wife at Robinsonville, Del., as Capt. Loveland says this was his post-office address, and that his wife is living. I will write you further later on if anything of further interest occurs.

The following is a copy of a letter from Mrs. Robinson to Dr. Hodgson.

Robinsonville, Del., May 4, 1905.

Mr. Richard Hodgson,

Dear Sir:—Your note received and in regards to Father death Capt. Thomas Robinson died Feb. 20, 1905. His death was in Philadelphia Record about Feb. 23, I will send the reading I have from the paper but please return them to me, Respectfully,
ANNA H. ROBINSON.

The following is a portion of a letter from Mr. Burr to Dr. Hodgson, dated March 30, 1905:

The statement of the medium about Capt. Robinson was voluntary, and I had no previous knowledge of any incident connected with him for many months. I had seen him only once some three years ago when he was in perfect health. I was surprised to hear of his death—or more properly to hear her statement, for at the present time I have verified nothing except that there is a three-masted schooner lying near my store on the water front; and this morning I went purpose to see what she was named. I found the name on the stern "John R. Fells." I don't know how near correct the name of the master may be, nor whether Capt. Robinson is still alive but my confidence is very great in the correctness of the statement, that I would hazard considerable on it, and yet it may not be so.

Friday 31st Mch.

I learn from my friend Mr. Martin who has taken some interest in my experiments, that he has met the Capt. of the Schr. Jno. R. Fells; that his name is Loveland and that he spoke of the death of Capt. Robinson. I shall see my medium tomorrow night and will defer sending this letter until after this interview.

April 19, 1905.

(Did Mollie come?)

No, Mollie did not come. [Wants to be awakened.] Don't

you see. [throws her arms out and her body back and opens her eyes as in alarm].

(What is it?)

It's Mollie and a man with a bandaged head. It's Captain Robinson. I did not know you. I'm glad to see you, but you frightened me, most to death. You know I thought you would come back [alive] as you used to. Yes we found him. He says "did we find Will?," and I told him we found his bones. Yes I know you found him. Oh you did scare me so bad.

(What did he [Capt. R.] die of?)

He says his head killed him. Yes, I told Mr. Burr how you had a lick on the head. He says it was only a few weeks ago.

(What was the disease?)

He don't know what it was called, but his head killed him, he had such pain there.

(Did he die at home?)

Yes, he died right at home with his family. His wife is living and Ben—. He had his head bandaged right around there. [Passes hand around the back of the neck forward.]

The foregoing is substantially repeated in a continuation of the letter to Dr. Hodgson, under date of April 20, 1903. Mr. Burr adds the following comments:

You will note that a considerable time has elapsed since the foregoing part of this letter was written, but at each sitting with my medium I could only learn from Mary Love (the spirit of Mrs. C.'s cousin) that she knew Capt. Robinson and would bring him as soon as she could. The promise was kept by her appearance last night in company with his spirit. The notes made by me read:

Residence of Mrs. C. She and I alone in her room; put to sleep, she is asked if Mollie had come and replies "no" and wants to be waked up. She is told to remain asleep. She soon says "Don't you see?," and starts back from her position as if in great alarm, opening her eyes wide. She appears in a state of fright and great distress. I place my hand over her eyes, and charge her to go to sleep again at once. Lest I forget, I will say that on waking she knew nothing of any of the circumstances, and was not aware of having opened her eyes, and I had supposed she was wide awake.

Then follows the record of the sitting as above. Mr. Burr adds:

I now waked the sleeper. You will see from the above that there is a spirit verification of her dream, but no facts vouched for except by Capt. Loveland whom I saw personally. He states that his broker in New York mentioned the death of Capt. Robinson shortly before he left on the last voyage here, which should come somewhere near the time of Mrs. C.'s dream. If you choose to confirm yourself, his late residence was Robinsonville, Del., so Capt. Loveland advised me.

In a letter to Dr. Hodgson, dated May 3, 1905, Mr. Burr says:

The dream Mrs. C. had, to which reference was made, was somewhat like this. You see I haven't my memo. with me. She dreamed that her friend Capt. Robinson came to her bedside and greeted her as he would have done alive: said he would not see her any more, as he had gone out; but she could learn from Capt. Loveland about his death. Said that the Capt. was on the sch'r Jno. R. Fells, at that time in port (here). She knew nothing of the vessel being here or [nor had] ever heard of Loveland. I verified all, saw the captain of this schooner, and learned of the death of Captain Robinson. I had no previous knowledge of the vessel or captain. [Note 33.]

INCIDENT OF BISHOP WATSON.

This incident relates to the illness and death of Rev. Dr. James Watson, the Protestant Episcopal bishop of East Carolina who lived in the same city as Mrs. Caton, and about six blocks distant from her house. The following account of the incident was compiled by Mr. Burr from his original notes, and has been verified by comparison with the letter.

April 23, 1905.—For some weeks the Bishop of East Carolina has been confined to his bed with serious illness and his death looked for from time to time. During this period I have semi-weekly, while visiting my medium, Mrs. C. sent her spirit from her body to see the bishop, note his condition and observe who

33. The date of Mrs. Caton's dream is not given in the record.

was with him. She has found of late as a constant attendant the spirit of his mother, who, in answer to enquiries, says she does not know how long he will live but does not expect much longer. At my request, Mrs. C. urges upon the mother to bring his spirit to me as soon after death as possible and [she] promises to do so. In order that there may be no failure on our part to bring about this desired meeting, the spirit of my medium, who is supposed to be holding a conversation in the bishop's room with his mother, is requested to have the mother accompany her to her residence so she may know where to reach us; this is supposed [ly] done, as Mrs. C. says she accompanied her to her door and said that she would have no difficulty in finding us when desired. My last visit to Mrs. C. was made last night. Shortly after she became seated, she related to me the following circumstances. She said: "On yesterday afternoon about three o'clock, while I was sewing at my machine, I was overcome with a drowsiness which I could not conquer. My fingers grew almost useless, and I could with difficulty keep myself awake. I was engaged on some work which I should have to finish by night and did not feel that I could lie down; but this feeling became so strong as to compel me to abandon my work and lie down on the bed. I went to sleep at once and, as it were, dreamed that the mother of the bishop stood beside me. She said 'come with me now, for he is going out' ". This is all she remembers of the dream, and she shortly after awakened. She was entirely ignorant of the death of the bishop, as the news did not appear until the morning papers the following day. The bishop died at 3.20 on Good Friday, the same day the dream occurred, and about the same hour of the day. The same night, I [myself] dreamed that the bishop came to me, and, although I did not dream of having seen him, I heard him say that he "would not go away until he had fulfilled the promise his mother had made through the medium". This is all I remember of the dream. Referring to my visit of last night. After the medium had seated herself at the table upon which I had placed a pad of paper and pencil, I passed my hand over her face and she fell into a profound sleep. After waiting but a few moments, she extended her hand as if pointing and said "Oh, there's the lady, there she is, but she is alone." I asked her to enquire of the lady if she came to her the afternoon before. She

replies, as if speaking to the mother of the bishop: "Yes, I remember when you told me yesterday." I asked if she could not bring him, and she replied that she certainly would, but he could not come then as he "was busy greeting friends and could not come," but "that she came so you would not be disappointed". She further promised she would bring him. On enquiring as to the appearance of the mother, the medium says: "She is not a large or small woman, just medium. She is pleasant." As to dress: "She has on a black dress." On my enquiring as to the bishop's welfare, she says: "Oh, he is so happy at the thought of being with his loved ones." Mrs. C. now appears to be having an inaudible conversation with the lady and says: "Why there's no one of them have [has] wings." Answering my enquiry, she says: "He thought he would have wings, and would go at once." As to his present state, she says: "He is disappointed because he did not go at once." After an inaudible conversation with the mother, she says: "He cannot come for three days." I now asked if he came to my room the night before, and have the answer: "She says she did not, but he did. She impressed it on him so that he would go." She now says the lady is going and expects to come again if we want her, and will bring the bishop when she comes. She is begged to come again and bring the bishop.

April 26, 1905.—Mrs. Watson, the mother of the bishop, appears, and says the bishop could not come at once; [that] he was worshipping in St. James's, [and] would come [at the] next meeting. She could bring him to-night, but it would be late. She further says: "You know he is pretty obstinate." In answer to my enquiries, she says she believes in the Immaculate Conception. She had no reason except she had been so taught. She did not believe a dead body could be raised after the spirit had fully severed connection. Later on, I sent the medium (in spirit) to St. James's, and she saw the bishop preaching. She saw no spirits in the church but him. She spoke to him at my request, and he said he would come and see me, but could not be interrupted then.

April 29, 1905.—I have prepared the following questions which I will endeavor to have the bishop answer: [The questions and answers follow.]

(Did you realize your expectation of a future life?)

No. No, he was sorry to say he was very much disappointed, but he still has hope.

(What is the nature of that hope?)

Hope that he will get into heaven. He lived for that. He said he expected when he went out to go immediately to the throne. He prayed he might die on Good Friday and was not disappointed.

(Do you consider your former religious belief [of] essential value now?)

No, it's no use now to him.

(What was your expectation after death?)

He was going to heaven.

(Did you suffer any mental pain at death?)

No did not realize any pain.

(Have you been far from earth?)

Yes he has been very far, but has visited no other planet.

(Do you still expect to go to heaven?)

He is afraid there's no more to it.

(What do you think heaven is like?)

He always thought it was a most beautiful place.

(Do you now consider one church as good as another?)

Yes, now he does.

(Do you think a good unbelieving man or woman prepared for death?)

No, he does not think so.

(Do you think Christ was raised from the dead a material body?)

No, he does not think so, only a spirit.

(Do you know if there were any kind of flowers placed in your coffin, and, if so, what kind?)

Yes; there were a lot of Easter lilies.

(Were you, after death, preaching at St. James's and was there a congregation?)

Yes, he had such a desire to go there and hold service.

There was no one, but his mother and me, he goes there now and preaches to no one; he feels that he must hold services.

(Do you look for further advancement?)

Yes.

(How long before you look for this?)

Don't know. His mother has been gone long and is still with him.

(Do you believe in Satan?)

Yes, as before.

(Have you seen angels?)

No.

(Have you seen devils?)

No. No.

(Do you believe in God?)

Yes.

(Do you believe in the incarnation of God?)

No.

(Do you believe in the Holy Spirit described in scripture?)

He has the same conception as before.

(Could you be of service through me to help mankind?)

He thinks he could. He did not believe it, but he sees now; he thought it was the devil's work.

(Was Christ really God?)

He says Christ came here and died. He was absolutely God.

(If you were compelled to decide would you leave your mother and friends and go to heaven to remain?)

No, he would remain with his mother. He says to tell you that he is perfectly happy and to tell you that he still has hopes.

[The bishop and mother now leave and the medium is awakened.]

In a letter to Dr. Hyslop, dated April 30, 1905, Mr. Burr comments on the foregoing as follows:

You will observe that, on the Saturday succeeding the Bishop's death, she (Mrs. C.) tells of her unusual condition, where after a resistant struggle, she succumbs and falls asleep, to be followed with the vivid dream of the visit of the mother, who comes in fulfilment of her promise. Whatever else may have occurred in this unconscious state, she knows nothing of. The same afternoon and about the same hour, the bishop died. She did not know of any change in his condition, until she learned of it in the newspaper the following morning. This information came to me on Saturday night following you will observe, so far as telepathic construction would relate. That now the spirit of the mother

alone comes, this was unexpected as logically the visit should have been looked for from the bishop, the mother playing a secondary part. The explanation as to his cause of absence seems to be reasonable. The statement that he would not come until three days after his death, I can account for only on the theory that he had preached for many many years of Jesus lying in the tomb for three days. He was in subjective manner impressed with the thought that he could not communicate with earth people under this period of time. There was nothing that I am aware of to call forth this statement or lead up to it in any manner.

The following sitting was had on the 26th, and again the belief that the bishop would come failed of fulfilment. This time the medium showed irritation at the absence of the principal actor on the scene, and I was disappointed. His absence is explained that he is worshipping at St. James's church—where he had for many years served as a priest—. In order to test this, I send the spirit of the medium to the church, and she observes him clad in his bishop's robes, with his arms extended as in exhortation or preaching. He is interrupted at my request, and resents this, but says he will come at the next meeting.

My next visit is on the 29th inst. After being hypnotized, she [Mrs. C.] waits a short time, and then sees the bishop and his mother. The medium calls my attention to their arrival, and takes me to task for rudeness in continuing my writing. The positive manner of the introduction by the bishop is quite similar to what would have happened [if] he knew I was to ask some questions. He goes at once to the subject: "Now ask your questions." These questions I had formulated and brought with me written out so as to avoid delay. They were proposed as shown, and the answers noted down as they came to me and at the time. I thanked both him and his mother for the kind compliance with my request, explained that I could not see them, and could communicate only through the sleeper. You will notice that his expectation of the state after death was a disappointment. I had expected this knowing (or believing) as I did of his inflexible trust in the Bible, but was unprepared for the remark that he was sorry. He had anticipated being "borne on angels' wings" to heaven, and only found himself an ordinary "man" among his old friends. He still treasures the hope of going on,

which I find to be a common one among the visitors who are questioned on this subject. You will notice with the expression of hope that there is a feeling of despondency. "He is afraid there is no more to it." He considers one religious organization *now* as good as another, but don't believe in salvation outside of a church. The question of the flowers in his coffin, is a test one, which was made for me to ask. A person closely related said to me: "Perhaps you can get him to tell if there were any flowers *in* his coffin, and what they were if any." She did not even know that there were any, but had heard that some were put in the coffin or were to have been. At the present time, I have no knowledge whatever, and no reason to suspect that the proposition may have been anything but a catch; but as I had been requested I asked and have his reply. I shall no doubt learn in a day or two as to how near the truth the answer is. You will notice an apparent contradiction as to the incarnation, as he "does not believe God was incarnate," but does believe the man Jesus was God. The Doctor was a hard student of theology but not along liberal lines. He no doubt would recognize a distinction in the above which is not easy for me. He expresses his desire to go, and promises to come again. Before going I asked him whether in case he were compelled to make a choice, he would leave his mother and go to heaven, or stay with his mother and loved ones and forfeit heaven. He chooses his loved ones without seeming hesitancy, and releases the hope of heaven, as between the two.....[Discussion of another subject.] The bishop possessed a very positive mind, and, where he would allow light to come into his mind on theological subjects, would deal honestly with it.

A further letter from Mr. Burr to Dr. Hyslop, dated May 14, 1905, contains the following:

Answering your letter of the 5th inst., I have understood that there was a cross of flowers *in* the bishop's coffin, and that this was mostly composed of Easter lillies. I will inquire particularly as to this. Answering second query: the medium has had no acquaintance with Bishop Watson, except to have seen him a few times on the streets. She never spoke with him, and I don't believe that he ever heard of her or saw her except in the unimpressionable way in which we see much unnoticed. He lived

at the Protestant Episcopal residence, about six blocks away from Mrs. C.'s home. The medium is not a regular attendant upon any church at present, but was, I believe, a communicant at the Methodist church, never at any time connected with the Episcopal. The bishop was a personal acquaintance of my own as an attendant at his (St. James's) church; but, during his sickness of several weeks, I had no knowledge of his physical condition except through the daily print, and, as I believe, through the medium. There was no one thing even which would have assisted Mrs. C. to any knowledge of the bishop's condition at any time, before or during his sickness, as he was in all essence a stranger to her, except as a recognized person on the streets.

May 27, 1905. Present Mrs. Caton, Mr. Burr and Dr. Hyslop. [Note 34.]

(Mr. Burr: Can you go to St. James's Church, and see if the Bishop is there?)

Yes.

(Where are you now?)

I am on Third and Dock Streets. [Startled]. The Bishop is holding a service alone. The man is crazy. There is no one to hear him.

(Mr. Burr: Has he a robe on?)

Yes.

(Mr. Burr: Do you hear what he says?)

He is praying now.

(From a book?)

Yes.

(Repeat his words.) [Pause.] He has gone across to the other book rest.

(Mr. Burr: What is he doing now?)

Standing, holding up both arms as if preaching.

(Mr. Burr: Does he see you?)

Yes.

(Mr. Burr: Does he recognize you?)

He can't be interrupted. I will bring him when he gets through.

34. From Dr. Hyslop's report to Dr. Hodgson. Though not evidential, this is inserted to complete the record as to the Bishop.

(Are you ready to come?)

I am going back for him.

(Mr. Burr: Do you see any strange spirit, perhaps Professor Hyslop's father?) [Pause. Question repeated.]

I am coming back with him. We are passing the Catholic Church.

(Mr. Burr: Do you see anyone on the way down?)

I see the man Dupre. He wouldn't come. I am going for the Bishop. I want him.

(Mr. Burr: Let me know.)

You'll see him.

(Are you in the church?) [Pause.]

(Mr. Burr: What says the Bishop?)

I've got him. You wait. He's coming. [Pause.] Why do spirits do the same thing they did when living. It is strange. He is always preaching.

(Mr. Burr: Let us know when the Bishop reaches home.)

[Pause.] Now don't you see? There he is. Tell him who this is.

[Mr. Burr explained who I was.]

He says, have you told Professor Hyslop how disappointed he was.

(Yes.)

[I expressed my pleasure in meeting the Bishop, and then asked.]

(Could you tell me how things are on your side?)

I am happy but disappointed.

(Have you learned how to communicate yet?)

Yes, with my loved ones.

(How do you do it?) [Pause.] [Question repeated.]

(Mr. Burr: Do you speak with your mouth when you communicate with your mother?)

He says to tell you that as the wind blows, they breathe or speak to one another as the wind blows. [Mrs. Caton's hand moved as if waving to some one.]

(Why do you move your arm?)

He was moving his hand and I moved mine.

(Did you think that you could communicate with the living before you passed out?)

No, I did not. I thought it was the work of the devil.

(Do you think it is a good work now?)

Why, yes.

(Why?)

Because the living can communicate with the dead. Well, I say it as you do—the dead with the living. Don't correct me so.

(Mr. Burr: Do you have a logical system of thinking as you did when living?)

Not now as when living. He says if he had the same mind as then he would not be contented.

(Mr. Burr: Do you know your Greek or Latin?)

Yes.

(Mr. Burr: Repeat some.)

[Pause.] I don't understand him.

(Spell it.) [Pause.]

(Mr. Burr: Sic transit....Let her say it.) [Pause.]

I can't call it.

(Mr. Burr: Come the nearest you can.) [Pause.] (Spell it a letter at a time.) [Pause.]

He keeps speaking it, but I can't understand it.

(Mr. Burr: Try the nearest you can. Tell her, Bishop, plainly. Try it Emma.)

[Pause.] Something like Alfolso, but I can't tell it. (Mr. Burr: Ask him if he recollects his Latin and Greek.) He says he can speak either of them. I don't like him.

DEATHS OF MAJOR SILL AND MR. VILLAPEINE.

May 10, 1905.

But, Mollie, he don't know him.

(Who?)

Major Sill. Mollie says he's sinking rapidly.

(Did you know he was sick?)

No, I did not know he was sick until Mollie told me. Oh, Mollie.

(What is it?)

Well. Did you go, Mollie? Oh, don't you know? I'll tell you what Mollie told me. Why, don't you know I told you

about Frank Villapeine? She went to the funeral. He was buried yesterday. [Mrs. C. explains that the father of Frank Villapeine was meant as being dead.] Still is not dead, but is dying.

(Where does he live?)

Why, don't you know? He lives in C. He is tax collector, or he used to be. Well, then, Mollie, that's two in our family; one is dead and one is going to die.

[Mr. Burr adds the following note: After being wakened, Mrs. Caton said that she had no knowledge of the serious illness of either of the above. On Saturday, the 13th, I asked if she or her sister had any information from C. regarding the above incidents; and she said "no," but that her sister heard from there from time to time, and she might hear before a great while, and possibly this would be mentioned. On Wednesday, the 17th, I called, and Mrs. C. stated that her sister had received a letter from C., and that the elder Mr. Villapeine had died and been buried. I did not see the letter, and so cannot fix the date. I understand that Messrs. Sill and Villapeine are remotely related to Mrs. C.]

A copy of the weekly newspaper, published in C. on May 16, 1905, contains a notice of the death of Major Sill, and states that it occurred on the morning of May 11, 1905, at his home in C.

It also states that he was a prominent citizen and that "he had been unwell for some weeks, and from the first it was known that his chances for recovery were very slim—he was suffering from a cancer." This paper is filed with the record.

In a letter to Dr. Hyslop, dated May 14, 1905, Mr. Burr says: Mr. Frank Villapeine is Mrs. C.'s cousin. I asked her while asleep and after waking, and she was ignorant of the sickness of the one and of the death of the other. These parties lived in [another State from Mrs. C.], and are also relatives of Mary Love. I saw Mrs. C. last night, and she said she had no information from C., and consequently nothing to confirm the spirit's statement.

GORE INCIDENT.

May 29, 1905. Present Mrs. Caton, Mr. Burr and Dr. J. H. Hyslop. [Note 35.]

35. The record is from a report of Dr. Hyslop to Dr. Hodgson.

[The experiment with the cards was interrupted by Mollie's wanting Mrs. Caton to go somewhere. We consented as Mollie had been put off two or three times in this request.]

(Where are you?)

I am on Front St. I am following Mollie. Don't you see me?

(No, I don't see you there.)

I don't want to go down there.

(Where?)

Princess St. to the water.

(Where are you now?)

I'm in the building right below the bank. A large brick building.

(Why did Mollie take you there?)

The man is in so much trouble.

(Is it a spirit or a man?)

He is a spirit, a crazy one.

(What is his name?)

He don't say. He says the office is closed. He is coming. He is coming to talk to you.

(Tell me when you get home here.)

Now you can talk to him.

(What does he look like?)

He is a young tall, slim man.

(What is the color of his hair?)

Dark. It is the first spirit I ever saw with glasses. He knows you. Ah, I wonder if he was the one who was drowned.

(What is his name?)

Why, he says his name is Gore.

(What is his trouble?)

He wants to deliver this message to his father. He wants you to tell his father to sell those law books.

(Which law books?)

The ones in the office in the building I went to.

(Mr. Gore, what is your name?)

He says to tell you his name is Gore.

(Whom does the money go to?)

To his father.

(Doesn't he want his wife to have the money?)

He don't name his wife.

(Was there any one with him when he was drowned?)

When he went down, he was alone.

(Was there any one with you?)

Yes, and they could have saved me. He means there was some one with him who could have saved him. He says the books cost too much money to lie there that way. I did not know there was an office in that building. [Referring to his wife.] He says he left her money. She got insurance money.

(How much?)

He says about \$40,000. The man don't know.

(What was the name of the man who was with you?)

[No reply.]

[When Mrs. Caton was awakened, she was asked if she remembered the men who were drowned in the river some time ago and she recalled the fact, and as having read something about it in the paper. She gave the name of one as John Gore and the other as Harris. Both were correct. But she says that she never saw them, and had never known anything about Mr. Gore. Her description of him was correct. He had dark hair, was tall and slim, and wore spectacles. He was known to Mr. Burr.]

June 3, 1905. In a letter to Dr. Hyslop, Mr. Burr says:

The history of the case was that Mr. Gore and a friend went down the river to hunt, and, leaving the larger boat, which had carried them down, made for the shore in a very small boat. It is presumed that they were unable to make a landing, owing to the treacherous condition of the shore, which was soft and muddy, and that they were unable to return to the boat, while owing to a storm the larger boat could not go to them. The larger boat remained where she was, still unable to render assistance; but, being within calling distance, it no doubt impressed his mind that the boatman could have rendered them help, if he had chosen.

Mrs. Caton assures me that, although she has passed along Front St., and has looked down Princess St., she has never been on that block between the two mentioned streets. She says that she has never seen Mr. Gore in life, and knew nothing of him, except as to the incidents connected with his death; that she did not know that he had an office on Princess St.; did not know

there was an office in this building; and did not know of his having any law books.

I was personally acquainted with Mr. Gore, and the description given is correct to a nicety. It fits in all manners. I knew he had an office on this square; but supposed Mrs. Caton was on the opposite side of the street, and did not connect Mr. Gore with the incident, until she mentioned the drowning. I have since learned from Mr. Martin's brother, who is a prominent lawyer here, that Mr. Gore's library was one of the finest in the city; and that his father loaned him the money to buy a great portion of the books. Does this account for his wish to have the proceeds of the sale go to his father?

June 12, 1905.

There is the man. The man about the books. It's Gore. He wants to tell you that he is better satisfied now that the books are sold. He did not want the office to stay open. His father has sold the books. He says he wanted them sold, and they have been sold. Since he was here. [Talk about other matters.] Mollie says they packed John Gore's books in big boxes, and sent them off on the train. Mollie says she was there with Gore, and they saw them put them on the train, and he was satisfied.

July 15, 1905.

In a letter to Dr. Hyslop Mr. Burr says:

By the way, I went to the Gore law office, and found many of the cases empty, and the books taken out. I met the administrator of this man's estate, and he told me that when he came back from Raleigh (since you were here) he found that many of the books had been "boxed up and sold."

INCIDENT OF ROBERT A. McDOWAL.

Oct. 7, 1905. Mr. Burr's memorandum of this incident is as follows:

On Saturday night, October 7, while Mrs. C. was in hypnotic sleep, she recognized Mary Love, who told her that her cousin, Robert McDowal of C. had been murdered. That he was killed

at night in one of the squares of the city, and was killed and robbed. She said it was just a week ago that night. On waking, Mrs. C. said she had no such news from C., and did not believe it. Last night, October 11, when sleeping again, and Mary Love had come, she was asked to verify the statement, which she did. Being asked by Mrs. C. which of the two squares he was crossing Mary said Hampton or Hamden Square. She replied to questions as to the manner of the murder by saying that he had been struck on the head from behind; he did not see the murderer, could not tell whether he was black or white. He was robbed of his watch and money. On being wakened, Mrs. C. said that she had not yet heard from anyone in C. nor had she seen any paper or communication from there. She expressed some curiosity, and asked me to send for a newspaper, which is published weekly, I think the Wateree Herald.

A clipping from a newspaper is filed with the record, being Dunn's weekly report to subscribers, dated by Mr. Burr Oct. 11, 1905. It contains a notice of the death at C. of R. A. McDowal, at C.

In a letter to Dr. Hodgson dated Oct. 13, 1905, Mr. Burr repeats the foregoing memorandum, and adds the following:

Both Mrs. C. and Mary Love were born near C., and spent their early life together there. . . . The first night Mrs. C. positively declined to believe the statement; but, on Wednesday [Oct. 11] she felt inclined to credit it, and would not now feel any surprise to learn that her cousin McDowal was dead. She will learn this from me tomorrow night, as I have the verification which you will note is taken from the Dun [Dunn?] weekly confidential sheet to subscribers. Of course, this proves only his death, leaving the manner undeveloped; but I have never known Mary Love to make an erroneous statement, and if this is one, it will be the first.

Additional, October 15, 1905. Since writing the foregoing, I paid Mrs. C. a visit last night (Saturday), and learned from her that she had received a newspaper from friends at C. This paper, the "Wateree Messenger", I am sending you under separate cover. It was received some time between Wednesday the 11th and Saturday the 14th. You will notice that Mary Love is slightly out in the time of the murder, as it did not occur a week

before the Saturday night when she came to Mrs. C. but the Tuesday before. The newspaper sent is a weekly edition and closes Monday night, issuing on Tuesday morning. I am unable to say that Mary Love did not tell Mrs. C. the precise day of the week, but may have said some days previous, and Mrs. C. may have fixed the time; because I have always found that Mary Love is careful in her statements to the smallest degree, and quite accurate. Still, as I say, it is uncommon to have a good report as to precise dates from spirit friends. [Note 36.]

INCIDENT OF THE HOSPITAL SURGEON.

The following incident is contained in a letter from Mr. Burr to Prescott F. Hall, dated June 22, 1912. The date of the incident itself is not given. Mr. Burr's account is as follows:

I doubt if I wrote Dr. Hyslop about a dear friend who was a surgeon in the U. S. Marine Hospital Service, and who for some years had been deeply interested in psychology. Some time ago, the doctor retired from active service, and took up his abode in Detroit. Not long after, I had a letter from his daughter saying that her father had just died. I did not mention the incident to any one, and it was not until I had made several visits to my medium that she pointed with her finger, and said that is Dr.—(whom she knew). I said I am very grateful for your visit. Tell me how you died and what wishes you have, if any, for me to do. He explained that he died under an operation, and said he wanted me to have his "quinine walking stick." Mrs. C. interrupted, and said "quinine is a medicine and not a walking stick." He said he wrote to his daughter and she would give it to me. The following day I wrote to the daughter, who replied that she had the "cane" (made from a cinchona tree and sent him from Central America by a dear friend), and would forward it to me. I have this now.

My dear Mr. Burr,

Father died this morning after being sick one week. Won't

36. The copy of the newspaper, above referred to, is missing from the record.

you please try and speak to him thru your medium? If there is another life perhaps my dad can let us know.

You were so kind to him that now I turn to you as one of his friends who loved him. I shall never forget your kindness, and I thank you more than I can say.

Sincerely yours,

KATHARINE KEYS.

October 16th.

[Note 37.]

VII. SPIRIT COMMUNICATIONS, INVOLVING OTHER MATTERS THAN ILLNESS OR DEATH.

There are nine incidents in this series.

The first one was in relation to the second marriage of Thomas R. Love, husband of Mollie Love. It was stated Aug. 25, 1901, by Mollie that Thomas had married again, at Macon, Ga. This could not be verified; and on Sept. 4 Mollie said that he had intended to, but broke his word. There is nothing in the record to show whether the second statement was prompted in any way.

The next incident related to a visit of James Love and John H. Young to California. They lived in Kalb, S. C. On Aug. 25, 1901, Mollie stated that they had been gone two weeks. Mrs. Caton denied any knowledge of the visit; and, on Sept. 10, said that her sister had received a letter from James Love saying that he had returned from California.

In the Etta Hart incident, Mrs. Caton stated that Miss Hart was visiting a Mr. Hawley in Fayetteville. The morning paper of the day of the sitting contained a news item describing the visit fully. The medium when awake said she thought Miss Hart was in another place. This incident may have a bearing on the general question how far Mrs. Caton's information in other cases came from the news-

37. A letter from me to Mrs. Keys, addressed to Detroit, Mich., dated October 28, 1912, asking as to the above incident, was returned to me by the post office Nov. 6, 1912.

papers. Her memory may have been of that intermittent sort which allows a person to read an item and then completely forget it in a normal state, only to recall it in trance. Such a theory would be consistent with Mrs. Caton's apparent honesty, and nevertheless explain a large number of the incidents.

The Cotton and Rent incidents relate to matters occurring on the farm of Miss Temperance Young, sister of Mrs. Caton, in Westville, S. C. On Oct. 27, 1901, Mollie Love stated that a negro named Drake employed on the farm was in jail. On Oct. 31, Mrs. Caton produced a letter confirming the statement, dated Oct. 28, and received in Wilmington, according to the postmark, on Oct. 29. The letter stated also that the negro had taken some rent belonging to Miss Young.

On Nov. 9, 1901, Mollie stated: "Tempy will get most of her money. The letter will come tomorrow. The writer will be J. L. Love." Miss Young subsequently received a letter from J. L. Love, dated Kalb, S. C., Oct. 10, saying that the rent or most of it could be recovered. The mailing and receiving postmarks are not given in the record, nor is the letter on file. There might have been an error in the date, and the letter might have been received before the sitting, so far as the record shows.

On Dec. 15, 1901, Mollie stated that a letter for Miss Young had been received in Wilmington two or three days before, from one Muzzy P., and that it had been left at a former residence of Miss Young on Princess St.; also that it contained the information that one Howell had her cotton, and was sent from Westville, S. C. These facts were all verified. It will be noted that the receipt stamp bears a date earlier than the mailing stamp. The fact that such an error was made in this case rather weakens the force of the preceding incidents, although in the other cases the dates must also have been erroneous. But an error of the writer is more likely than an error of the post office clerk.

In the next incident, Illness of Mason Burr, a deceased son of Mr. Burr stated that Mason Burr, another son of the sitter, who had been ill in Charleston, S. C., was sitting up

that day. On the next day Mr. Burr received word that he had got up the day before. Mrs. Caton probably knew of the illness, so the statement may have been a guess.

In the next incident, Rappings and Conversation at the Store, Mr. Burr had heard certain curious rappings at his store; and, while listening to them, observed that his safe was open and ordered that it be shut. This was on Jan. 16, 1904. At a sitting on Jan. 23, in answer to a question as to what caused the rappings, Mollie said: "So you would not leave the safe open."

In the next incident, Incident of Mr. Neff, a former owner of Mrs. Caton's house gave his full name, referred to a boat ride he had taken with Mr. Burr, and described another man who was with them.

In the next incident, Mollie in referring to Mr. Burr called him "Benje" which was a name his mother used to call him by in his childhood.

In the last incident of this series, Robbery in the Store, Jan. 5, 1905, Mollie correctly described a robbery in Mr. Burr's store, mentioned the robber; and the circumstances of the capture of the thief. It does not appear how far these events were matters of public knowledge.

The detailed record follows.

MARRIAGE OF THOMAS R. LOVE.

Mary Love. Thomas is married.

(Where was he married?)

Georgia.

(What place?)

Macon.

(When?)

Wednesday.

(Who was Thomas?)

Yes, he was my husband.

(Write his full name.)

Mr. Thomas R. Love.

Office of Ordinary.
Macon, Georgia.
28th Aug. 1901.

Mr. H. A. Burr,
Wilmington, N. C.

Dear Sir:

Upon examination of the records, we fail to find a marriage license as having been issued to or for Thomas R. Love.

Very respectfully,
C. M. WILEY,
Ordinary.

Sept. 4, 1901.—I am with you again. [The opening sentence was partially written while I was in another part of the room from the sensitive.]

(Write your name.)

Mary Love. Thomas did not get married. He was to but he fooled the woman [not read] he fooled her. He promised to, but did not.

October 30, 1901.—[Mr. Burr tells Mary Love that she failed once in her report about her husband's marriage.]

Yes, he lied so. She was better off.

GOING OF JAMES LOVE TO CALIFORNIA.

August 25, 1902.—Mary Love. Did you know that James has gone to California?

(James who?)

James Love. Yes, and Cousin John.

(Write Cousin John's name.)

John H. Young.

(Emma did not know it. When did he go?)

Two weeks ago.

(Where?)

To see Cousin Bell. He will come home * * * [two words not read]. He has been gone two weeks.

[Mrs. Caton being waked is asked if she knows where Jim

Love is. She says he is in Kalb, she supposes. Says she has not heard from him for some time.]

Sept. 10, 1902.—Mrs. Caton tells me tonight that her sister has a letter from Jim Love, saying that he and John had returned from California.

ETTA HART INCIDENT. [Note 38.]

November 24, 1901.—Etta has gone away. [Note 39.]

(Who writes?)

Hart.

(Where has Etta gone?)

To Leila.

(Where is Leila staying?)

At Hallns.

(Write that over.)

Hawley.

(Is Hawley correct?)

Yes.

(Where does Hawley live?)

Fayetteville.

[The psychic says when awake that she thought Etta Hart was in New Haven. The sitter knew that Etta had gone to Fayetteville to see her sister; but did not know of Hawley.]

The Daily Messenger of Nov. 24, 1901, has the following item: "Miss Etta Hart has gone to Fayetteville to join her sister, Miss Leila Hart, who is the guest of Mrs. Ed. Hawley. They will spend the winter there."

In a letter to his son, dated Nov. 25, 1901, Mr. Burr states that the psychic "does not see the Messenger".

COTTON AND RENT INCIDENTS.

October 27, 1901.—I have just found you, Mary Love. [The psychic had moved her residence but a few days before, and this

38. The following incident is given as having a possible bearing on the psychic's sources of information in other cases.

39. Etta Hart is a niece of Mr. Burr.

was the first time that Mary Love had come to the psychic since then.]

Tempy [e. Temperance, the sister of the psychic], the negro that is on your farm is in jail.

(Do you mean on my farm?)

He lived on her place.

(Who is he?)

I don't know his name.

October 31, 1901.—Before going to sleep, I asked the subject if she would not ask her sister Tempy to write and learn about the statement that her negro tenant was in jail. She replied: "We have gotten a letter from there, and the negro has been selling Mr. Lane's cotton and Tempy's, and has been put in jail." She handed me the letter, a copy of which is attached, also the original envelope. The date of the letter is Oct. 25. The post-mark is "Westville, S. C. Oct. 28", and the post office date of receipt in Wilmington is Oct. 29, 12.30 P. M.

Copy of Letter.

Dear Cousin:

I will drop you a few lines to let you know that Henry Drake has run two bales of pay cotton that belongs to Jim Love, and your rent too. H. got word on the phone today from DeK. what Henry had done. Jim Love is [has] got him in jail. H. is going in the morning to take out another warrant for him. [The balance of the letter is private.]

November 6, 1901.—Mollie is here.

(Please write your name, as I keep this paper for a memorandum.)

Mary Love.

(How about Tempy's negro?)

Yes, he is in jail yet.

[The sitter then explained about telepathy.]

Yes, well I have told you things that she did not until after I wrote it.

November 9, 1901.—Tempy will get most of her money. The letter will come tomorrow. The writer will be J. L. Love.

[Mr. Burr states that he has the original of the following letter in his possession, written Nov. 10th.]

Kalb, S. C., Oct. 10, 1901.

Dear Miss Temple:—I wrote you some time ago, but did not hear from you as yet. Well, we are having some fun at present, but I must say it is at my expense. I am in the hole I think. I have lost my paper or my pencil, or my figures have fooled me; and, say, hoho, I have your place under attachment, although I may raise it if I think best. Say, if I had not done what I did as soon as I did, you would have lost your rent; but as the matter stands you will get the most of it, if not all. I levied on your place for your protection; and I had a right also to do so, but I will not get anything for myself; but I think I can get your rent, or about it. I have 756 lbs. seed cotton of yours now in my possession at uncle Jim Young's gin house. Will do all I can for you to get your rent. Hoping to hear from you soon, I am as ever,

J. L. LOVE, The Figgering Man.

Dec. 6, 1901.—Mary Love. Tempy will get a letter from James Love.

(What about?)

Her rent.

(When was the letter written?)

Today.

(Where from?)

Camden.

Dec. 8, 1901.—Mary Love.

(Can you tell me about the letter from Love?)

James did not send it because he did not sell the cotton. He wrote it.

(Did he write it?)

He wrote it.

Dec. 15, 1901.—Mary Love.—There has been a letter in Wilmington two or three days that Tempy ought to have got.

(Who from?)

From Muzzy P.

(What about?)

Her rent. It is at the other house.

(The house on 5th St?)

No, on Princess St.

(Where is it from?)

Westville, S. C. Howell has her cotton. That is all. Yes, it is right. She is true.

[The letter was gotten from a former residence on Princess St. the day following the writing. The envelope bears date "Westville, S. C. Dec. 8, 1901." The date of receipt is marked "Wilmington Dec. 7, 1904." Envelope addressed "Miss T. O. Young, No. 810 Princess St., Wilmington, N. C." I have seen the letter, and the contents were as stated.] [Note 40.]

Jan. 5, 1902.—(Do you want to write anything?)

Howell did not give Tempy all the money for her cotton.

(Why?)

He stole it. She doesn't know it.

(Who is Howell?)

Howell P.

Jan. 10, 1902.—Mary Love. Tempy will get a letter.

(Who from?)

Howell. She won't get the cotton bill. He burned it.

(Will he say in his letter that he burned it?)

No, he will say he can't find it.

MASON BURR INCIDENT.

Feb. 5, 1902.—Jack [Mr. Burr's son] communicating.

(Did you find Andrew?)

No, I only know that you are worried. [The sitter's son is sick in Charleston, and, as he is alone, the sitter is worried. His name is Mason.]

(Do you know where Mason is?)

Yes, I was with him; he is better. I see them all.

40. It will be noticed that the receipt stamp bears a date earlier than the postmark. I have examined the original envelope, and the receipt stamp reads: "Wilmington, N. C. Recd. Dec. 7, 01. 12.30 P. M." The postmark has no hour on it.

(Do you know how Mason is?)

He is sitting up today.

(When will he leave Charleston?)

I don't know when he will come. [My son came the Friday subsequent to the sitting. On the next day, Feb. 6, I received a postal card from Mason, written the 5th, saying: "I have just got out of bed and intend to sit up for a while."] [Note 41.]

In a letter to his son, dated Feb. 10, 1902, Mr. Burr states that he had received a letter from his son Mason, saying that he was very ill; and that, at the time of this sitting with Mrs. Caton, Mason had been in bed two weeks.

INCIDENT OF RAPPINGS AND CONVERSATION AT THE STORE. [Note 42.]

232 North Water St.,
Wilmington, N. C., Jan. 25, 1904.

Dear Dr. Hodgson:—I am under the impression that I have a letter from you unanswered, but as there was not anything calling for special notice it was laid by for the convenient season—or rather until there was something of a different nature in the way of phenomena or particularly interesting of the same sort. In the narration which follows you will observe that I am one of the principals, which adds to the interest to me, but no doubt the circumstance will be a trivial one to you. However, you shall have a careful and truthful statement and then my part is done.

On Saturday the 16th, just as my sons and myself were closing the store and about to turn out the lights, my attention was attracted by a series of knockings against a wooden partition which seemed an echo from the ticking of a clock on the other side of the room. I had never heard this sound before, and my attention was seemingly impelled in the direction of the noise. I was impressed with the thought that this noise was unnatural

41. This card was mailed Feb. 5, and the receipt stamp is marked Feb. 6, 2 P. M.

42. Cf. Incident of Ghosts in the Store, *supra*.

and that there was no one in the room but my own boys and myself and they standing at the open door waiting for me to move in the direction of themselves. My attitude and delay attracted their attention to the extent that they asked what I was waiting for. I said that it seemed to me that there was an echo to the ticking of the clock. On following the noise location I saw my safe was standing with the doors wide open. I said, "the safe is open—some one shut it," which was done. One of the boys then said "Did you think it was George?" I laughed and said no, that is was nothing, only I had thought the clock echoed. I will remark here that the "George" referred [to] was an anonymous name given to a ghost of a shoemaker who visited the store when we first came, but who shortly ceased coming. I mentioned these circumstances to two of my friends the same night—gentlemen who have shown much interest in my experiments, but said that while it might have been spirit rapping to call my attention to the open safe, still I did not think just then that it could be considered more than a coincidence, but in any event I could not account for the tapping. Since then at two different times when closing the store I have stood in the same place and listened attentively for the same sound but unsuccessfully.

On Saturday night, the 23d, after putting my psychic to sleep, I asked if the spirit of Mary Love was present. She replied "Why yes, don't you see her?" I now address my remark to Mary Love. "I want to know if you know anything about some knocks on the partition at my store one evening lately." The psychic now replies, "Mollie knows what that was." I say "What was it?" She answers "*So you would not leave the safe open.*" I now said "Oh Mary I am so grateful for your telling me this, it strengthens my belief in Spiritism. I did not know whether it was some spirit or not." The psychic now says, "You know Mollie says the other man said to you, '*Are you looking for George?*'" and then turning from me to where the spirit of Mary stands asked "Mollie, who is George?" When the psychic waked I asked her if I had ever mentioned the circumstances of my safe having been open and hearing the raps. She said I had never spoken of them to her before.

I send you a diagram of the location of clock, etc., in room.

Your letter leads me to hope that you will come down here some time during the winter, or early spring. Should there be anything of further interest I will advise.

Yours sincerely,

HENRY A. BURR.

Wilmington, N. C., Feb. 5, 1904.

Dear Dr. Hodgson:—Your esteemed letter was received yesterday. It would seem that there was some misunderstanding as to my statement about the "open safe"; possibly I was not clear in my statement. I keep no copy of my letters, and so cannot refresh my mind. The incident in a historical way was about this. One evening, about 6.30 or 7 P. M., when about to leave the store, and after all the books, etc., had been put in the safe, my attention was attracted by a rapping noise, soft, but decided, appearing to come from a wooden partition above where our safe was located. The impression was so strong to my mind that this was extraordinary that, while the others were standing at the doorway and waiting for me to come, I delayed, to understand why this extraordinary noise should have occurred, as it was synchronous with the clock ticking across the room some twenty-five feet. On following the apparent location of the noise from the ceiling down, my attention was directed to the safe standing with both doors open. I directed the doors closed, when one of my sons made the remark (not knowing why I had remained except that as explained, I was listening for what appeared to be an echo of the clock), "Did you think it was George?" The name George was given to the supposed ghost which seemed to have appeared to one of my boys at one time on the second floor of the store, and who made frequent noises, to the disturbance of any one who worked in the evening. Referring incidentally to the spirit "George," I had my psychic visit my store, and at various times she found the spirit of a colored shoemaker named John Boston (afterward fully verified), who came with her to her room where I was and to whom I talked through the psychic. I am confident that I set his mind at rest, and that he was freed from his ignorant belief that he

would have to remain where he was until he could return the shoes which belonged to his customers, and which were destroyed by fire. In reference again to the safe incident, I should not have placed any importance on the incident except as a coincidence, if the spirit of Mary Love had not anticipated my question, and furnished me an explanation, which was fortified by a repetition of the precise words uttered by one of my sons, and further that the psychic had never heard from me or anyone of the incident. I would say, further, that she is unacquainted with my sons, and that no one could have told her. Further, that on waking, I asked her if she had heard anything about my safe being left open one night. She was completely ignorant of everything. [Note 43.]

INCIDENT OF MR. NEFF

May 25, 1905.—Present Mrs. Caton, Mr. Burr and Dr. Hyslop. From Dr. Hyslop's report to Dr. Hodgson.

There is another man with them. A black-whiskered man. Mr. Neff.

[Mr. Burr remarked that this was the name of the man who used to own the house in which we were holding the sitting, and that Mrs. Caton did not know his name, and had never heard of him.]

(Ask him to tell us something to prove who he is.)

Well, now do you remember taking a boat ride with Mr. Neff? [Addressing Mr. Burr.]

(I do for a fact. Was anyone with us?)

Yes, a little preacher. He was frightened. He was a big, black-whiskered man.

(Yes, ask him if his wife is living.)

No, he says she is with him. Of course she is dead if she is with him.

(What was his name?)

Joseph.

43. The rest of the letter relates to another incident.

(Yes, that is right. Ask Joe if he is happy where he is.)
Yes; but he wasn't for a long time. [Note 44.]

INCIDENT OF THE SITTER'S CHILDHOOD NAME.

April 20, 1904.—Mollie and the "Lady Sallie" communicating.
(Do you tell me the truth when you write?)

No she [Mollie] don't. She does this to tease you. Sometimes she begins to write with you hand. She slaps, and you go ahead and write. [Addressing Mollie:] Yes, I understand. He imagines it's you. Well, that's not his name.

(How's that?)

Why, she said you were always the Benjamin.

(No, his name is Henry.)

She said this to let you know it was her. Well then, you can do that. [Apparently addressing spirit.]

(What?)

She can say "goodbye Benje." Well, if you come again you won't see Benje.

(Why?)

Because there is no Benje.

[The name I went by among my family when a child was "Benjamin," from my mother's fondness for me.]

Robbery in Store.

July 5, 1905.—Mollie saw the man who robbed. Says it was your man in the store. Mollie don't know his name. He was black. He came in the door. It was not the door you go in. Yes, Mollie says it was in daylight when she saw him. She saw him get the money twice. She says Jack was there too. Mollie says the man who stands at the desk caught him. Says it was not Mason, but the man who stays at the desk.

(Was it Harry?)

No.

44. "Joseph" probably refers to Mr. Neff. The chances of Mrs. Caton's knowing the first name of the former owner of her house would seem to be greater than of her knowing the name of a stranger.

(Then it was no one.)

Yes, Mollie says it was your boy; but it was not Harry or Mason. She had been with both; but she did not know this one's name.

(Emma, did you know about the man stealing?)

Yes, you told me of some one stealing; but I don't know who it was. Mollie is telling you now.

[The above account is correct in all respects. Mrs. Caton says she is ignorant of the thief being caught. Knows nothing since I was here Saturday night.]

VIII. COMMUNICATIONS FROM MARTIANS.

On five occasions, the communications purported to be from visitors from the planet Mars; and on two other occasions a Mr. Hart, a relative of Mr. Burr, stated that he had visited Mars, and described certain things there. The total information given by these communicators is not large in amount. No drawings were made of houses or other objects which could be compared with those, for example, of M. Victorien Sardou. It may be of interest, however, to refer to the descriptions of Mars given by Mlle. Helene Smith, and set forth in Professor Theodore Flournoy's *Des Indes à la Planète Mars*. [Note 45.]

Mr. Burr says he is very certain that Mrs. Caton had never read Flournoy's book. On the other hand, it is possible that she may have seen some newspaper article about it; and it is still more likely that she had seen some article about Mars or about Professor Lowell's lectures on the canals, as there was considerable newspaper discussion of these matters about the time of these sittings. This is the more likely, because on Sept. 26, 1903, there is a reference to "canals", whereas the curious thing about Mlle. Smith's account was an apparently complete ignorance of the question of the canals, although in her normal state she could

45. Paris. Alcan: 1900. See also J. H. Hyslop, *Psychical Research and the Resurrection*, Chap. III.

hardly have been ignorant of the scientific controversy then going on as to their existence.

In both accounts, the striking feature is that, apart from minor details, the life on Mars is represented as substantially like life on the earth. Through Mrs. Caton, we have only a single word of Martian language given, namely, "something like 'clant' for hand". Mlle. Smith gives "Amiché" (pronounced as in French).

In certain respects, the accounts agree. Thus the inhabitants are stated to be very dark-skinned, with dark brown or black hair, resembling Japanese in appearance. [Note 46.] But Mlle. Smith does not speak of them as diminutive. In both accounts, the chief communicator had been a ruler, during his life on Mars, and was dead at the time of the communication. Water seems to be the principal feature in the landscape, and the people go about in boats, contrary to the current scientific theories. There are no wild land animals. Mrs. Caton mentions dogs, birds and ponies. Mlle. Smith speaks of birds and dogs, the females of the latter being used as wet nurses for the children. Mrs. Caton speaks of four-storied houses, and the drawings of Mlle. Smith show houses of that height. The latter describes the trees as brick-red in color, and other vegetation as of a deep green; while Mrs. Caton says the grass is red, and the leaves yellow. According to Mrs. Caton, the people are all dressed in black or white, while Mlle. Smith describes oriental robes of bright colors. They differ also as to whether the country is flat or mountainous. There is nothing in Mlle. Smith's account corresponding to the burial in a lake which is mentioned more than once in Mrs. Caton's sittings.

The general features of Martian life in Mlle. Smith's account are oriental; and it appears that at one time she had lived in the house of an orientalist. Mrs. Caton had had no such experience and there is nothing oriental in her statements except the resemblance of the Martians to Japanese. Both Professor Flournoy and Dr. Hyslop regard Mlle. Smith's Martian cycle as an effect of secondary personality;

46. Flournoy, p. 155.

and there is much less reason for considering it to be anything else in the case of Mrs. Caton.

The detailed record follows.

Communications from Martians.

July 4, 1903.—Mollie is here. Oh, see, she has a funny little man with her. She has the littlest man I ever saw; he is not bigger than a little child.

(Can he understand Mollie? If so ask his name.)

Mollie says his name is Nero. This is the man Mollie brought from Mars. He is a spirit. Mollie says they live to be 200 years old.

(Describe the man.)

He is little. [Holds her hand about 3 feet from the floor.] Dark-Complexioned man, straight, black hair. He is dark like the Japanese. He has a pretty, sharp face, black eyes, delicate features, not over three feet high.

(Tell me how he is dressed.)

He has a surplice on. Mollie says he was a great man. Mollie says he was like a president, but he is called a leader. He was wandering. Mollie says they don't put them in the ground, they put them in the lake. [Describing burial.] The surplice is black, and a white scarf hangs to the floor. Such a funny looking man. He has a tiny nose and mouth like a child. The people there know as much as they do here. Mollie says they are all little people. I wonder, Mollie, do they have horses? Mollie says they have big black dogs. They have no wild animals, no forests. No fires are needed. They do not have any wars.

(What religion do they have?)

Something like Mormon. They worship a god. They just worship the Great Spirit. They do not have any churches, they live in tents.

(Do they have sacrifices?)

They offer birds, draw the blood and burn them. Not like we have, Mollie? A pure white bird. They use the blood. [Both Mollie and the man promise to come again.] [Note 47.]

47. The first statements are in answer to questions by Mr. Burr, but the record does not give them.

July 11, 1903.—[Mollie and a Martian appear.] His name is Nero. His father's name is Hugo. Mother's name is Vinir. Sister's name is Cleo. He lived in a city, named Marshonette. The Martians subsist on meat, fruit and bread and milk. They have cows. Nero says he has looked at the world and his world has more water, lakes, rivers all over it, and one sea. The sea is not as large as our ocean. [He describes the lakes and islands to Mrs. C. who exclaims as to their beauty.] Fruit grows all over the place. Some of the fruit is like ours. The Martian expects to go and see the Great Spirit; he has not yet seen him. He is wandering around like all the rest. Some Martians fear death. All are not good. Some are bad. None of them want to die. They make fancy work and bric-a-brac. They work in the ground also. They have boats on the lake and sea, which are propelled by steam and electricity. The inhabitants are male and female. Men, women and children. They are small people and don't grow large. He has been all over Mars. All the inhabitants are dark skinned and small. All dress as he dresses. They have no astronomers, and do not see this world. They die at all ages. He does not understand yet about this world; he did not see giants where he lived. All have the same religious belief. All believe in the Great Spirit. [Questioned about a Christ.] They just believe in the Great Spirit. He would not want to live again in the body. He is happy and contented. He sees more now and is resting. [Attention called to my writing.] Yes, he did that in Mars. He could not read this language. He looks for another condition, is just waiting. He expects to go where the angels are. He never saw angels, but only believes they exist. Says he will get better acquainted; it is all new to him now.

Sept. 26, [1903?] (Is any one here?)

No one is here.

(We are early. Mary will be here shortly.)

Wait. Look there. Don't. Don't. But you don't know.

Well now.

(What is the matter?)

Oh, Mollie has a funny little man, his head comes just to the table. Don't he look funny? Oh you know he has an intelligent face.

(Ask his name.)

What a funny name. He says it is "Astro."

(How is he dressed?)

All wear surplice.

[Mr. Burr explains his desire to communicate.]

He understands.

(What is his occupation?)

The man is a ruler. He says there are astronomers in Mars; they are looking at the world but can't locate it. He does not know of any psychics on Mars, but will see if he can find one. He has parents, a father in the spirit land, a mother alive on Mars, also a sister.

[Mr. Burr explains the modes of burial on earth.]

That's funny, he says they sink the body in a lake.

[This is the same statement made by another alleged Martian named Nero, according to Mr. Burr's note.]

He says he knew Nero, he is in the spirit land with him.

There are more rulers than one. Mars is a large place. There are a whole lot of towns in Mars. Where he lived was a stone building.

[Mrs. Caton now counts on her fingers "four".]

It was four stories. They make cloth in factories. They all speak the same language.

(What do you call "hand"?)

Something like "Clant." He talks funny now.

(How about amusements?)

They ride ponies, have bands of music, and go on boats.

(How about sleep?)

They sleep.

(Does the sun rise and set?)

Yes, but not at the same time. He means it is day here before it's day there. They have oceans and lakes, more water than here. They have canals. There's where they make bread. They live on fish, birds, cereals and animals. People live on fish, go hunting all the time. They have some bad people. Women dress in loose gowns. [Addressing Mollie:] I know, Mollie. Mollie says they dress in loose gowns, but not like men. They write, but it don't look like mine. [Mr. B.'s writing.]

There are no wild animals. They have no electric powers or railroads. They go on ponies or boats propelled by oars.

October 24, 1903.—There's Mollie and the little man, Mr. Astro.

(Is the water in the sea salt?)

The man knows it is salt.

(Do you see the same sun?)

Yes, he has the same sun. He has the same moon and stars. The color of the sun is the same. Don't you know it is warmer there than here? It's not cold there at all, at any time. He does not know if the moon is the same as ours, but they have a moon. His moon is a red-looking moon. His vegetation is not green like ours; the grass is reddish and the leaves yellowish. The man is yellow. There is no ice there. The canals are narrow places of water. Don't you know the man told you before that they lived on the fish and game they found in the canals?

(Is the land mountainous?)

Don't you see the man's hand? He says level like the table. The land is all covered with vegetation; it is not sandy there. The canals were there when he was there. The trees do not grow tall. I reckon everything is short there. The man is short too. Mollie looks so funny by the little man. Mollie's tall, but the man is so little. He said the people would be scare [sic] for us. They do not have any religion; no priests. They are good people; they never kill one another. They are not so far advanced in learning as we. He is going to impress it on their minds about improvement. Make them dream dreams and they will improve.

January 13, 1904.—(Do you see Mollie?)

No, she didn't come. Mollie's not coming. There's Mollie with the little man with the surplice on.

(Where from?)

The little man from Mars. The little man named Nero. It's not the first man. I know him because he has a black beard.

(What was his father's name?)

That was Nero too. He thinks this a prettier world than Mars. He likes the way people live here better than where he came from. He lives now in the air, floating in the air. He has no brother or sister in Mars. His mother is also with him. His

mother and father went first. Mars is hot. His present body is nothing but vapor. His former body was flesh and bone. He is a little man not larger than a child of nine. It is not cold anywhere on Mars. His mother was named Leah. His brother is named Habnet, and his sister like Lisenette. The learned people have books. Mollie and the man have left me. Can't find them. Mollie just took the little man and just flew away with him.

March 5, 1904. [Note 48.]

Mrs. C. placed in hypnosis at first stated that Mary Love had not come. Shortly she pointed her hand, and laughing says:

There's Mollie and the little man. The man who came first, Mr. Astro. Don't he look funny? He's so little to have a beard.

(Do you recognize him fully?)

I know he's the man who came first, he has the same black eyes and hair. Mollie brought this man from Mars.

(Has he visited any of the other planets?)

He does not seem to be familiar with the other planets.

(Has he ever been to this world before Mary Love brought him?)

Yes, he has been here before, but they usually stay around their own planet. This world is generally in advance of Mars; the people are more enlightened. [petulantly]. Well I know because I said "enlightened" he said "intelligent." It is hot there all the time. They don't have brick and stone houses. They live out of doors more than in the house. He never knew before he died that there was such a place as the world. He says to tell you that when you go out you will know more than you do now. He has not yet found a medium in Mars. He was taught to believe that when he died he would become a small animal like a calf or some other small animal. He would be better satisfied if he could tell his people the truth. The intelligent people believed this. He was a ruler. They had religious

48. The original of the record of this sitting is dated March 5, 1904, while the copy made by Mr. Burr is dated March 5, 1902. The fact that a second Martian is referred to in this sitting shows that the later date is the correct one.

teachers. They did not look for any good or bad place at death, they all expected the same thing.

[After some talk about celestial forms, Mr. Astro is asked if he can change to a celestial form; says that he can do so and is requested to do so. After a very short interval, Mrs. C. exclaims:]

Oh, the man's faded away. He has faded away like smoke. Just see how he shines. He just faded away like mist. He has the same height and general appearance, but is very beautiful. He says he is Mr. Astro, but he don't look like him now. He's all white now. He's changed completely. He has a light loose-fitting garment. [The one of former appearance was a black surplice or so described.] He's all white now. He's changed completely. His garment shines all over with bright stars and gold. Oh, it's smoking again, see he's changed; it looked like vapor. Now he's himself again. [Mrs. C. now says that Mollie and the little man have gone, and is waked up.]

April 13, 1904.

(You can tell me when Mollie comes.)

Why, don't you see Mollie?

(No, I am sorry I can't see her. Who is with her?)

Mollie wants to know if you want the little man.

(Yes.)

Mollie has gone to get the man. [Points.] There she is.

(Is any one with her?)

Yes, that's Mr. Astro.

[Some question apparently omitted.]

Well he says would it not be best for him to go there?

(Could you find Boston?)

He can find anywhere. [Addressing Mr. Astro:] Well, you know it's where a woman sleeps he wants you to go. [Addressing Mr. B.:] He thought he would go to the place and find the woman who sleeps. [Possibly the "woman" meant is Mrs. Piper. Mr. Astro is now supposed to have gone, and the conversation turns to other subjects.]

April 20, 1904.

Mollie don't know if Mr. Astro was successful in finding Boston. She did not see him any more. [The rest of the sitting relates to other subjects.]

May 17, 1904. [Note 49.]

Mr. Hart says he has been to Mars. They have live people and spirits too. They are small people. The grown people are no larger than children here. The country he has seen is flat, and more water than anything else. They have boats, not like the boats here. There are small streams like rivers. Never saw any oceans; small strips of water all over.

(Did you have to go through any purification?)

If he did he was unconscious of it. The man don't think he knows what he knows.

May 28, 1904.

[Mr. Hart communicating.]

(Are Martians white?)

He says they are dark people, about the color of Japanese. You know, Mr. Hart, there was a little man who came here. All are little.

(What is their language?)

He could understand. It's their own language. He has not been all over; he has been enough to know what it's like. It's warm temperature all the time. All have the same language. It's low flat country, all he has seen. Made mostly of islands and lakes. They have some flowers, no tall trees. The trees are low.

[Something omitted?]

(Whoever heard of reddish grass? Grass is green.)

That's because it's so warm. The people speak to each other. He knows when he gets outside the atmosphere. One part of the way is thick like fog; then all is light.

(Is there any atmosphere around Mars?)

Yes. He has never been to the moon. He don't think any people are on it, he don't know.

July 9, 1904.

Oh, don't you see Mollie. And there's the little man. It's Mr. Nero, the first man who came from Mars; but it's not Mr. Astro, for you sent him to Boston. [The conversation turns to other subjects without any talk with Mr. Nero.]

49. This sitting and the following one describe not visits of Martians, but visits of a Mr. Hart, a relation of Mr. Burr to Mars, and are inserted here for purposes of comparison.

C. MISCELLANEOUS CASES.**LX. PREDICTIONS.**

In Mrs. Caton's phenomena there is a noteworthy absence of the tendency to prophecy, so common among mediums. No doubt this is to be accounted for in part by the fact that she was not a professional. In the case of public mediums, there is the constant and compelling demand of the public for that kind of clairvoyance which deals with the future; and the lower the type of medium, the more often that demand is complied with. It is only rarely that the higher type of medium says much about the future; although, of course, the giving of any kind of advice, which is common enough, is in a sense a prophecy that, if the advice is followed, it will result in benefit to the sitter.

So also if a process is said to be now going on, which normally has a certain ending, the statement that the process is in operation implies a prediction of the end. Thus, in the incident of the death of Major Sill, given above in Class VI, the statement on a certain day that he was then dying might be called a prediction that he would die the next day, as in fact he did.

Very often during a sitting it is said that a communicator will come again at a day certain in the future. This may be considered either as a mere promise to come at the time set, if possible; or as a prediction that it will be possible, and that the coming will take place. In some cases the language would support the latter construction. But such predictions are of less value because they may act as auto-suggestions to the medium to produce the promised communication even in the absence of the communicator; so that unless the later communication bears internal evidence of the communicator's actual presence, the completion of the prediction has no significance.

The first incident in this class did not take place at a sitting at all. Mr. Burr, on Aug. 8, 1900, wakened in the middle of the night, and his hand wrote a message purporting to come from the spirit of Mrs. Caton to the effect that a relative, Mamie Burr, would leave for Charleston on the

following Monday, Aug. 13. So far as Mr. Burr then knew, she did not intend to leave before the early part of September. On August 10, Mr. Burr received a letter from Mamie Burr saying that she should leave for Charleston, and would arrive there Aug. 13. On Aug. 8, at a sitting, Mrs. Caton acknowledged going in spirit to Mr. Burr's room on Aug. 6, and seeing his hand write; but as this was in response to leading questions it is of no value to connect her with the message.

On April 6, 1902, Mollie asks Mr. Burr to tell Mrs. Caton that James Love would arrive on the following evening. Mrs. Caton awake stated that she expected James Love the following week, as he had a case in court then. He did in fact arrive the following evening.

MAMIE BURR INCIDENT.

Experience of H. A. Burr, Monday night, Aug. 6, 1900.

Waked at midnight, and my hand wrote on the sheet: "I am Emma's [Mrs. Caton's] soul. I am in your room. I see your hand write. Mary Ann Burr, Mamie, and Robertson will go to Charleston next Monday."

The last letter received before this incident had stated that Robertson was well enough to ride out, but that the doctor did not want him to leave for Charleston before the fore part of September. A letter received from Mamie August 10, 1900, said: "Robertson and I will leave here [Charlottesville] for Charleston, and get there Monday morning." They did leave Charlottesville on Monday.

Aug. 8, 1900. During a sitting, Mrs. Caton was asked:

(Did you come to my room on Monday night?)

Yes.

(What did you see?)

I saw you.

(Did you see my hand write?)

Yes.

(Where were you standing?)

By the side of your bed in front of you.

(How did you get into my room?)

Don't know.

[Waking, she said she had no recollection of having had any dream on Monday in which I was concerned.]

Coming of James Love.

April 6, 1902.

[Mary Love communicating.]

Tell her [Mrs. Caton] that Cousin James will come tomorrow.

(James who?)

James Love, tomorrow night.

[After waking, Mrs. Caton says, in the course of conversation on topics about courts: "Well, I expect that Jim Love will be here some time next week, as his case comes off then." She has no knowledge that Jim Love will come at all.]

April 9, 1902.

Mary Love.

(Mary, you were right about Jim Love. He came the next night. How did you know?)

Yes. I was there when he went to the train.

CONCLUSION.

The opinion which any reader forms of a record of phenomena alleged to be supernatural will probably depend upon the kind of proof he demands for their existence. Admitting that the burden of proof is upon him who asserts the occurrence of supernatural events, a question at once arises, is only such evidence to be admitted as conforms to a certain high standard of quality, or can a larger quantity of evidence of a lower quality have the same probative effect? There is a certain danger in allowing quantity of evidence to take the place of quality to any degree whatever, and this arises from man's emotional nature. The repetition of any statement many times in different forms is the secret of success for the orator and the advertiser; nay, even for the educator. But the effect in such cases is usually made upon the emotions and not on the reason of the listener. A "con-

viction of the truth" of something may be a purely emotional matter, perhaps the result of a desire. At one time everybody thought that the sun went around the earth, and the trouble was with the quality and not the quantity of the evidence.

In the judgment of the writer, it is too soon to say what should be the quantity or the quality of evidence in matters of supernormal phenomena generally, or in the case of any particular record. Psychical science is a new department of knowledge, and its standards and methods must be for some time to come pragmatic and tentative, and be developed out of the whole situation as it goes along. Where experiments can be repeated, as in the first three classes of telesthesia in this paper, the duty of the investigator is evidently to report as large a number of repetitions as possible, because here quantity and the theory of probabilities are in simple relation. But in the case of alleged spirit communications the problem is not so simple, and the experiments can rarely be repeated exactly.

It seems clear, however, that the first thing in regard to phenomena of any kind is to be sure of the exact facts; and not merely the happenings themselves, but all relevant circumstances. As the science has not yet progressed far enough to indicate relevance with precision, a large marginal region of possible relevance must be included. And the record must be such that others than the investigator can use it. A record of an incident is much like the abstract of title to a piece of land. It is not enough that the instruments reported are sufficient on their face to pass title; it must also appear that nothing was omitted, and that everything was examined that should have been. Nothing can be left to the private information or memory of the searcher, if the record is to be of any value to others. It is true that in law we might be willing to rely upon the summary of an abstract made by an examiner of high repute; but we cannot do so with psychic records. In law the canons of investigation have long been established; there is no doubt as to what constitutes a thorough examination of a title. But, in psychical research, we have no such precision of method. What

appears of no importance today may turn out to be of the greatest importance tomorrow; and therefore we are obliged to insist on the fullest measure of detail in the matters reported.

Now the value of Mr. Burr's record depends a great deal on things he does not tell us. His personal knowledge of Mrs. Caton, of her circumstances, and of the whole course of the sittings, has led him to certain conclusions. But those of us who were not there cannot take his opinion instead of the facts. To say this does not imply any distrust of Mrs. Caton's honesty, or of Mr. Burr's sincerity or capacity. It must also be remembered, that, as stated at the beginning of the paper, Mr. Burr had no idea that his investigations would be published when making his notes of sittings. The criticism is not of the individuals but of the method. In the absence of evidence that certain observations were made, certain precautions taken, or certain statements verified, we have to assume that they were not; otherwise we do not know with what we are dealing. I have pointed out in the introductions to the various classes of phenomena some of these omissions. In various instances not enough is reported to make it possible to see what the omissions were. Of course, an ideal record is practically out of the question, as that would involve a report of everything that the medium had read or heard or seen, at least during the period of the sittings. This being so, those incidents which by their nature eliminate the necessity of large parts of such a record naturally become more valuable, while the others are of less probative force. And the trouble is that most of the incidents reported are of the latter sort. It is useful to have them reported even in their present form; because, on the one hand, it gives an opportunity to refer to these defects of method and, on the other, it may be possible hereafter to correlate these cases with others in such a way as to dispense with proof as to some of the matters omitted. For the reasons given above, I am obliged to say that, although Mr. Burr's report is very interesting, it seems to me impossible to draw any definite conclusions from it.

PRESCOTT F. HALL.

TELEPATHIC EXPERIMENTS.

By James H. Hyslop.

The subject with whom the following experiments were performed had been the subject of previous experiments by Dr. Funk at the home of Mr. and Mrs. Wagnalls. It was sufficiently interesting to induce some trials on my part, and so an arrangement was made for them last night. The lady, Miss L., the percipient, is an intelligent woman, not physically strong, but evidently honest and sincere and a personal friend of Miss Wagnalls. She is not in any way a professional of any sort and from her own story has practiced such things as were done last night much earlier as play with her sister and others for private amusement. Since her sister's death she has not done much at it, until Dr. Funk and Mr. Wagnalls renewed her interest in the subject by experiments on two previous occasions.

The manner of conducting the experiments was as follows. Miss L. leaves the room and goes into another. Some one thinks of something for Miss L. to do and writes this down on a sheet of a note book and all read it without uttering it out loud, so that they can think it over after Miss L. comes into the room. No sound is uttered when the message is written or read. Miss L. is then called. When she enters the door two persons, in this case Mrs. and Miss Wagnalls, join the right hand of the one and the left hand of the other behind and without contact with Miss L. and all in the room think intently what Miss L. is to do. In a moment she starts to find the object and to do with it as telepathically directed. The two who hold their arms behind her, as surrounding her, follow Miss L. without leading her until the act is performed. Under these conditions the following incidents took place. The experiment was generally divided into two parts, with the intention that we should think of the first part until performed and then think of the second part, this being in order to avoid confusion in Miss L.'s mind. I give my notes as they were made at the time.

I.

(1) Go into room at our right.

(2) Sit down on first chair at right, gilded chair.

In first trial (1) was a success but (2) failed. On second trial (2) succeeded. There was some confusion in the first trial, due possibly to the fact that second word "right" should have been "left", as the chair was at our *left*. Attention was called to this by Mrs. Wagnalls before the experiment, but I thought she referred to the room and so kept the statement as it is, with the resultant confusion.

II.

(1) Go to mantel.

(2) Touch vase.

[There stood on the mantel a small red vase with a clock and two other ornaments.]

The first trial succeeded in (1), but failed in (2). Miss L. thought the second part referred to the fire grate and she reached down to touch it. This was immediately under the vase on the mantel.

In the second trial Miss L.— succeeded in (2), and said that she had thought of the vase in the first attempt.

III.

(1) Touch the chandelier.

Hesitated and then pointed up above her head at the chandelier and asked: "Is it up there?"

IV.

(1) Carry blue vase by mirror into blue room.

(2) Place it on the bookcase.

[I first wrote "mantel" for "bookcase" and Mrs. Wagnalls called my attention to the fact that what I took for a mantel was a bookcase.]

On first trial (1) succeeded, but at the moment of success in taking the vase Miss L.— hesitated, and Mrs. Wagnalls said "Go on", which was a mistake on her part. Miss L.— then

picked up the vase and carrying it into the blue room placed it on the mantel, not going to the bookcase.

V.

- (1) Take pencil under corner of carpet.
- (2) Put it in card case.

Succeeded in (1) on first trial and did not try (2). On second trial for (2) started to put pencil in card case, but hesitated and started into blue room and then placed pencil by card case.

VI.

- (1) Take Mr. Hyslop's watch.
- (2) Give it to Mr. Wagnalls.

On first trial wanted to strike key on piano beside which I was standing. On second trial picked up the notebook and thought something was to be done with it. On third trial failed, but thought it something about Mr. Hyslop.

VII.

- (1) Find key behind picture.
- (2) Put it on valve of heater.

[The key was placed behind a picture in another room.]

On first trial went into the room and first tried to open the door, and then pulled the picture from the wall. The key should have dropped. It did not.

On second trial, having been told she was right, she pulled the picture out and key dropped. It was picked up and she then came back into the original room and placed it on the floor beside the valve of the heater.

VIII.

- (1) Place hand on Miss Wagnalls.

[On two trials no arms were about Miss L—. On the third the usual method prevailed.]

On first trial Miss L— sat down on a chair. On second trial she touched the electric button. On third trial there was no impression. On fourth trial she said: "It is something right here, but I can't get it."

IX.

- (1) Take notebook on piano.
- (2) Place it on floor in blue room.

[I first thought of having it placed beside a valise there. Thinking this too specific I changed it to "the floor".]

Succeeded in the whole on first trial, except that she placed the notebook beside the valise and then picked up the valise.

I here resolved to try a different type of experiment, and asked Miss L— if she had ever drawn figures from telepathic impressions or read words. She said that she had not. I resolved on a very simple experiment, that of writing a word or figure, without telling her that I had a figure in mind. No one held arms about her in this experiment.

X.

- (1) Write figure 6.

First trial a failure. Wrote letters a and M.

On second trial she thought of the word "hat", and said that her mind kept thinking of "hat", "man", etc., evidently guessing.

I then asked Miss L— to try to get my thought of a word without her trying to write it down. We sat down and I thought of the word "cheese." For about ten or fifteen minutes I tried to impress her with this word, but the experiment was an entire failure. Then Mrs. and Miss Wagnalls thought the word "cat," while they held their arms about her, and she again failed. This ended the experiments for the evening.

It was noticeable that Miss L— had to perform the acts thought of at once, or she failed. If it was necessary to deliberate after starting to perform what we were thinking of, she had to give up the trial. Evidently her normal consciousness would get to action and confusion would follow.

In performing the acts she always closed her eyes and walked to the objects and performed the act with her eyes closed. She probably could see the floor and some part way

in front of her. But she could not see beyond any part of the space of forty-five degrees on the floor.

The objection to the successes would be that unconscious hints may have been given by the two that held their arms about Miss L—— and followed her in her movements. It might even be said that she could watch their breathing and be guided by that consciously to determine how she could act. While as a matter of fact I do not believe that any such influences operated in the results I grant quite freely that I would have no scientific proof that they did not so operate. Some of the acts were such that they could hardly have been so promptly performed, if hints of this kind were given and consciously interpreted, with the amount of guessing necessary. The two cases in which the thing thought of first by me, and not written down at all, were done are against any conscious hints of any of us and of any conscious interpretation of them by Miss L——. But they may have been lucky chance coincidences. The whole set, however, whatever the interpretation, was hardly due to chance. The complications and successes were too numerous for that, especially when taken with the promptness with which the acts were performed and with the failure to do anything when it was not prompt. Nevertheless the telepathic explanation has to labor with the natural objection of the outsider that conscious interpretation of unconscious hints might be mentioned as a possibility, whether I admit this as present or not. Then the "unconscious whispering" of Lehman and Hansen's experiments * might be presented as a possible influence in the case, especially as there was failure when Mrs. and Miss Wagnalls did not hold their arms about Miss L——. Altogether, then, the evidence to the objective student was not satisfactory for telepathy, tho I think that any one witnessing the experiments would have felt that the case was worth experimenting with further, and that most interesting psychological phenomena occurred even if telepathy did not.

Inquiry developed the fact that Miss L—— is near-sighted

* Compare Wundt's *Philosophische Studien*, Vol. XI, Part 4, and *Proceedings Eng. S. P. R.*, Vol. XII, pp. 298-315.

and does not depend so much upon her eyes as upon hearing for her actions and that she can play the piano better, in her own judgment, in the dark than in the light. She recognises people by hearing rather than by sight. The coincidental phenomena appeared to be motor, and she a motile rather than a visualiser. That she consciously interpreted unconscious hints from us or from those who held their arms about her is hardly consistent with failure in those cases where "unconscious whispering" and other suggestions were as possible as in those instances when the arms were about her. Be that as it may, there were certainly coincidences suggesting an unusual way of getting information.

February 23d, 1906.

The same persons were present last night at a second series of experiments with Miss L—— with the addition of Mrs. Funk. The experiments were performed in precisely the same way as before with variations that will be explained in the account below.

I.

(1) Move the chair by the piano.

Miss L—— came to the chair by the piano at once, stooped down and rubbed the seat with her hands and then sat down in it.

II.

(1) Find the knife under the carpet in the green room.

[After experiment I was told that the room was always called the blue room.]

First trial Miss L—— went into the blue room at once, paused and stood in the center of the carpet, and then stooped down and touching the carpet said: "It is something there". She was about three feet from the knife which was under the edge of the carpet.

Second trial she went at once to edge of carpet and got the knife.

III.

- (1) Take knife on piano and place it on sofa.

First trial walked hesitatingly to Dr. Funk who was sitting by piano near the knife and thought it was something about him.

Second trial promptly went to the piano, took the knife and without hesitation walked to the table near the sofa and placed the knife on it.

IV.

- (1) Get keys on mantel.
- (2) Put them on the radiator.

[I had placed the keys, my own, behind a small piece of statuary so that they would not be conspicuous.]

First trial Miss L—— walked promptly to the mantel, placed hand on it, paused and stooping down fumbled with her hands about the floor of the grate.

Second trial Miss L—— went again and promptly to the mantel, pushed her hand under another piece of statuary like the one behind which the keys were concealed, moved it, as if feeling for something, paused and soon saw the keys. At once they were taken and she turned to go in the right direction toward the radiator, but before reaching it turned into the reception room and put the keys on a table there.

V.

- (1) Open the book on the piano.
- (2) Put it by the vase at the mirror.

Promptly and without hesitation went to the book on the piano, picked it up, did not open it, but walked straight and promptly to the mirror and placed the book by the vase.

VI.

In the first trial Mrs. and Miss Wagnalls, who had always held hands about Miss L—— and walked behind her as she performed the acts, were not allowed to know what the rest of us were thinking about. In the second trial Mrs. Wagnalls was removed and I, J. H. Hyslop, took her place, hold-

ing Miss Wagnalls' hand. In the third trial Mrs. Wagnalls returned to her place and knew what we were thinking of. In the fourth trial both Mrs. Wagnalls and Miss Wagnalls knew what we were thinking of and as usual tried to impress Miss L——.

(1) Take pencil on mantel.

(2) Place it on card plate.

First trial entire failure. No tendency to do anything.

Second trial an equal failure.

Third trial Miss L—— started toward the mantel, but had no further impression.

Fourth trial Miss L—— very promptly went to the mantel, took the pencil, started toward the table on which the card plate was, and seemed to start into the blue room, but paused by the table and then suddenly laid the pencil down on the table beside the card plate.

I noticed in this experiment that, as Miss L—— started into the blue room, Mrs. and Miss Wagnalls, Mrs. Wagnalls especially, halted and showed no disposition to follow Miss L——. It was at this point that Miss L—— paused, before placing the pencil on the table.

On first trial of next experiment of the two only Miss Wagnalls knew what we were thinking of. On the second trial both she and Mrs. Wagnalls knew.

VII.

(1) Walk into the blue room.

(2) Touch the bookcase.

First trial a failure. No impression.

Second trial a prompt success and done without any apparent hesitation.

VIII.

In this experiment only myself, J. H. Hyslop, and Mrs. and Miss Wagnalls knew what was thought of.

(1) Place your hand on the card case.

First trial complete and unhesitating success.

IX.

In this experiment Mrs. and Miss Wagnalls were not to stand behind Miss L—— but were to sit like the rest of us in chairs, and remain quiet. This they did until the fifth trial.

(1) Walk to and sit in gilded chair.

[This chair was at the opening into the reception room.]

First trial an entire failure. No apparent impression.

Second trial a failure, but Miss L—— walked into the blue room which was at the right of the reception room.

Third trial Miss L—— walked to the piano and stood there puzzled.

Fourth trial was a failure.

Fifth trial a prompt and unhesitating success.

X.

In this experiment Mrs. and Miss Wagnalls simply stood behind Miss L—— and did not follow her.

(1) Turn over corner of carpet.

(2) Put your foot on the part turned over.

First trial Miss L—— stopped on corner of carpet and then walked into the blue room and found no further impressions.

Second trial Miss L—— stood again on corner of carpet and did nothing more, but said she was bothered by Mrs. Funk's fan which Mrs. Funk was using.

Third trial Miss L—— turned over the corner of the carpet, put it back again, then turned it over a second time and after a pause put it back into its place with her foot.

She then spontaneously said that the first time she thought of putting her foot on it, but refused because it seemed so foolish.

XI.

In this experiment and the next one Miss Wagnalls was

the percipient. Miss L—— and Mrs. Wagnalls held hands about her and followed.

(1) Touch the Diana on the mantel.

First trial entire failure. Walked into the reception room and touched a chair.

Second trial the same failure. Miss W—— started in same direction as before, but turned around and gave it up.

XII.

(1) Pick up knife on card table.

Failure. Did not even walk in right direction.

Mar. 14th, 1906.

The following experiments with the same lady were made last night and full notes taken. The conditions were the same as before, Mrs. and Miss Wagnalls being the parties who caught hands behind Miss L——. Care was taken to see that no peeping was done through the door. There was in fact no need for this as the lady can be implicitly trusted, and besides always went into another room down the hall, the second room from where we were at work. Also she could not have seen anything if she had been at the door, as I always did my writing so that my back was toward this door and she would have had to see through my body even to see the pencil move and could not have seen the writing on the pad which was on top of the piano, and fifteen feet distant. We always read the order in silence and I closed the pad when read.

On this evening the same persons were present as before with the addition of Mr. B. F. Funk, a brother of Dr. Funk. Before the experiments were completed Mr. B. F. Funk, Dr. and Mrs. Funk left. This will be noted in its place.

I.

(1) Take a red book from the table and throw it on the floor.
[There were *two* red books and six others on table in a rack.]

First trial. Went to the table, felt the cloth on it, then the books, but gave it up. Miss Wagnalls then remarked that it was nearly correct.

Second trial. At once picked up one of the red books, but made no attempt to put it on the floor. Dr. Funk clapped his hands, forgetting that the experiment was not finished.

[Miss L—— remarked after the experiment that, when she went back into the room after the first trial, she thought of a red book and said to herself: 'Why didn't I pick it up?']

Third trial. Failed to throw the book on the floor, and when told what it was remarked that she would not do such a thing if she thought of it.

II.

(1) Take a pencil and draw a line on the paper on the piano.

[The pencil lay on the piano within a few inches of the newspaper.]

First trial. Started at once toward the piano, paused, and went to piano and touched the paper, picked it up and folded it, started to give it to some one, paused, saying 'No', rubbed the piano cloth, and threw down the paper in its place. Then she paused again, rubbed the piano cloth near the pencil, turned away, came back, picked up the pencil, held it a moment, put it down and gave up.

Second trial. Picked up the pencil promptly and drew a line on the paper.

[All this was done in perfect silence. No hints were given.]

III.

(1) Touch the small picture above the radiator.

Went straight to the window near the radiator, fumbled the heavy curtain, and then pulled the roller curtain, paused, and touched the radiator and gave up, saying that she was guessing.

IV.

(1) Take the paper on the piano and put it on the piano stool.

First trial. Walked straight to the piano beside the paper, put her left hand on the paper, paused, stepped back, then suddenly took the paper, but gave up farther effort.

Second trial. Picked up the paper, paused, and then suddenly threw it on the piano stool, saying: 'I don't know what to do'. Her face showed she was puzzled.

At this point the three named left for the evening.

V.

(1) Pick up the card plate on the mantel.

Went straight to the mantel, sat down on the sofa there, but with her right hand on the corner of the mantel almost touching the card plate. Then said 'No', got up, and almost instantly picked up the card plate.

VI.

(1) Sit down in the chair by the radiator.

Went straight to the chair, half started to sit down, placed her hand on the chair, picked it up, paused, and then suddenly sat down in it, with an exclamation of doubt.

VII.

(1) Touch the candlestick on the mantel in the blue room.

[This was off at one side and in an unusual place.]

First trial. Went straight to mantel, stooped down and touched cover on sofa, paused a time, kneeled down with knee on edge of sofa, arose, touched the mantel, and gave it up.

Second trial. Went straight to the mantel, picked up a blue vase and placed it on the sofa, said she gave it up and put vase in its place, paused, started to put her hand toward the candlestick, but failed to touch it.

VIII.

(1) Find knife under corner of carpet and place on piano stool.

Went straight to place, stepped on carpet within a foot of

knife, paused, turned over corner of carpet and took knife, replaced it, took it again and placed it under corner of rug near by, said: 'No', took it and paused, handing it finally to me.

It is apparent that second trials suggest sceptical difficulties, especially when any hint of partial correctness is made in regard to first trials. The reader will remark the cases in which this occurred. They offer the opportunity for guessing. Moreover this is possible in first trials when we consider what may occur as a consequence of pausing. The whole manner of the lady shows the possibility of receiving hints of, right or wrong place or acts at different stages of the experiment. Personally I have no evidence that this actually occurs, but the sceptic is entitled to his objections here. When an act is partly done and hesitation occurs we may well suppose that her mind is aware of the correctness of the previous steps, whether gotten supernormally or by normal methods, and then we can imagine that the subsequent guessing is easier. I will say, however, that I watched for this and arranged some of my experiments with reference to testing it. Some of the acts were so automatic and prompt that, when you consider the number of alternatives before the mind, it is hard to believe that they were conscious guessing of any kind. The promptness with which Miss L—— always started in the right direction and went direct to the right place is against guessing, and most frequently she did the final act so promptly that it was automatic. The throwing of the paper on the piano stool and the drawing of the line on paper were so spontaneous that they bore no resemblance to guessing, and this is all the more noticeable from the fact that, in previous experiments, the pencil or knife used were to be carried to another point. The placing of the knee on the sofa in experiment VII. was an act almost necessary in order to reach the candlestick and unnecessary in guessing.

It is clearly apparent that Miss L—— tries to get some consciousness of what she is to do and gives up if she fails to get it. She does not wholly give herself up to automatic impressions and acts. She does wait for impressions in normal

consciousness which may be interpreted as guessing, but I am convinced that it is not conscious guessing that she does, tho to an outsider it could not be distinguished from guessing in its appearance. The results must determine whether the phenomena have the real nature of ordinary guessing alone. These results would impress the observer as not due wholly to this.

April 13th, 1906.

Further experiments were performed for telepathy with Miss M. this evening in pursuance of agreement. Persons present were Mr. and Mrs. Wagnalls, Miss Wagnalls, Miss L—, Mrs. Coombes and myself. The conditions were the same as before, the messages being written and read silently by each person while Miss L— was out of the room and in another whence she could not see even the door of the room in which we were. This door was also closed until she was called. Mrs. Wagnalls and Miss Wagnalls as usual held hands behind Miss L—.

I.

(1) Take pencil from behind the picture by the door.

[This door was the one through which she came into the room and to get at the picture she would have to walk around Mrs. Wagnalls.]

First trial. Went around Mrs. W— and sat down in the chair under the picture. The chair was a little in the way of reaching the picture easily.

Second trial. Paused a moment and reached slowly toward the picture and then suddenly took the pencil. A part of the pencil could be seen this time as it had slipped down.

II.

(1) Get the pocket-book from the vase by the mirror.

(2) Put it on the bookcase in the blue room.

First trial. Promptly went to the mirror and put her hand down in the vase in a quick and unconscious manner and took

the pocket-book, walked across the room toward the blue room and at first put the article on a card plate at the entrance to the blue room and, shaking her head, picked it up and put it in the lap of Mrs. C——.

Second trial. Went again promptly to the vase and then as promptly to the bookcase in the blue room and placed the pocket-book on its top.

III.

(1) Take the pencil and write the name of Dr. Funk on the paper.

[The newspaper was lying on the piano by which I was standing and on the paper lay the pencil. I tried this experiment for the purpose of seeing whether I could communicate a word and associate it with motor phenomena to make it easier.]

First trial. Came to the paper, placed her hand on it, moved the hand beyond the paper and felt the piano cover, picked up a carbon sheet on the mantel, threw it down on the paper and gave up.

Second trial. Picked up the carbon sheet now lying on the newspaper, fingered the rubber band on it and threw the sheet down on the paper and gave up again.

Third trial. Moved her hand hesitatingly toward the pencil, paused, picked it up, paused again and gave up.

Fourth trial. Picked up the pencil promptly, drew a radical sign, or made a mark representing this, on the paper and gave up, saying she could not get it.

IV.

(1) Pick up the gilded chair in doorway to reception room.

(2) Put it on the sofa in the same room.

[This incident was chosen because of its unlikeliness on a theory of guessing and because it involved something which Miss L—— would not do normally.]

First trial. Went straight to the chair, placed hand on it, moved it and then sat down upon it. Was told that this was not correct. She tried again, moving the chair aside and gave up.

Second trial. Went to the chair, hesitated, moved it away, and gave up. She said that she felt as if she wanted to kick it.

Third trial. Took the chair again, paused and gave up.

Fourth trial. Picked up the chair, and gave up. Asked what she thought she said she wanted to put it somewhere. She was then told to do this, and she then placed it on the other side of the room some distance from the sofa.

V.

(1) Get the keys on the sofa in reception room.

(2) Put them on the piano.

[My bunch of keys was almost hidden in the sofa, being visible to one who had gone to it, but not to others. They were thrust far down into a crevice in the sofa.]

First trial. Both done promptly. Went straight to sofa took keys in a half unconscious manner came straight to the piano and threw the keys down on it.

VI.

Take the handkerchief behind the large picture by door and put it on the mantel by the Diana statue.

[The picture was above the one behind which the pencil had been in the first experiment and was concealed so that it could not be seen.]

First trial. Went promptly to the right place, stooped down as if to take something from the floor, repeated the stooping, and sat down on the chair under the picture.

Second trial. Handled the small picture, placed her hand on the larger picture and gave up.

Third trial. Felt the small picture and then the side of the framework of door into reception room, suddenly reached to the corner of the right picture, paused and then grabbed the handkerchief without seeing it, went to the mantel and placed it behind another statue than the one intended.

VII.

(1) Get the keys under the pillow on sofa in blue room.

(2) Put them in the vase by the mirror.

First trial. Went to sofa, paused, stooped down and pulled up the cover, replaced it, paused, turned the pillow and took the keys, came straight toward the mirror in the opposite direction, turned to Mr. Wagnalls and gave the keys to him.

Second trial. Took keys from Mr. Wagnalls' hand and placed them on the piano stool.

VIII.

(1) Put the gilded chair on the sofa in the reception room.

Done with perfect promptness on first trial and without the slightest hesitation.

IX.

(1) Take keys under corner of carpet by mirror.

(2) Put them in the vase near by.

First trial. Went promptly to place, paused a moment and stooping down turned carpet over and got the keys, paused and placed them behind a picture by the vase, shook her head and took them again, and put them promptly in the vase in an apparently unconscious manner.

X.

(1) Take carbon sheet on mantel.

(2) Put it in gas grate.

First trial. Went straight to mantel, paused, picked up carbon sheet, put it back in its place, and as Miss W. began laughing Miss L— rebuked her for it and was on the point of giving up when we said, "Go ahead". She then picked up the carbon paper and dropped it down in the grate.

XI.

(1) Lie down on the sofa in the blue room.

First trial. Went promptly to the curtain at door of blue room, handled it, picked up a small card case and started to put it on the card plate, replaced the card case and suddenly picked up a pair of gloves lying beside the card plate and put them on the plate.

[The interesting fact in connection with this act is that this taking of the gloves by the card plate and putting them on it was the act that I first thought of before choosing that she should lie down on the sofa. My reason for giving it up was that I thought it was not specific enough after so much experience with that table and plate in our several meetings. I should also add that I had mistaken the gloves in my thought for a handkerchief which they looked like at the distance I was standing from them, some ten feet and not in a clear light. No one in the room knew that this was what I had first intended to choose. The incident is noteworthy as it conforms to what Miss L— had earlier said about sometimes getting the impression while she was in the outside room. Compare experiments IV. and IX. in those of the first set.]

Second trial. Went to the sofa, handled the pillow as if going to make up a bed, put her hand on the mantel near by and gave up.

Third trial. Went to the sofa, picked up the pillow, threw it on the floor, picked it up and replaced it, sat down on the sofa and gave up and went away saying, "The next time I shall go to sleep".

Fourth trial. Went to the sofa and promptly lay down, asking if that was what we meant, showing apparent surprise when we assented.

XII.

(1) Take the pencil on piano and place on card plate.

This was done promptly on the first trial, walking across the room to do it.

XIII.

[In this experiment only Mrs. and Miss Wagnalls, and myself knew what the acts were to be.]

(1) Take the knife under the gloves.

(2) Put it on the bookcase in the blue room.

[For the purpose the knife which had been lying on the piano in full sight was placed under the gloves on a small table ten feet distant and completely concealed.]

First trial. Went straight to the plate on stand near gloves, took a card from it, replaced it, quickly removed the gloves, took the knife, went straight to the bookcase, opened it, put knife on a shelf, took it out and placed it on bookcase at the bottom, the top having been intended in my mind.

XIV.

[The facts known only to the same three as before.]

(1) Get the carbon sheet behind the picture by the door in the reception room.

[The article was completely concealed and Miss L— had to pass around in a semi-circular line into the reception room to reach the place.]

First trial. The act was correctly performed without hesitation, reaching for the carbon sheet without looking for it.

XV.

(1) Take keys and put on top of knife. (Keys lay on piano in sight.)

[In the first three trials I alone knew what the act was, and Mrs. and Miss Wagnalls held hands as usual.]

First trial. Hesitated to start, but came slowly toward the piano where the article lay, looked up in the air, and gave up.

Second trial. Came with some promptness to the piano, picked up the knife, paused, put it on the chair near by, and then gave up, saying that she was guessing.

Third trial. Came slowly toward the piano, paused, and then gave up.

[In the next two trials Miss Wagnalls and I knew the facts, these being concealed from Mrs. Wagnalls.]

Fourth trial. Came promptly to the piano, picked up the knife, put it under the paper on which it had been lying, took it out and replaced it, picked up the keys, and gave it up.

Fifth trial. Picked up the knife and put it under corner of the paper, replaced it with a shake of the head, picked up the pencil lying by, held it a moment and gave up.

[In next trial Mrs. Wagnalls also knew with us the facts.]

Sixth trial. Picked up the knife, put it down, picked up the keys, threw them down and picked up the knife again. At this point Miss Wagnalls laughed so plainly that it put a stop to the effort and the experiments were not continued.

One of the most interesting features of the experiments was the uniform correctness and promptness with which Miss L—— started in the right direction to get objects. Even in experiment XI. she went in the right direction on the first trial. I purposely varied the directions involved in the experiments so as to avoid the influence of habit and association. There was not a single failure to go in the right direction with great promptness, save in the case when I alone knew the facts. I had tried this experiment to study *rapport*. There was not time to repeat this, but it will be done again. I watched for conscious and unconscious suggestions on the part of Mrs. and Miss Wagnalls, but detected none. Standing behind and following Miss L——'s lead they had fewer opportunities to influence her than if she followed them. Tendencies in them to halt when Miss L—— had gone far enough were perhaps occasionally noticeable, but as often Miss L—— showed no disposition to hesitate when she got to the right place and did not pause for hints of any kind. But if she had their muscular action could not suggest the act to be performed and this was to be the crucial test of the experiment where ordinary suggestion was not possible or probable. In any case, if the first trial of experiment XI. is to have weight, unconscious or conscious suggestion on the part of Mrs. and Miss Wagnalls cannot be supposed. The correctness also with which Miss L—— turned her course rightly after getting an article is not easily referable to suggestion from the ladies, as Miss L—— always started promptly in the right direction.

The one point for the sceptic is that it is the stopping at the correct place that is the result of conscious or unconscious suggestion on the part of Mrs. and Miss Wagnalls. This is quite possible and it would be difficult to exclude such an influence. If it has any effect it creates an opportunity for Miss L—— to guess the act desired, and the only thing that

will remove this suspicion is the readiness with which the right "guess" is selected and without feeling around at a variety of things. I watched for this and noted that there were few occasions in which it could be accepted as a full explanation by any one who had the opportunity to observe the performance. We should note too that Miss L—— knows when she is guessing and refuses to go on when this condition arises. There is no question of honesty, but we may assume unconscious guessing, tho many acts were too prompt to be exposed to this suspicion. I wish, however, to have it recognized that I have constantly been on the alert for such influences.

The repeated efforts at the same experiment following each other is favorable to opportunities for guessing and should not be made too constantly. They afforded me a chance to watch for guessing and suggestion, but I did not discover manifest evidence of it. I shall vary the case somewhat in the future.

October 27th, 1906.

We resumed some experiments with Miss L—— this evening. The persons present were Mrs. and Miss Wagnalls, a friend, Mrs. Le Maistre and I, J. H. Hyslop. The experiments were conducted exactly as before. No word or sentence describing what was to be communicated was uttered aloud. The sentence indicating the thing to be done was written and read in silence after Miss L—— went into another room. The sentence was concealed in the book in which it was written, my hand always holding it shut.

Mrs. and Miss Wagnalls held hands behind Miss L—— and this will be the condition of things until a change is mentioned.

I.

(1) Touch the electric bell by the door.

[Miss L—— would have to turn half around in her tracks and Mrs. Wagnalls move out of the way to even start toward the place.]

First trial. Came near me by the piano and sat down on the chair. Opposite direction from what was intended.

Second trial. Started to move forward, hesitated, turned half round and gave up.

Third trial. Walked forward, turned suddenly about and promptly touched the electric bell. [Her previous habit, last spring, when turning toward that spot was to either handle the picture there or do something with the chair.]

II.

(1) Pick up the gloves in Mrs. Le M.'s lap.

First trial. Moved slightly forward, turned at once to the left, went toward Mrs. Le M. passed her right, turned around and said it was something in the parlor. This was correct, but no attempt was made to take the gloves.

Second trial. Went with great promptness to Mrs. Le M. and picked up the gloves unhesitatingly.

III.

(1) Touch the vase in the blue room on the bookcase.

The subject had to turn to the right and walk ten feet to reach the proper place.

First trial. Went straight to the bookcase and moved her hands over the top of the bookcase near the vase.

IV.

(1) Take the pencil from under the cover at the corner of the piano.

First trial. Went straight to the corner of the piano by me and at once reached under the corner of the cover and took the pencil out. It was so concealed that it would not easily be detected.

V.

(1) Take the pencil from the cushion of the chair.

[I had concealed the pencil so that it could not be seen by any

one. The chair was the one near the door by which Miss L— entered.]

First trial. Turned about at once and sat down in the chair and reached for the pencil with the left hand. The hand had to be thrust in between the two plush cushions to get it.

VI.

(1) Take the keys in the curtain and place them on the mantel.

[The keys were my own and were placed at a point behind the edge of the window curtain so that they could not be seen by Miss L—.]

First trial. Went straight to window curtain, handled two pictures on the mirror bracket, replaced them, then picked up one of them and gave up.

Second trial. Went again straight to the right place, touched the cord on which the keys were placed and gave up. She was told to go on. She then reached the keys at once and thought the experiment finished, as all the others had been simple instances. We remained quiet and Miss L— at once turned completely around and went to the sofa at the corner of the mantel and threw the keys on the sofa.

VII.

(1) Take the first book out of the rack on the little table and give it to Mrs. Le M.

First trial. Went promptly to the table, handled the first book, then the cardcase, again handled the first book, then the last one, and gave up.

VIII.

(1) Take the knife under the corner of the carpet and throw it on the chair by the door.

[I had concealed my knife under the edge of the carpet by the piano near me. No evidence of anything concealed could ordinarily be detected.]

First trial. Done very promptly and without hesitation.

IX.

(1) Take pencil on corner of small table and make a mark on the book held by Mr. Hyslop.

First trial. Went promptly to the place, picked up a book, laid it down, handled the table cover, gave up, saying something confused her, but was sure it was there.

Second trial. Promptly got the pencil, and as promptly brought it to Mr. Hyslop and gave it to him.

X.

(1) Bring glass box from bric-a-brac stand in reception room and place it on the piano.

First trial. Went at once to the stand, handled the curtain near by, hesitated, picked up the box and went promptly to the mantel and placed it there.

[I had at first intended to have the box placed on the mantel and after some hesitation quickly decided that I would choose the piano because a previous experiment referred to the mantel. The piano seemed a more unlikely place. There were three of the boxes exactly alike and we were all thinking of the one that was taken.]

XI.

(1) Go to the mirror and touch it.

[Mrs. Le M. was substituted for Mrs. Wagnalls as one of the two to hold hands behind Miss L——.]

First trial. [Bell rang as we started the experiment.] Miss L—— went to the chair of Mrs. Wagnalls a little to the right of the mirror, and Miss Wagnalls gave up trying, as the distraction occasioned by the necessity of answering the door bell made her feel it was impossible to think.

Second trial. Went to a picture in the reception room and touched it. This was an entire failure, and is to be marked so because it involved going in the wrong direction.

Third trial. Went into the reception room and then began backing and backed some four or five feet and then turned to Mrs. Wagnalls near the mirror.

[Mrs. Le M. and Miss Wagnalls both said that they kept saying in their minds: "Back! Back!"]

XII.

(1) Walk to the sofa and stamp your foot.

First trial. Went to the sofa, put her hand under it, sat down on sofa and gave up.

Second trial. Went to the sofa, felt the top, paused, felt the crevice between the plush cushions and found a moth ball by accident and supposed this was the intended act. Miss L—— remarked then that she felt that she wanted to do something down on the floor.

XIII.

(1) Take the pencil from the chair by the door and put it in the red vase on the mantel.

[The pencil was concealed in the same place as in experiment V. and could not be seen by any one.]

First trial. Went forward a step, turned over carpet, hesitated, and gave up. As she went out for the second trial she paused and looked at the chair in which the pencil was concealed.

Second trial. Repeated the same acts as before, save that she did not in any way inspect the chair.

[I then substituted Mrs. Wagnalls for Mrs. Le M., restoring the original conditions.]

Third trial. Went to the chair promptly, felt in the wrong crevice, sat down in the chair and gave up.

Fourth trial. Went to the chair, touched the two pictures above it and gave up.

XIV.

(1) Stamp your foot on the floor.

First trial. Stood in her place, gave up, but as we remained silent she tried again, gave up again, but went on at the trial and in a moment put her right foot out and lightly tapped the toe of her shoe on the floor, and gave up.

XV.

(1) Say Boo!

[I wanted to see if I could obtain a vocal utterance instead of some purely physical act.]

First trial. Tapped her foot on the floor, as in the previous experiment, paused, and said it was something she was to say or do, and remarked that it was new. [This was correct. We had not tried this sort of experiment before.]

Second trial. Said: "I can't do anything but try to think", and gave up.

XVI.

(1) Touch the red vase on the mantel.

First trial. Went promptly to the mantel, picked up the glass box lying by the red vase [having put it there herself in experiment X.], opened it, replaced it, touched the little statue near it and then the red vase.

XVII.

[Mrs. Le M. and Mrs. Wagnalls holding hands.]

(1) Take gloves from under cover on corner of the piano and place on table by the books.

First trial. Went promptly to corner of piano [this time on my right], picked up a picture by mirror, replaced it, paused, placed hand promptly on the gloves under the cover, paused, then suddenly turned over piano cover, took the gloves and threw them on the sofa near the table, picked them up and placed them on the mantel, and gave up, saying it was to do something with the gloves.

XVIII.

(1) Lie down on the sofa in the blue room.

First trial. Went to the sofa, sat down, arose, paused, sat down again, and at once lay her head down on the sofa, taking a lying posture.

[Miss L—— remarked that she thought of this the first time she sat down, but thought she might be guessing. Last spring I

had tried the same experiment with the same sofa and in the same place. I wanted this time to see if she felt the same hesitation as before and to see if association with the past would arise.]

XIX.

(1) Touch the bell on door entering the blue room.

[It happened that Mrs. and Miss Wagnalls had never before noticed this button. It was not at all conspicuous.]

First trial. Went at once to place, handled curtain within a few inches of button, stooped, kicked over the carpet and then pulled over the corner of same and said it was something about the floor.

Second trial. Touched button without any hesitation and seemed to do so without first noticing it; simply placed her hand over it apparently unconsciously.

XX.

(1) Get pocketbook under cover on statue stand in reception room.

[I had never before attempted to send Miss L—— to this part of this room and she had never gone there before in any of the above experiments.]

First trial. Went promptly to the place, picked up a box in sight, replaced it, touched the statue, and then lifted the cover and took out the pocketbook. The slight elevation of the cloth caused by the concealed pocket-book might have suggested this trial.

XXI.

(1) Take the pencil out of the glove on the piano and throw it on the floor.

[The pencil had been concealed perfectly in the glove.]

First trial. Done so promptly that there appeared no chance whatever for guessing or external suggestion.

XXII.

(1) Go to the small table and stamp your foot.

First trial. Went to the table, handled books, cover, and card plate and gave up.

Second trial. Went to table, stooped down and touched its foot, moved the cover, and gave up.

XXIII.

(1) Take the handkerchief from under picture in right hand corner.

First trial. Done very promptly. Hand thrust up under picture at point where handkerchief was concealed and it dropped into her hand.

XXIV.

(1) Sit down on Miss Wagnalls' lap.

First trial. Went to Miss Wagnalls, touched her lap, took her hands, said it was something about her to do, put her hand on Miss Wagnalls' spectacles, and gave up.

Second trial. Went to Miss Wagnalls, handled her arm and gave up.

In all the experiments whenever Miss L—— felt she was guessing she gave up trying, and the reader will see in many of the actions recorded that the last part of the experiment is exposed to that objection. Some of them are wholly free from this, tho the person who did not witness the performance in detail might not appreciate the force of the case. The most striking feature of the experiment was, as before, the uniformity with which Miss L—— went to the right place. There was not a single instance in which she did not start in the right direction except the first one. In a few instances she finally went aside from the direction in which she started, but the general tendency was to start rightly at once and without any apparent opportunity for outside suggestion. Often also she went so promptly to the right place that this too seemed exempt from that suspicion.

I tried the experiment of stamping the foot because it was unusual and because I wanted to test the possible influence of outside suggestion for performing certain actions involv-

ing finding the correct place. The failure, or rather apparent failure, in the first instance to stamp the foot would seem to support the idea of external suggestion in the results, but the action of Miss L——'s foot in the case rather supports the idea that suggestion does not work. After the experiments were over Miss L—— was told what the experiment was, and she remarked facetiously that she was mad enough at the time to stamp her foot and also remarked that it was a thing she would not naturally do.

I tried the experiment of making her say "Boo" as a test of the same kind as the stamping of the foot and also to test the production of vocal effects, the others being the ordinary muscular system. The nearest that she came to this was the mention of *thinking* as all she could do and the fact that she did not move from her position.

The experiment of having her sit in Miss Wagnalls' lap was a test of whether she would think of or do an act that she would not consciously do. The failure in this apparently resembled all other failures in like instances. This circumstance must be a matter for further inquiry.

November 2d, 1906.

Experiments this evening were performed at another place with an entirely new set of persons involved save Mrs. Le Maistre. Persons present on this occasion were Mrs. Parker, Mrs. Parson, Mrs. Le Maistre, Miss L——, the subject, Miss Mills, and I, J. H. Hyslop. The experiments were conducted under exactly the same conditions as before.

I.

Mrs. Le Maistre and Miss Mills held hands behind subject.

(1) Put finger on first bird on match case on table [center of room].

First trial. Went direct to table, picked up "Literary Digest", paused, suddenly picked up paper cutter near the match case and with eyes closed, paused and touched the bird.

[There were a dozen or more objects on the table, and

the reaching for the paper cutter so suddenly involved the right direction for touching the bird. If Miss L—— had been nearer the object thought of the same effort would have touched it.]

II.

(1) Touch the small mirror on the cupboard.

First trial. Went to the desk near the cupboard, picked up a book and replaced it, picked up a picture, then a plate and gave up.

III.

(1) Sit down on the sofa.

First trial. Went direct to sofa, handled pillow a moment and sat down.

IV.

(1) Take cane chair to fire-place.

First trial. Went to chair, took hold of it and moved it slightly toward fire-place, replaced it, touched the card hanging on mantel by fire-place.

Second trial. Went to the chair, touched it, removed it, stooped down and turned the carpet, gave up.

V.

(1) Touch hair brush on bureau. [Opposite side of room.]

First trial. Came to stand in center of room, picked up match box, replaced it, picked up the paper cutter, paused and replaced it, then took a book and gave up.

Second trial. Came to stand at side of room, picked up a book and took it to the bureau on which the hair brush was lying and placed it on the bureau and gave up.

VI.

(1) Touch your own hat on the back of the sofa.

First trial. Went direct to sofa, picked up a pillow, replaced it, put hand on sofa, gave up, saying that it was something to be done there.

VII.

(1) Take the rabbit on the bureau and place it on the powder box.

[The rabbit was a small metal piece about the thickness of a lead pencil and stood near the powder box.]

First trial. Went promptly to the bureau, took the rabbit in her hand, paused and put it down, picked it up again and put it down a second time, took a book and replaced it and then picked up the powder box.

[The book was lying some little distance from the other objects.]

VIII.

[Mrs. Le M. and J. H. H. held hands behind subject.]

(1) Pick up cane chair and put it at the fire-place.

First trial. Went to fire-place, handled articles on mantel, reached down toward the opening of the fire-place and said of it: "Is it not something there? I can't do it."

[As soon as trial was over Mrs. Le M. said that she was sure some one had thought: "Go to the fire-place", as she got that impression. Inquiry proved that Mrs. Parker had actually done so.]

IX.

(1) Touch silver dish on left of mirror.

First trial. [Mrs. Le M. and J. H. H. holding hands.] Came to stand in center of room, picked up paper cutter, dropped it on the floor by accident, and gave up.

Second trial. [Mrs. Le M. and Miss Mills held hands.] Went to right instead of left side of bureau, and touched the silver dish.

X.

[Mrs. Le M. and Miss Mills held hands.]

(1) Touch silver dish on desk top.

First trial. Came to stand in center of room, picked up "Literary Digest" and gave up. Entire failure.

XI.

(1) Take Mrs. Parker's hand.

First trial. Done promptly. [Mrs. P. at side of room.]

XII.

(1) Stamp foot on the floor.

First trial. Could only think of something and wanted to say Hello!

Second trial. Wanted to do something with the right hand.

XIII.

(1) Say Hello!

First trial. Walked forward, paused and gave up.

Second trial. Tapped foot on floor several times.

Third trial. Walked forward, touched the lamp and then the rubber gas tube and gave up, saying she was hopping mad.

XIV.

(1) Close the door of the mirror on the cupboard.

First trial. Went to the stand by the cupboard and touched very promptly the silver dish mentioned in experiment X.

Second trial. Went to mantel, moved box to cupboard by mirror, removed her hand from box, put hand on mirror door and started to close it, stopped, picked up card case, replaced it, touched mirror door again, and gave up.

XV.

[Mrs. Le M. was the subject in this case and no one held hands behind.]

(1) Touch hat on table by door.

First trial. Came to center table, picked up "Literary Digest," and gave up.

Second trial. Went to cane chair, paused, gave up, said thought of taking cane chair to me.

XVI.

[Miss Mills was the subject and Mrs. Le M. and Miss L— held hands.]

(1) Take Mrs. Parker's hand.

First trial. Went past Mrs. P. to table and picked up a candlestick.

Second trial. Went to desk and stretched out her hands as if to touch a picture. [The desk was not near Mrs. P.]

XVII.

[Conditions of experiments at beginning resumed. Miss L— the subject, and Mrs. Le Maistre and Miss Mills with hands joined.]

(1) Take pencil from under corner of carpet by the desk near the sofa.

First trial. Done very promptly. [The force of this experiment was nullified by the fact that Miss L— possibly stepped on the pencil and if she did this suggestion would enable her to complete the act so promptly. She went very promptly to the right place.]

XVIII.

(1) Get the match box from under the green Afghan.

First trial. Went to chair near the place, sat down in it, arose, moved it, went to the desk near by, and gave up.

Second trial. Went to desk near by place, paused, thought of the waste basket as connected with it and gave up.

[Both were entire failures.]

XIX.

(1) Touch hat on the trunk by the door.

Went to the right place and touched the coat lying by the hat. Said she thought of the hat when she came in, and resolved not to do it because it was proposed before. [Experiment XV.]

XX.

(1) Turn out light on the table.

First trial. Came to the table and thought it something to say. Gave up.

Second trial. Came to the table, knelt down and touched a book and then touched the floor. Gave up.

[Mrs. Le M. then held her hand on Miss L——'s forehead. Miss L—— at once moved her hand toward the gas lamp, and gave up fearing that she would be helped in this way.]

The experiments in this case were far less successful. It is probable that Miss L——'s diffidence and fear of strangers may have affected the results. The reason that I am inclined to respect this consideration is the fact that I had made the occasion one of special study for unconscious or conscious suggestions from the two who held hands behind Miss L——. I have felt all along that the experiments were exposed to this objection on the part of persons who could not witness the details or see the exact conditions under which the experiments were performed. I resolved, therefore, to study the present occasion with reference to these suggestions. I noticed often enough muscular movements of Miss Mills' and Mrs. Le M.'s head that could easily have been interpreted as suggestions of some kind, if observed, and in some instances, if Miss L—— had been looking she could have seen these indications. But her success was so much less than at previous meetings where the suggestions, or possible suggestions, were so much less, that I am inclined to think that hints and suggestions do not influence the result as much as we might superficially suppose. Some of the prompt successes were too quickly achieved to make suggestion easy. It is certain that, if conscious or unconscious hints were given the success ought to have been greater at this than at previous meeting, at least such hints and suggestions as we are accustomed to consider in such case. In any instance, whatever hints and suggestions have to be admitted they are not on the surface.

November 14th, 1906.

The experiments this evening were conducted under the same circumstances as before except that the only persons

present were Miss L——, Mrs. Wagnalls, Miss Wagnalls, and I, J. H. Hyslop.

Mrs. Wagnalls and Miss Wagnalls held hands as before.

I.

(1) Touch hanging lamp in blue room.

First trial. Went promptly to the place, sat down in chair, handled curtain under the lamp, paused; gradually raised her head and suddenly put hand on lamp.

[The whole latter part of the act was against the supposition of unconscious suggestion of the ordinary kind. I had purposely chosen something that required raising the head while those who were taller than Miss L—— needed not to do so.]

II.

(1) Take paper from under piano cover.

[A check had been placed under piano cover at the left corner where Miss L—— had been but once before.]

First trial. Went to a chair opposite piano and made no attempt to go toward piano, sat down, felt fringe of chair and gave up.

Second trial. Went to wrong corner of piano promptly and put hand under corner of cover.

Third trial. Went promptly to proper place, paused, and suddenly pushed her hand under corner of cover and took out the check. It was done with apparent unconsciousness of the act.

III.

(1) Take keys out from sofa in reception room.

[My ring of keys had been thrust out of sight in the crevice of the sofa between the back and the seat.]

First trial. Went to chair near sofa promptly, felt in crevice between back and seat for something, rose, stooped and felt on floor, paused, went to sofa, said it was something there, felt in crevice mentioned near the keys, and gave up.

Second trial. Went to sofa, touched picture above it, then went to the statue stand and touched the statue on it and gave up.

IV.

Take check from under corner of carpet by window.

First trial. Came to center of room, paused, and gave up.

Second trial. Went to proper place at once, touched and handled lace curtains and then the tapestry curtains at window, then the roller curtains on window, and stooped down and put hand under carpet near the paper. This last act was done without hesitation, and was quite free from the appearance of guessing that attached to the other acts of handling the curtains.

V.

(1) Take paper out of glass vase in blue room.

[This vase was situated on a case at a point to which Miss L— had never been sent before.]

First trial. Went promptly and straight to the right place, handled the album below the vase, opened the door of case, took the fan lying near album and put it on top of case near vase, returned it to its place, picked it up again and placed it on album, and gave up. Tried again, paused, picked up vase and putting hand inside took out the paper.

VI.

(1) Take handkerchief from behind sofa by mantel.

First trial. Went to table near sofa, took card plate to mantel, placed it on mantel, then on sofa and then on floor. Gave up.

Second trial. Went to the sofa, touched picture above it, paused, put hand behind the sofa at exactly the right place, but handkerchief was too far down to reach it, having been thrust far down to conceal it.

VII.

(1) Take paper from corner of carpet by door in reception room.

First trial. Went promptly to the proper place, paused, stooped down and promptly turned carpet over and took paper.

VIII.

(1) Take the handkerchief from the tapestry curtain.

First trial. Went to window where the curtain was, started to touch a picture on bracket by the place where the handkerchief was, put hand on curtain where the handkerchief was concealed, then on lace curtain, returned to tapestry curtain, paused, again handled tapestry curtain at right place, and gave up.

Second trial. Went to proper place, handled picture, then the curtain where the handkerchief was concealed, and gave up, saying that she thought it was that old handkerchief, after being told it was this.

IX.

(1) Open little box on mantel at left in blue room.

First trial. Went to right place, handled pillow on sofa, stooped down and felt for something on floor, paused and suddenly put hand on metal, removed it, paused, and suddenly put hand up again without looking and took the box and opened it, asking in surprise, "Is that it?"

X.

(1) Get handkerchief in chandelier.

[The handkerchief had been put out of reach and almost out of sight in the chandelier in the center of the room, object being to make her raise her head, tho she always holds it with face downward when seeking objects.]

First trial. Came promptly to right place and started to pass, but stopped suddenly, touched the piano stool, hesitated a few moments, suddenly looked up and said it was something about the chandelier, but did not see the handkerchief, and could not have reached it if she had.

XI.

(1) Take something out of the bowl on book-case in blue room.

First trial. Done so promptly that details do not need description. No hesitation whatever in the act.

XII.

(1) Put bank check in fire-place.

First trial. Came to piano promptly where check lay near a handkerchief, paused, picked up check, put it with the handkerchief, saying it was something with both of them, paused, then put hand under corner of piano cover. [I had first thought of putting the check there.]

Second trial. Came to corner of piano, took check, put it on mantel over fire-place, put it under a vase, took it out, laid it on mantel again, and gave up, saying she would put it in the fire the next time.

[The act was one which she would not normally do and Miss L—, it seems, seldom does what she would not normally do.]

XIII.

(1) Take keys from sofa in reception room.

[Keys were placed in same place as in Experiment III.]

First trial. Went to sofa, felt under it, rose, paused, and sat down, put her hand in crevice near keys, and gave up, but as by sudden inspiration put her hands behind her back and thrusting them in crevice took out the keys in surprise.

XIV.

(1) Put check in fire-place.

[Check was lying on piano in same place as before.]

First trial. Done very promptly and without hesitation.

XV.

(1) Stamp your foot.

First trial. Started to walk forward, stopped suddenly and paused, thought it was something to say, put her right foot out, tapped it slightly on floor, moved it sideways, then seemed to act in an unusual manner as if something was the matter with her legs, and put out her foot again and tapped it on floor, and gave up, saying she thought it was something with the rug.

XVI.

(1) Strike keys on piano.

First trial. Came at once to piano and put hand on keys, paused, lifted hand and put under corner of piano cover, and then back and pressed the keys.

XVII.

(1) Shake hands with Mr. Hyslop.

[This was purposely proposed because it was something that Miss L— would not consciously and normally do.]

First trial. Went toward reception room, put hand on chair, and moved it and gave up.

Second trial. Came to Mr. H., paused and gave up, saying it was something connected with Mr. H.

Third trial. Similar failure.

XVIII.

(1) Put gilded chair on chair near by.

First trial. Went to gilded chair, picked it up, put it aside, picked it up again, let it go, and took it again, and gave up, saying she wanted to put it somewhere.

XIX.

(1) Put hand on door-knob in blue room.

[This was at a point never before tried. I first thought of having something done at the radiator at the opposite side of the room and at point where Experiment I. was performed.]

First trial. Went to corner where radiator was, handled curtain and asked if it was something with the radiator.

Second trial. Went to corner of bookcase, middle of room at side, moved the chair by it and picked up a fan behind it, suddenly turned and going straight toward the door reached out hand for knob.

XX.

(1) Put card plate on piano stool.

[Card plate was on table near blue room and piano stool at the other side of the room.]

First trial. Went to table, picked up card plate without hesitation and almost running to piano stool put card plate on it.

Some of these experiments are hardly open to any ordinary suggestion of those who held their hands behind Miss L—. I not only chose in many cases unusual things and acts not tried before, but also unusual places, and the promptness with which they were done was such that a witness of them would not feel the force of an hypothesis based on either conscious or unconscious suggestions. Only our ignorance of the limitations of such suggestion would make us cautious about denying their possibility. Some of the acts were of the type that such suggestion would hardly act without a telepathic aid, especially as Miss L— always holds her head downward and often shuts her eyes when she reaches the right spot. When the act is done promptly after this it does not seem like suggestion, and it was so done frequently.

November 23d, 1906.

The following experiments were performed at my own house under the same conditions as on previous occasions. Persons present, however, were Mrs. Le Maistre, Miss Mills, Mr. Hereward Carrington, and Miss L—, the percipient. Mrs. Le M. and Miss Mills held hands behind Miss L—, except when otherwise indicated.

I.

(1) Touch the curtain hook by the door.

[This was near the entrance to the parlor and Miss L— would have to turn at right angles to her left to reach it.]

First trial. Went to table near place, picked up watch lying there, then touched flowers.

Second trial. [Thought of another curtain hook near the table.] Came to the table, picked up an oxhorn, gave up.

Third trial. Went to table and put hand in card holder.

II.

(1) Touch statue on mantel.

[An Ariadne was lying on the mantel.]

First trial. Went to mantel, first touched vase at right of statue, hesitated and then promptly and spontaneously touched the statue.

III.

(1) Touch vase on table by window.

First trial. Went to place, handled the curtain, paused, and then touched the vase. [After it was over Miss L—— said that she thought of the vase first, but fearing it was too obvious thought it must be something else.]

IV.

(1) Touch the piano keys.

First trial. Done very promptly and without any apparent guessing.

V.

(1) Sit down on piano stool.

First trial. Went to table a few feet away from piano stool, and touched the card holder, gave up.

Second trial. Went to same table, stooped down and touched book on shelf under top, then turned the rug, and gave up.

VI.

(1) Sit down on sofa.

First trial. Came near piano, paused, backed a little and turned rug.

Second trial. Went to chair near sofa, touched the picture above it and sat down, saying: "It is to sit down."

VII.

(1) Touch piano keys.

First trial. Went to sofa, then to piano stool and sat down.

VIII.

(1) Touch hat rack in the hall.

[Miss L—— would have to turn around and go in the opposite direction to what was usual to do this.]

First trial. Paused, said she could not feel as if she had to go anywhere and gave up.

Second trial. Paused, turned the rug edge over, gave up, resumed trial, and gave up.

IX.

(1) Touch picture by the door.

[Miss L—— had to turn to her left a step or two to do this.]

First trial. Paused, thought it was something to say, told it was not, put her hand on the door jamb by the picture in an unconscious way, and sat down in chair by the picture.

X.

(1) Touch stone book on case between mantel and window.

First trial. Went to chair in front of case, stooped down, fumbled the chair, and gave up.

Second trial. Turned over rug at feet, went to the fire-place, gave up.

XI.

(1) Touch statue on mantel.

First trial. Went to mantel, picked up pocket-book by statue, laid it down, picked up piece of paper by it, and gave up.

XII.

(1) Pick up ox's horn on table.

First trial. Went to table, pushed hand under corner of cover, then placed her hand on horn and gave up.

XIII.

(1) Touch left window curtain.

First trial. Went to case near window curtain, picked up a small cup and placed it on stone book, replaced cup and gave up.

XIV.

(1) Take keys from under furs on chair.

First trial. Went to left instead of right side where chair was, paused, turned around gradually to the chair, paused, pulled furs away, and said she thought it was something to be done with them.

XV.

[No one holding hands.]

(1) Touch left corner of mantel.

First trial. Came toward J. H. H. at left instead of to front of herself, paused, turned around, went toward the mantel and gave up.

Second trial. Went to left corner of piano and placed hand on it, then suddenly turned to bookcase near by, touched it and gave up.

We decided to let Miss L—— rest and while this was done Mrs. Le M. and Miss Mills tried an experiment of their own and when this was over we thought it best not to resume the telepathic experiments.

There is no need of remarks on this set at my own house other than such as have been made regarding others. I brought Miss L—— to my house in order to remove the influences tending to bring out habit and familiarity in such work at the same place. Quite generally Miss L—— started in the right direction in these experiments, but occasionally did not do so, as the record indicates when this was not done. We tried the last experiment in order to eliminate the possible influences of conscious or unconscious suggestion by those who held their hands behind her back and followed Miss L—— when she went to do what we were mentally directing. There is no doubt that we need to have more successful results without this part of the performance in order to assure one who does not witness the phenomena that suggestion does not play a part in the results. There are times when it probably does unconsciously influence them, but there are others where I am certain that it does not. How-

ever, in some cases where I am certain suggestion does not influence Miss L——'s actions it is possible to explain them by guessing, as often the most obvious thing to do is the very act which is done. Hence generally the direction in which Miss L—— goes is the best test of the result.

One important fact should receive special note. The subject, Miss L——, always kept her eyes on the floor so that they seemed closed to observers and she could not easily remark any signs in the others present, whether consciously or unconsciously made. How far sounds might be a guide is open to a *priori* consideration, but that is all. They would not suffice to indicate many of the successes.

CONCLUSION.

The notes appended from time to time as the experiments were proceeding call attention to critical points and I need not take up those matters in detail in this conclusion. I desired to study the successes and failures statistically, but found this impossible. We cannot always say whether a particular instance is a success or a failure, and some of the half failures were equivalent to successes. But there were certain partial failures connected with such pointed successes that it would be unfair to class them as total failures and yet the sceptic might demand this course. But he will have to take it after reckoning with the prominent fact that the subject went almost uniformly at once in the right direction. After that and arrival at the correct place, which usually appeared not to be due to chance, the guessing, if we call it such, would be limited. But again the right direction betrayed something usually more than chance. But of that each reader may wish to be his own judge. A reason for making a statistical study of the experiments impossible is that the first trial was often a half success and the second a perfect one, where the second trial was no more of a guess than the first. Besides, the experiments did not always represent the same degree of simplicity or complexity, so that each one has to be judged by itself. For these reasons the

reader will have to form his own opinions by the critical study of the individual instances. This, of course, is not easy, considering that he has not in his mind and memory the exact situation as those present had it. It is impossible, without a photograph of all sides of the various rooms in which the experiments were performed to form a clear conception of the exact situation in which the successes and failures took place. I have endeavored, however, to make the matter as plain as the circumstances allow, tho it would be more impressive to have had an eye view of the relations and distances involved in the efforts.

In the attempt to study the facts statistically I found that some of the instances that I should have to class as failures were so near successes that it would be unfair to reject them, and in some cases of successes there was such evident feeling about for the right thing that we might call the effort a failure from this point of view and the success might be ascribed to guessing. At least this would appear to be a very probable interpretation for a sceptic who did not see the performance, and for this reason I shall allow for the suspicion of bias on our part in deciding for success. But, as I have only described what occurred, my judgment does not decide anything. The reader can form his own opinion, and mine does not enter into the nature of the result. In making up his mind the reader is handicapped only by the need of an eye picture of the situation and details.

In estimating the value of the results it is apparent that any initial success in a detail of a complex experiment offers a *point de repère* for guessing, and perhaps the lady herself could not have prevented that tendency if she tried. That is the reason that first trials have more value and an eye view of the situation is necessary to determine the probabilities of guessing and chance coincidence in second and later trials. The reason for this is obvious. With the admission that the subject had reached the right place it was evident that all objects in other parts of the room were excluded from consideration and the number to be chosen from reduced very much. But this was often partly offset by fixing upon some act with an article in another part of the room which was promptly

performed. Hence while the objection is one that cannot be disregarded it is not always applicable. But in proportion as any particular complex act has been fulfilled the other incidents lose in value as limiting the difficulties in the way of guessing and chance coincidence. We can estimate these only by an examination of the facts and the critic is at a disadvantage by virtue of not having an eye view of the experiments.

I think the most important objection to the telepathic hypothesis for explaining the facts is that which comes from the necessity of having two persons stand behind the subject and follow her about the room. Whether there was really any opportunity for conscious or unconscious suggestion or not, the objector can suppose it possible. Even without this condition, the sceptic might say that the behavior, conscious or unconscious of the others in the room, was as likely to give hints as that of the persons who held hands behind her. But as Miss L—— did not keep her eyes in a position to watch us, usually or always keeping them half closed and looking down at the floor, there is nothing to be attributed to any ordinary hints given to them. Besides our behaviour was the same with failures as with successes. But we may suppose that breathing, muscular action and movements due to consciousness of tendencies toward success or failure may have operated as hints from those who stood behind the subject, and this might influence results at certain points. But it does not explain the almost uniform promptness with which Miss L—— started in the right direction and selected the right article, when it was done before a hint could be given. Besides some of the things done required movements which no amount of breathing or muscular movements would naturally suggest. But we do not know the limits of such suggestions clearly and can only leave the facts to the student for his own analysis and judgment. I think an eye witness would not have felt that suggestion in this way seriously influenced the results. I think guessing and chance coincidence are more important objections. The subject could not see the movements of the persons holding hands behind her and breathing, or hesitation and impulse, when occurring be-

hind the subject, would not suggest direction or articles which were selected without hesitation or feeling about.

The experiments would not prove telepathy, but they do give reason for further and more effective experiments. It was not possible in the case to get picture drawings, which I wished to try, for it soon became evident that the lady's near-sightedness showed a weakness that might prevent this, while the evidence of motor development in the direction of the hands and lower extremities showed the limitations of her work. Also from what I have said about the liabilities of suggestions in the conduct of those present it is apparent that no particular immunity would have been gained by omitting the holding of hands behind the subject. But we should have eliminated one possible source of objection, tho we could not attempt the kind of experiment that would unquestionably remove all objections from this point of view. We had to experiment under the conditions described or not at all. Hence the necessity of multiplying experiments until the nature of the successes offered at least a perplexity for ordinary explanations.

I must remark, however, that these are the only results that I have ever been able to obtain that would offer a temptation to consider telepathy from personal experience. I have never otherwise witnessed any phenomena, except three experiments, that would offer me a personal excuse for believing it and these do not prove it. So far as I have been able to recognize the fact it has been from the recorded results of the English Society and I have tried for more than twenty years to find the phenomena and these are the only ones which even suggest something more than guessing, chance coincidence and suggestion, and perhaps all would not agree that these had been excluded. The utmost that can be claimed for them is that they might be explained by telepathy producing motor automatism after telepathy had once been proved, but they would never be conclusive proof of it. My personal belief, from having been a careful and critical eye witness of the phenomena, is that there is some evidence for the supernormal in the experiments, whatever form we give it, but I cannot maintain that the facts are scientific proof

of it, which kind of proof means that the conclusion must be seen by those who did not witness the phenomena. The circumstances protect the right to be sceptical about the conclusiveness of the results and I present them only as examples of coincidences which justify testing the hypothesis of telepathy, not in proving it, tho as one incident in a collective mass the results will be evidential. The negative judgment upon the phenomena must be based upon their relation to the supposed absence of all other evidence. Taken alone in this way the facts would not be scientific proof of telepathy, but as a part of a collective whole these results will have value that is not inconsiderable.

BOOK REVIEW.

The Foundations of Normal and Abnormal Psychology. By Boris Sidis, A. M., Ph. D., M. D. Richard Badger. Boston. 1914.

This volume might almost be a companion of that on "The Subconscious" by Dr. Morton Prince. Both claim to have special importance for the student of abnormal psychology. They have only an indirect interest for the study of the supernormal which is predominantly the problem of the psychic researcher.

It will not be necessary to go into any general discussion of the work of Dr. Sidis. It is a work for technical students of psychology. It nowhere touches on the problems of the supernormal and it was not the purpose of the author to deal with them. The only matter of interest to the psychic researcher is the author's attitude on the theories of consciousness. He enumerates several of these. They are: (1) The Materialistic, (2) The Spiritualistic, (3) The Transmission, and the Psycho-physiological Hypotheses. He recognizes two types of the latter, the Metaphysical and the Positive. He equally rejects the materialistic and the spiritualistic theories, and very flatly asserts that the materialistic theory is worse than the spiritualistic. But he adopts the Positive type of the Psycho-physiological theory, which is practically the same as Comte's Positivistic explanation of everything. The present critic attaches no value to any theories but the materialistic and the "spiritualistic", if that term can be used in its older philosophic sense. The transmission theory is stated to be that of Professor James and is rejected by the author, the reviewer thinks rightly so, as a theory that has absolutely nothing in nature or knowledge to support it. The psycho-physiological theory is only a combination of words that mean little or nothing to the reviewer. We must choose between making consciousness a function of the brain and a function of something else, call it what you please. "Soul" is only a name for that something, if it exists, and if we have no evidence that it exists we can only accredit the organism with the causality of the phenomena or rather the subject of them. It is a matter of evidence, not of the derivation of consciousness from the phenomena of motion. But it is interesting to see the author saying that spiritualism is a better theory than materialism, tho the reviewer, if he did not believe in the existence of spirit would not admit any such conception of the problem. His choice is between these two theories and not for some meaningless phrase independently of them.

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CONTENTS

Investigation with a "Trumpet" Medium. By Dr. John E. Coover.....	201
F. W. H. Myers, Swedenborg and Budda. By Albert J. Edmunds.....	253
Analysis and Discussion of 225 Personal Dreams. By George Hall Hyslop.....	286
An Analysis of Some Personal Dreams. By John Watson	356
Note on Philosophies and Revelations from the Spiritual World.....	380

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PROCEEDINGS
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AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

INVESTIGATION WITH A "TRUMPET" MEDIUM.¹

By Dr. John E. Coover, of Leland Stanford, Jr., University.

Mrs. Key,² who has given series of séances before psychical societies and prominent investigators in Boston, Paris, and California, placed herself without pay at the service of the California Psychical Research Society for investigation of the phenomena which occur in her presence.

She is an American gentlewoman of refinement and culture, and is known to her closest friends for her high moral character, and to the members of the Society for her sincere and whole-hearted coöperation in investigation.

That she is to be classed as one of the more remarkable psychics of this generation is attested by the various reports upon the investigation of her phenomena, and by members of our Society.

¹ The following paper, as the title shows, is from the work of the California Psychical Research Society, and has been sent to us by Dr. John E. Coover of Leland Stanford, Jr., University. The paper will also be printed by Leland Stanford, Jr., University as part of a number in the University series to be issued from the Department of Psychology.

² The identity of this psychic the Society withholds for the reason that her reputation as a semi-professional medium might suffer temporary injury through the experimenter's part of this preliminary report. References in the literature of psychical research, the names of organizations and investigators, the places of investigation, and the names of the psychic's customary controls, consequently, cannot be specifically given in this report.

A noted student of psychical research, after several sittings with her, brought her to the attention of investigating bodies. He published in 1892 a report in which he stated that she was entirely disconnected in a physical way from the phenomena which occurred about her; and that she not only cheerfully submitted to crucial conditions but welcomed "tests". In the subsequent investigation, involving many sittings, the report of which was published in the following year, objects several feet beyond her reach, according to measurement, were moved, handled, and deftly manipulated in touching the sitters in the dark; writing occurred on books and sheets of paper; raps were intelligently given, and "trumpet" voices spoke. Before the phenomena began the psychic had been bound and the bindings sealed to her chair, and after the séance was over, all bindings were found to be intact. One of the eminent witnesses saw the hand of the control, which had just written upon a book, pass, upon request, rapidly up and down, with fingers outspread, between himself and a streak of light, six feet from the psychic's left hand.

A noted doctor, upon another occasion, in 1907, recorded in a reputable journal his astonishment at the precision of the movement of the trumpet in the dark, while the psychic was securely bound to her chair.

An investigator of international reputation attests to the power of prevision on the part of her controls. He had arrangements made for a journey, with a ticket in his pocket determining a definite route. He was told in the séance communications that he would make the journey, but that he would not take that route and that many things were to occur of a most unusual and unexpected nature. All the occurrences, not in the least capable of being influenced by any state of his mind aroused by the astonishing prophecies, overtook him.

Some of the members of our Society who have had sittings with the more renowned psychics at home and abroad attest that both the psychical and the physical phenomena which

occur in this psychic's presence are equal to any they have ever witnessed.

The Society is confident, therefore, that the phenomena it is investigating are of the highest order, and that its findings will in no sense descend to the common exposé of conscious fraud, but will make a substantial contribution to knowledge in this field.

Investigation began, this season, in September, 1913, (after November 1st, in the rooms of the Society at 320 Market Street, San Francisco) and continued until May 9, 1914. The séances were held Saturday afternoons, usually from 2 to 5 o'clock, in complete darkness. The number of sitters varied from 3 to 12, but usually numbered about 8.

Owing to the alleged difficulty of keeping "test" conditions for the customary phenomena, the Society resolved to use methods of investigation similar to those employed abroad with Eusapia Palladino,¹ and in March Dr. Coover,² with whom the Society has been coöperating throughout the year in investigating clairvoyant and telepathic capacity in psychics, consented to undertake the experimenter's task of providing and controlling such scientific instruments as are calculated to portray accurately and objectively what takes place. His report follows:

Dr. Coover's Report.

The writer feels apologetic in reporting upon the investigation of "physical phenomena," not only because its history is unsavory, but because he had resolutely set himself to the task of determining whether "psychics" possess clairvoyant or telepathic powers, and of subjecting whatever processes

¹ *Vid.* Lombroso: *After Death—What?* 1909. Carrington: *Eusapia Palladino and her Phenomena*, 1909. Podmore: *The Newer Spiritualism*.

² Dr. Coover is the Fellow in Psychological Research in the Leland Stanford, Jr., University.

should come to hand to psychological analysis and study. His apparatus consisted of a pack of playing cards and a dice-box, and he was inclined to take the "voices" for what they proclaimed themselves to be, so long as they would name his cards.

But psychological research came to a halt, in the Society's séances, in an unexpected manner. The "independent" voices, who could report upon the safety of relatives in Mexico and could define the attitude of Japan toward the quarreling republics, could not, even after months of effort, bring themselves to naming the cards. They could see the card and they had the power of speech, but they became completely exhausted when they tried to coördinate these two powers.¹ It is understood that they are developing for this kind of work so as to furnish the psychologists of the world a "survey" of "spirit" endowment in our next series of investigations.

In the meantime the customary phenomena were taking place: the trumpet was rapped and levitated; voices of three orders gave communications. Material was at hand for physiological and physical investigation. And is not the scientific world yet divided upon Eusapia's phenomena?²

This report is based principally upon the following nine consecutive séances:

¹ The control "Dr. Truman" suggested a possible explanation during the séance of January 17, 1914: "I think it would be best if our psychic was wholly oblivious of the experiment. Our psychic becomes over-anxious, and we cannot use the forces."

² Sir Oliver Lodge, the great English physical scientist, and head of Birmingham University; Prof. Chas. Richet, the great French physiologist; Cesare Lombroso, the great Italian criminologist; besides other eminent scientists, including, I believe, some psychologists (colleagues of Mosso), defend the hypothesis that Eusapia's phenomena are produced otherwise than through the normal direct agency of the psychic.

Date.	Instruments.	Object.
March 14, 1914.	Telegraph instrument,	code.
March 21, "	Kymograph, Telegraph instrument.	Physical condition of the psychic.
March 28, "	Kymograph, Telegraph instrument.	Physical condition of the psychic.
April 4, "	Kymograph, Telegraph instrument.	Physical condition of the psychic.
April 11, "	Scales.	weigh psychic force.
April 18, "	"	weigh psychic force.
April 25, "	"	weigh psychic force.
May 2, "	"	weigh psychic force.
May 9, "	Teleg. instr. scales, smoked paper.	Code, finger - print, touch in enclosed space.

1. Relation of the "Voices" to the Psychic's Physiological Processes.

The public has been informed through the *Proceedings*¹ of the Am. S. P. R. and through the Open Court² of the anomalous character of the voices of Mrs. Blake, of Bradrick, Ohio; how they come from a "trumpet", in broad daylight, without apparent lip or throat movement, when one end of the trumpet is held at the medium's ear, in her hand lying on her lap, and even in the hands of her sitters while the medium is touching it with the tips of her fingers. And the investigators have speculated upon the part the eustachian tube and the bones of the head play in their production. Dr. Guthrie puts the alternatives: "The conversation is either

¹ The case of Mrs. Blake. *Proceedings Am. S. P. R.*, 1913, Vol. VII, 570-788.

² David P. Abbott: *The History of a Strange Case; a Study in Occultism.* Open Court. May and June, 1908.

produced by Mrs. Blake talking through her ear or by the voice of a denizen of the other world."¹

The public has also been made acquainted with the wonderful trumpet voice of Mrs. S. which spoke by the hour to the sitters in Mr. B. O. Flower's house while the psychic was securely bound to her chair and her hands and feet tied with tape which was tacked to the chair and to the floor. Mr. Hamlin Garland attested that "so far as touch and hearing go, Mrs. S.'s arms and feet had nothing whatever to do (in any ordinary way) with the movement of the cone [trumpet]." ²

And the public has also learned of the marvelous independent voice of the young Miss Burton, that is said to sing simultaneously with the exquisite independent whistling,³ and to be produced by a throat which when inspected, in the dark, two feet from that of the psychic, had the power of forming and removing, at command, an enlargement of a sublingual gland similar to the psychic's own swollen gland.⁴

As to the exact manner in which these voices are produced, there is difference of opinion. Professor Hyslop represents psychological opinion in regarding "independent" voices as automatic vocal activity for which the psychic has anæsthesia: she hears the voices but not feeling her vocal organs in operation, or, I suppose, her breathing change, she must take them to be "independent." But, and this is the point, investigation has not yet fastened the production of the voices upon Mrs. Blake, although Professor Hyslop

¹ Proceedings Am. S. P. R., Vol. VII, 586.

² Report of Dark Séances, with a Non-professional Psychic, for Voices and the Movement of Objects without Contact. *Psychical Review*, 1894, Vol. II, 152-177.

³ Proceedings Am. S. P. R., 1911, Vol. V, 60.

⁴ Journal Am S. P. R., 1909, Vol. III, 710.

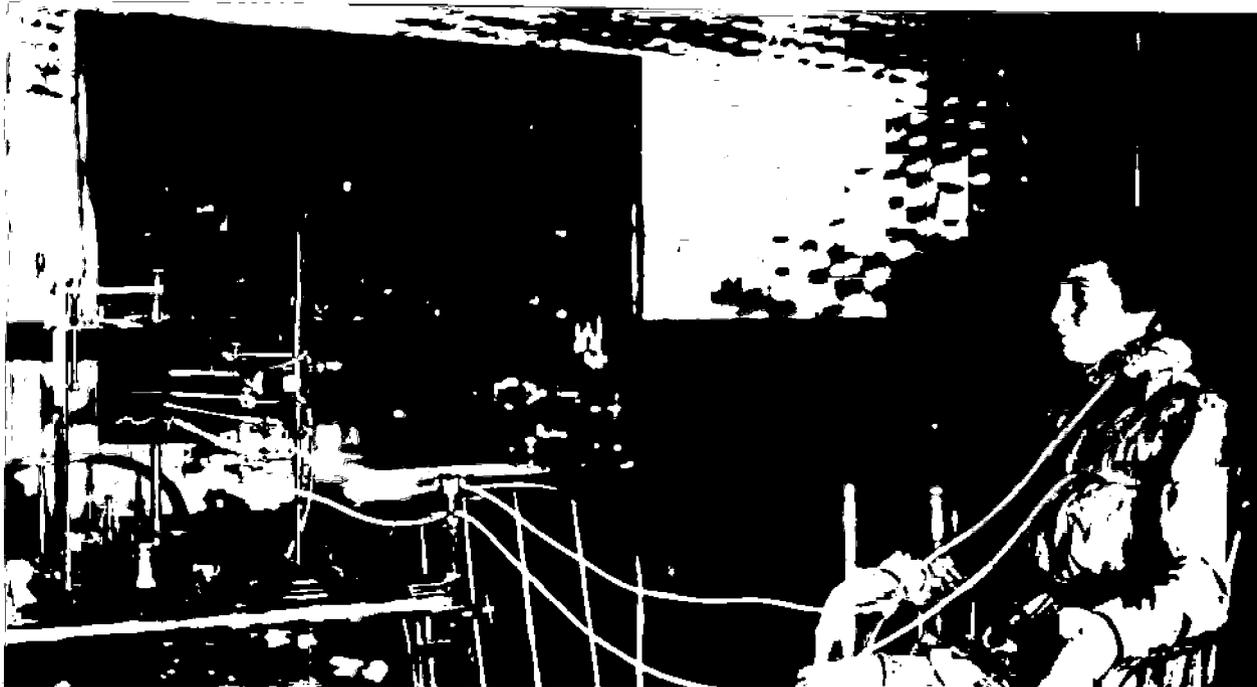


Fig. 1. The Kymograph Apparatus.¹ (See pp. 207, 228.)

¹The subject is not the psychic, Mrs. Key.

thinks it probable that her vocal organs operate incipiently in sympathetic rapport with them, since he, upon one occasion, was able to observe that slight action of her vocal organs accompanied the muffled sounds in the trumpet. And the sitters of the Society's séances, with possibly a few exceptions, have satisfied themselves of the actual independence of the voices produced by our psychic.

A good method of determining the facts seems desirable, and the writer believes that respiration curves and pulse curves, although rather difficult to manage, especially with a signal-recorder and a time-marker, go a long way toward meeting this end.

The sitters in the Society's dark séances hear whispered or aspirated voices ringing through the trumpet with a distinct metallic quality, and whispered voices of less intensity coming out of the air, both of which are located variously anywhere in the room, and variously by the different sitters in any given instance, but usually their source is granted to be in the upper air of the center of the room, beyond the reach of the psychic. These two kinds of voices are "independent," but shall be distinguished in this report by calling them "trumpet" and "independent" voices, respectively. There is in addition to these an "automatic" voice, of a little girl, which is not whispered or aspirated, but vocalized naturally, and is produced through the psychic's vocal organs.

The relation of all these voices to the psychic's physiological processes is perhaps more than suggested by the curves reproduced on the following pages, which were taken with apparatus brought to the séance-room in the first instance for studying the psychic's physical condition during the production of séance phenomena; it was intended to record any changes in the rate or character of the pulse or in the amplitude or character of the respiration, and thus determine deviation from normal condition.

The apparatus (Fig. 1) consists of (1) a kymograph,

the drum of which was turned by clockwork so as to move the smoked paper on its surface at the rate of 1.5 cm. per second; (2) a Marey tambour with a writing-finger actuated by a capsule (sphygmograph) fastened over the carotid artery by bands of tape around the neck, for recording the pulse; (3) another, actuated by a pneumograph fastened around the chest, for recording the respiration; (4) a vibrating time-marker recording fifths of seconds; (5) a writing-finger, controlled by the experimenter, for making signals on the drum at the moment phenomena occurred. The writing-fingers were set in a line vertically to the movement of the smoked paper on the drum and all made their records synchronously whenever the drum was started by releasing the brake.

Records were taken throughout three séances (March 21, 28, April 4). Owing to the impossibility of changing paper on the drum during a séance, all records taken during the three hours of the séance had to be made on one smoked paper, necessitating a shifting of the drum so as to gain the length of three or four circumferences, which resulted in the records tracing over each other to some extent, thus making their direct reproduction unsuitable for illustrative purposes. (Figure 2 shows the records taken March 28th and April 4th, the size being reduced to .34 diameters. But all records are distinct, easily identified, and can be accurately reproduced by tracing them through carbon paper in their synchronous groups.

The following tables of records for the three séances show the number of records taken, the number of respirations or the characteristic of the respiration curve, the number of pulse beats or the characteristic of the pulse curve, the length of the record in seconds, the condition of the psychic and the phenomena present during the interval of the record. "Trance" here merely indicates that the psychic is in readiness for phenomena to occur, and not that the trance state was known to be present. "Maudie" is an "automatic" voice, "General Roland" and "Dr. Truman" are "trumpet" voices, and "Professor James" is an "independent" voice.

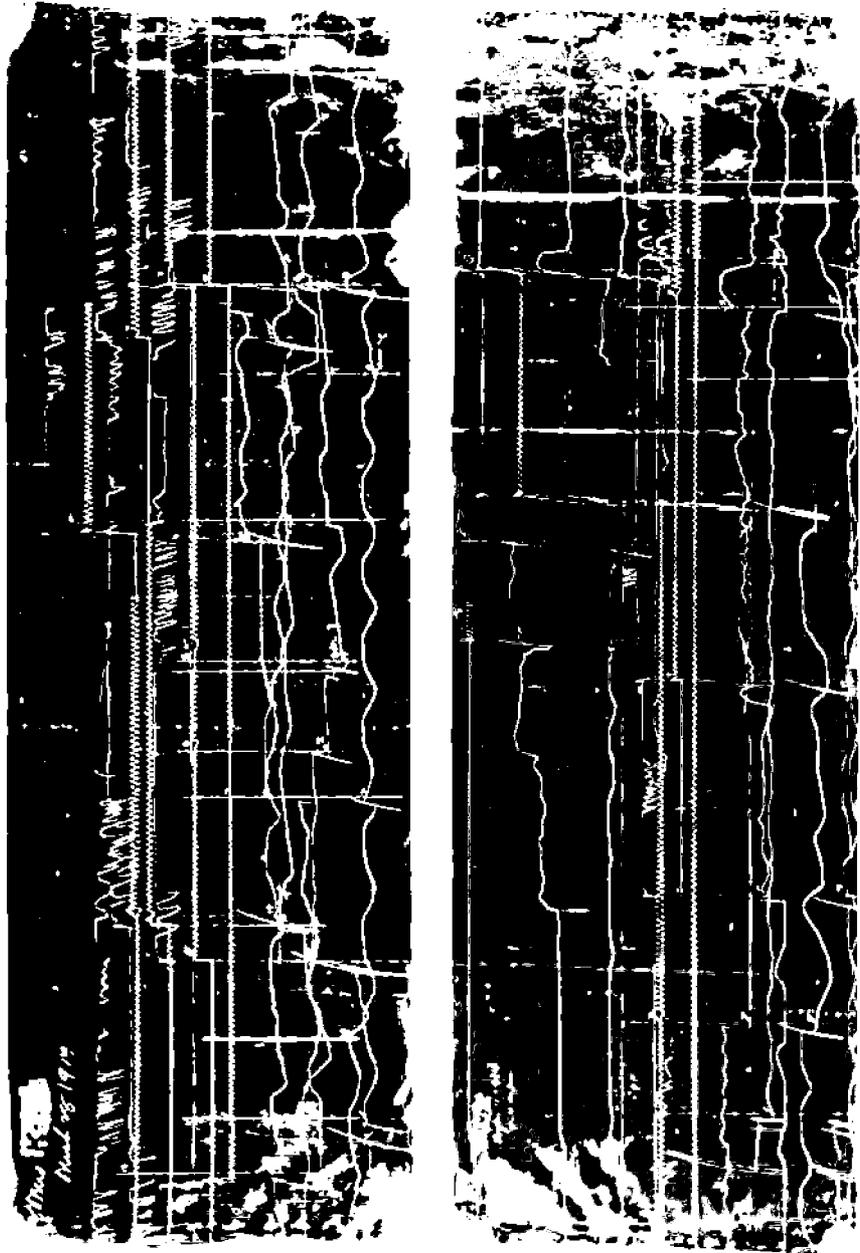


Fig. 2. Kymograph Records, March 28 and April 4. (See p. 208.)
(Size .34 diameters.)

Records of March 21.

No.	Pneumograph.	Sphygmograph.	Time.	Phenomena.
1.	3.5	12.2	10.4	Normal, silent.
2.	4+Irreg.	12.3+Irreg.	10.6+7.2	Normal, silent, +speak.
3.	Very weak	(Trace)	19.6	Trance, quiet.
4.	4 reg. weak. ¹ - -	- -	9.6	Trance, (Sit's singing.)
5.	z--	- -	2.0	Trance.

(After No. 5 the table vibrated, Mrs. L. was touched by the trumpet, papers on the table were moved, the telegraph instrument was operated.)

6.	(Trace)	- -	15.8	Trance, during and after sitters' singing.
7.	5 reg. weak	(Trace)	16.8	Trance, Wm. James speaking.
8.	3	- -	8.0	Trance, Katie speak'g.
9.	2 very weak	- -	7.4	Trance, quiet.
10.	z--	- -	15.6	Waking, speaking.
11.	- -	- -	8.6	Approaching normal.
12.	- -	(7½ resp)	25.2	Normal, light on.

Records of March 23.

No.	Pneumograph.	Sphygmograph.	Time.	Phenomena.
1.	3.7	16	11.6	Normal, quiet. Dark.
2.	5.3+	21+4	15.4+3.2	Normal; quiet + speaking.
3.	2.2	z--	7.6	Normal; quiet.
4.	2.8+	--	10.0+2.6	Following trance, quiet + speaking.
5.	2.4 low, even	--	7.6	Trance; quiet; sitters conversing.
6.	(Tremulous)	--	2.9	Trance, James speak'g.
7.	Irreg.	--	13.6	Trance; Truman, speaking + quiet + speaking.
8.	2+	--	9.2	Trance; Truman, quiet + speaking.
9.	Irreg.	--	12.2	Trance; Truman, speaking.
10.	3	--	14.4	Trance; Truman, speaking + quiet.

¹ Recorder pulled from the drum by strain from the tubing.

² Recorder disconnected from pneumograph by tubing pulling apart.

³ Recorder pulled from drum, even tho tubing was clamped to table.

11.	1.7	--	7.0	Trance; Truman, quiet+speaking.
12.	3 Irg. Greater-	--	14.4	Trance; Katie speak'g.
	amplitude.			
13.	2 Irreg.	--	9.4	Trance; Katie speak'g.
14.	Reg.+Irreg.	--	11.2	Normal; quiet+speaking.
15.	Irreg.	(Trace)	8.8	Normal; light on.

Records of April 4.

No.	Pneumograph.	Sphygmograph.	Time.	Phenomena.
1.	7.3+1	28.3+6	23.7+3.6	Normal; quiet+speaking. ¹
2.	1.0+5.7	Irreg.+reg.	2.8+17.3	Normal; speaking+quiet+"No"+quiet.
3.	Irreg.+Reg.	Irreg.+Reg.	3.1+4.2	Normal; speaking+quiet.
4.	Irreg.	Irreg.	12.8	Trance; James speaking. ²
5.	Irreg.	Irreg.	7.6	Trance; James speaking.
6.	3.7	14.5	10.7	Trance; quiet.
7.	Irreg.	Irreg.	18.2	Trance; Dr. Truman speaking. ³
8.	Low.	(Trace)	4.6+3.0	Normal.
9.	Reg.+Irreg.	Reg.+Irreg.	20.2+9	Normal; quiet+speaking.
10.	Irreg.	Irreg.	3.8	Normal; speaking.

Out of an aggregate of 37 records, 8 were taken when the psychic was normal before phenomena occurred, 8 when normal or approaching normal after phenomena had ceased, 1 followed trance out of which the psychic was aroused before phenomena began, 7 while the psychic was apparently in trance and was quiet, 3 while the "automatic" voice was speaking, 6 while a "trumpet" voice was speaking, and 4 while an "independent" voice was speaking.

¹ "No, it doesn't" (in reply to experimenter's question whether the apparatus interfered with the psychic's breathing).

² "I wish I might be able to speak more distinctly so as to make a perfect record."

³ "We thank you for your painstaking interest and [here the record stopped] work."

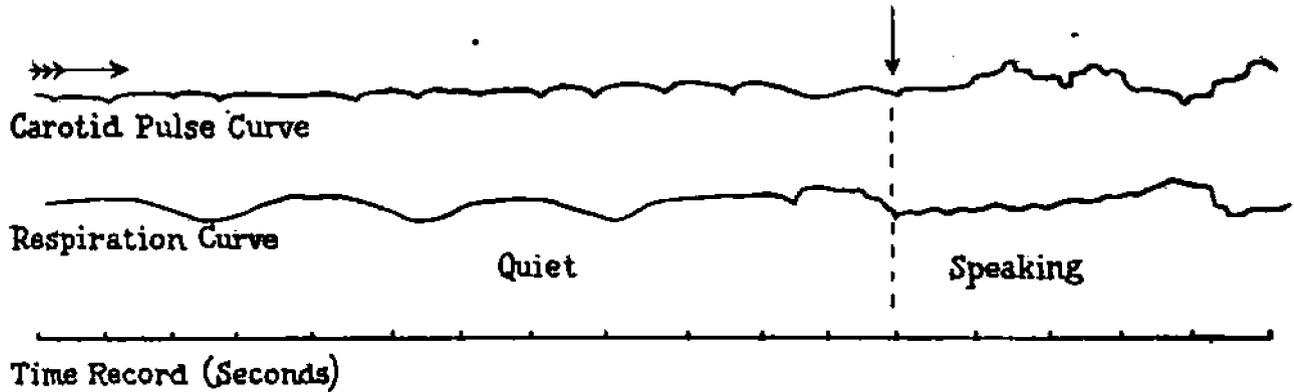
It would seem that we obtained sufficient data to determine very accurately the physical condition of the psychic, as compared with her normal condition, during the production of séance phenomena, and to state whether she is in a trance state, and whether the different kinds of voices or whether the different séance personalities correlate with the same or with different physical states. As a matter of fact, our data on the rate and amplitude of respiration and pulse are exceedingly limited. We have only 7 records of both respiration and pulse from which we can calculate rate, and but one of them was taken during trance; it does not show any significant deviation from normal records of other days, but it is higher in rate of pulse than the preceding record of the same day, which, with Record 12, of March 21, indicates an acceleration of pulse during the séance; there is also indication that immediately after the séance the rate is very high (March 21), and that in about 20 minutes it subsides to normal (April 4).

The following table gives our complete results for rate of respiration and rate of pulse:

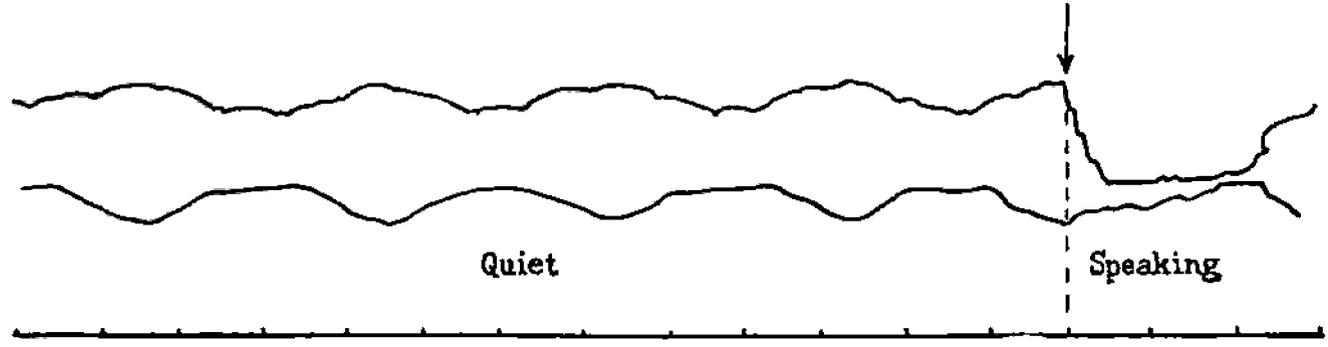
Date.	Record.	State.	Rate of	
			Respiration.	Pulse.
March 21.....	1	Normal	19.5 ¹	67 ¹
"	2	"	16.2	66.6
"	12	"	17	79
"	Counted just after séance closed			92
March 28.....	1	Normal	18.1	79
"	2	"	19	77
April 4	1	"	17.6	68.2
"	6	Trance	19.7	77.4
"	Counted 20 min. after close of séance			72

There is evidence that the psychic's pulse changes its rate considerably within short intervals of time; and the form of the respiration curves indicates a decrease in amplitude during the séance. It is probable that the psychic's physical

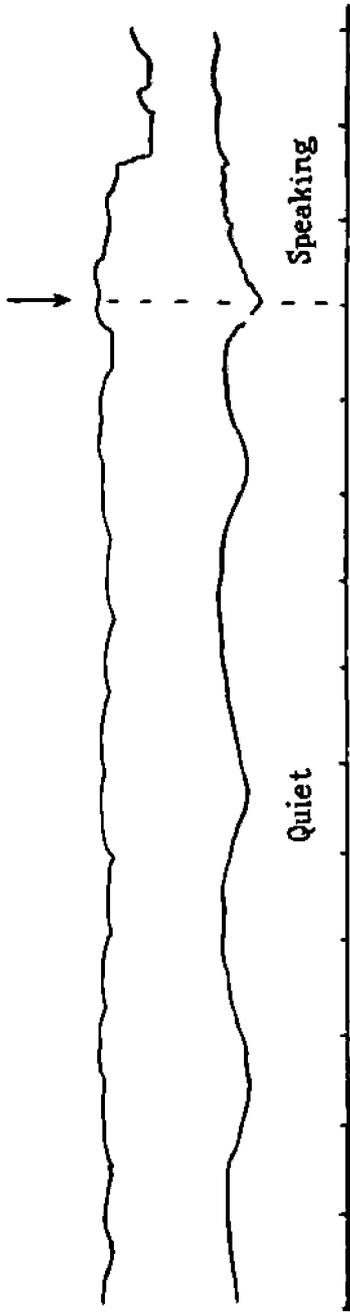
¹ These rates are corrected from the kymograph records by multiplying by 100/105 (Time-marker beat 315 times a min. instead of 300 times).



a. March 21. Record 2.

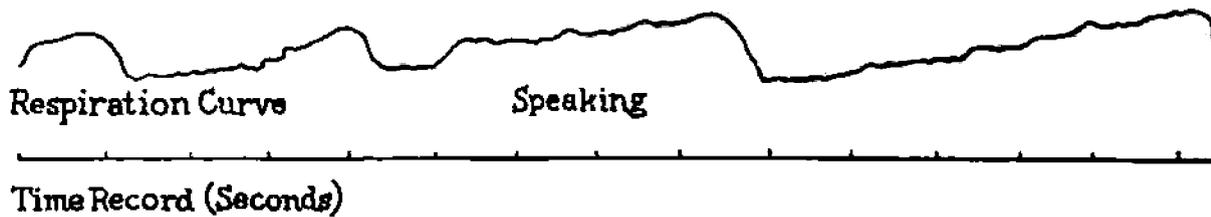


b. March 28, Record 2.



c. April 4, Record 1.

Fig. 3. "Psychic" Normal.



a. March 28, Record 12.



b. March 28, Record 13.

Fig. 4. "Automatic" Voice, "Katie."

state varies much from normal, but the question must be left to be settled by our further investigation.

The meagerness of our data for determining the physical state of the psychic during séance phenomena resulted from two causes: (1) In the records of March 21, and March 28, there were blanks, owing to one or both of the writing-fingers being pulled out of place; and (2) in all of the records taken during speaking, either of the psychic's voice or of the séance voices, both respiration and pulse curves are so much disturbed that they contribute nothing to our primary inquiry.

The significance of the former cause will be noticed later in the consideration of the relation of the physical phenomena to the psychic's organism; present interest lies in the significance of the irregularity of the respiration and pulse curves during the speaking of either the psychic or the séance voices.

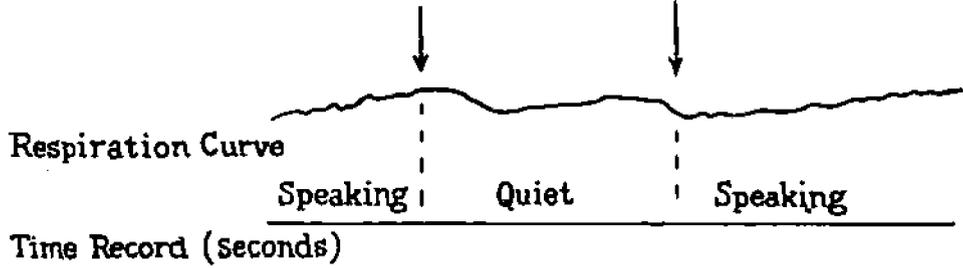
The nature of this irregularity can be shown by records taken when the psychic was normal: a pair of curves is reproduced from each day, in Figure 3 (pp. 212 and 213).

It is only necessary to point out that when the psychic is quiet, the curves are regular and rhythmic; when the psychic speaks, the pressure on the capsule over the carotid pulse becomes irregular owing to the vocal organs interfering with the bandage around the neck which holds the capsule in place, and the tracing becomes so irregular as to conceal the pulse—becomes in effect a voice-curve; the respiration changes from rhythmic to irregular, inspiration is quicker and deeper (shown by the downward stroke in the lower curves of the pairs) and expiration is slower, and intermittent or broken by the surd consonants (shown by the upward stroke which changes from a smooth compound curve to an irregular line, sometimes almost straight).

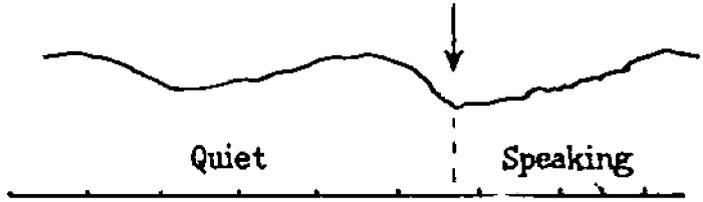
The same irregularities occur in the respiration and pulse curves of the psychic when the "automatic", "trumpet" and "independent" voices speak in the séance.

Only the respiration curves can be shown for the "automatic" voice, which, as the sitters know, uses the psychic's vocal organs. See Figure 4 (p. 214).

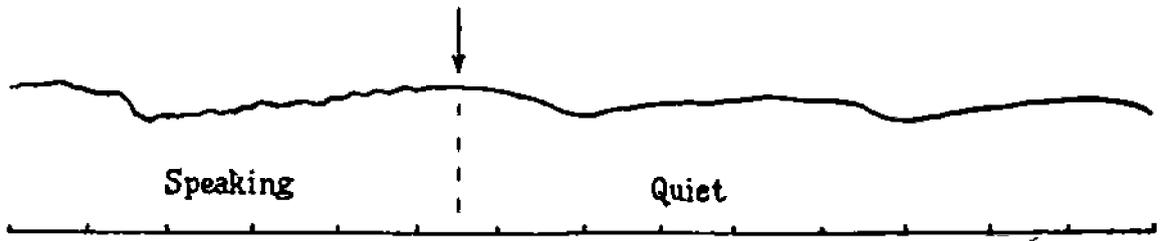
During the last record "Katie" said: "We are anxious to have the truth demonstrated."



a. March 28, Record 7.

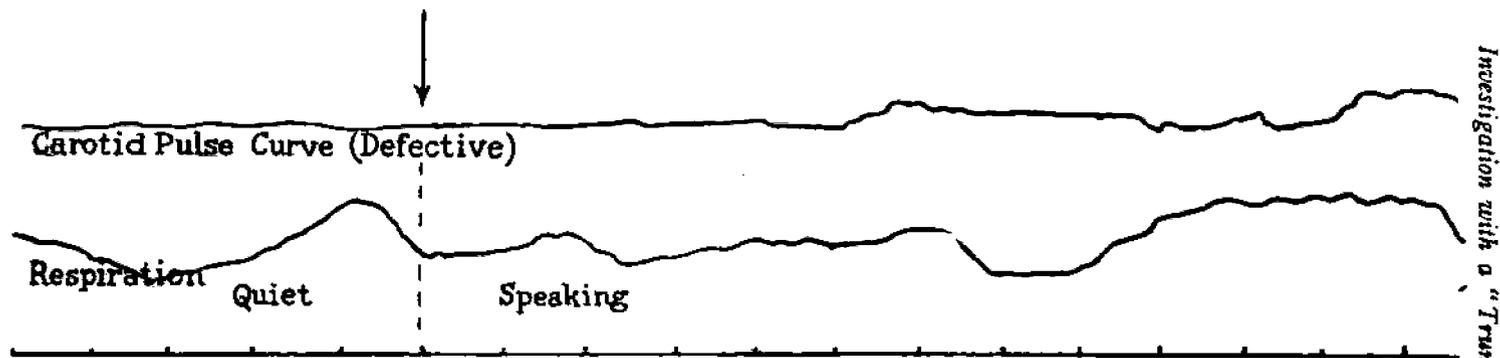


b. March 29, Record 8.



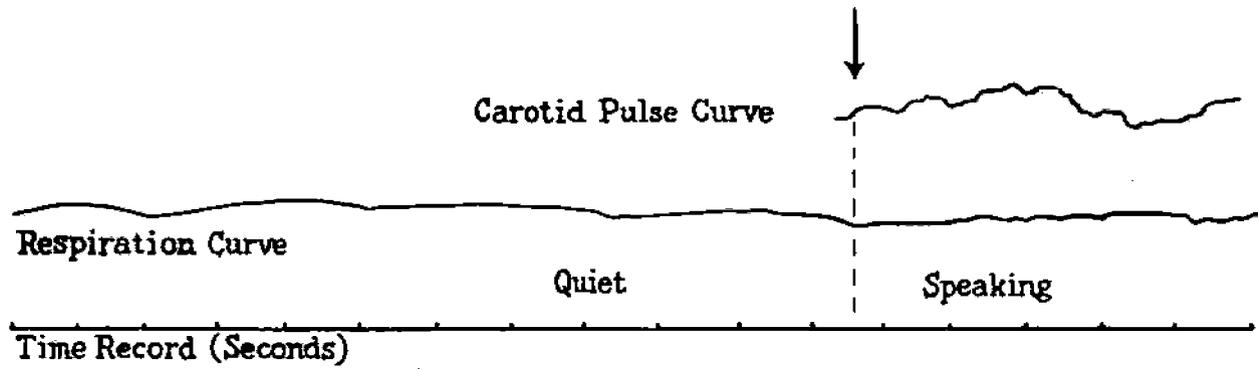
c. March 28, Record 10.

Example

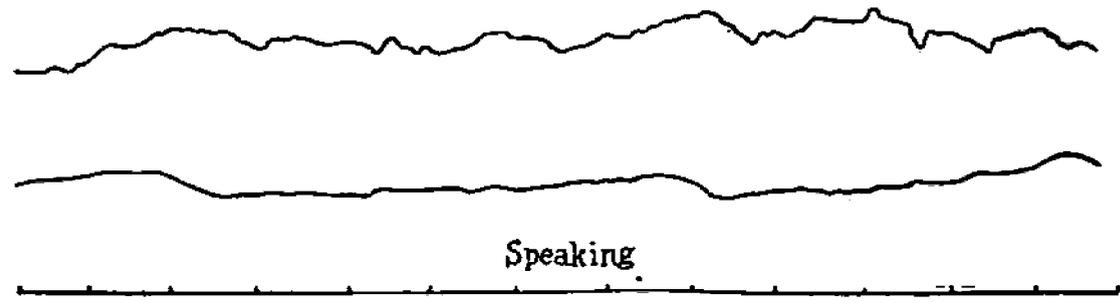


d. April 4. Record 7.

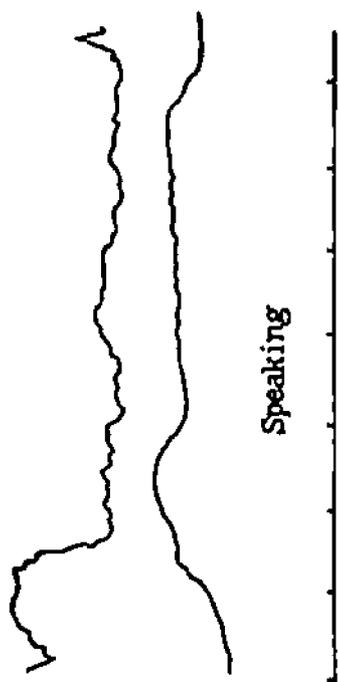
Fig. 5. "Trumpet" Voice, "Dr. Truman."



a. March 21, Record 7.



b. April 4, Record 4.



c. April 4. Record 5.

Fig. 6. "Independent" voice, "Professor Wm. James."

For the "trumpet" voice, we may select the following four records: Figure 5 (pp. 216, 217).

In the first record "Dr. Truman" said: "We are all very interested in this experimentation; as much as yourselves * * *" During the third: "Don't be discouraged; it requires much patience; much perseverance. Without faith to sow you could not reap." And during the fourth: "We thank you for your painstaking interest and work." (This was the last record of the séance voices). His speaking was deliberate, in phrases, dignified.

For the "independent" voice, perhaps the following will serve: Figure 6 (pp. 218, 219).

The pulse curve in a., above, was obtained accidentally; at that point there were two thicknesses of paper on the drum caused by the sheet lapping over for pasting, which brought the surface in contact with the dislodged writing-finger.

During the second record, "Professor James" said: "I wish I might be able to speak more distinctly so as to make a perfect record."

Now, it is well known that many subjects in the laboratory show involuntary movement of the tongue¹ and of the larynx² when they read silently, think³ words, or even hear words or songs; and although Professor Hyslop⁴ was able to observe "action of Mrs. Blake's vocal muscles very distinctly when [trumpet] communications were going on with Dr. Guthrie" and he notices the coincidences between this vocal action and the muffled sounds in the trumpet, and although the impression made upon him was that "the evidence was unmistakable that Mrs. Blake's vocal muscles were used in producing the sounds,"⁵ he nevertheless appears inclined to regard this action as possibly merely sympathetic: "That her vocal organs act at least sympathetically with the

¹ Wyczoikowska: Theoretical and Experimental Studies in the Mechanism of Speech. *Psych. Rev.*, 1913, Vol. XX, 448-458.

² Curtis: Automatic Movements of the Larynx. *Am. Jr. Psych.*, 1899-1900, Vol. XI, 237-239.

³ Stricker: *Die Sprachvorstellungen*, p. 16.

⁴ *Op. cit.* p. 721.

⁵ *Op. cit.* p. 721.

voices in the trumpet there is no doubt, but that they cause the phenomena is not proved by the imitative experiments [with a trumpet] recorded."¹ The same implication is to be found in the reports of the investigation of Miss Burton by two physicians, Drs. Smyth and Hamilton: "We were permitted to examine [by feeling with the hand] the larynx and lips of the psychic while the [independent] singing and whistling was in progress. * * * Without being able to detect sound issuing from her throat or mouth, the psychic's larynx vibrated in sympathy with the deep contralto tones produced in the trumpet several feet away."² Professor Hyslop verified the fact of vibratory and muscular movement in the throat synchronously with independent singing and whistling, in his investigation of Miss Burton. This action he says, in the introduction, "is at least sympathetic and would in most cases be accepted as conclusive evidence of an adequate explanation of the phenomenon. But several circumstances make this an issue still to be determined."³

This interpretation of our results also occurred to the President and others of our Society, and the records that were taken from normal university students by the writer to illustrate, if not to prove, the improbability of the "sympathetic activity" theory may be of interest here.

The same apparatus was set up in Room 397 in the Psychological Laboratory at Stanford University, and records were taken from two young women who were attending one of the writer's classes.

The records from Miss Flatau will illustrate the facts. As shown in the curves above, the carotid pulse curve is the upper, and the respiration curve is the lower member of each pair. The first pair records the changes caused by *speaking aloud*: "I wish I might be able to speak more distinctly"; the second pair records the changes caused by *whispering* the sentence so that it could be heard by a companion; the third, by *whispering with closed lips* (she could feel the vocal organs

¹ Op. cit. p. 602.

² Experiments with Trance Phenomena. Jr. Am. S. P. R., 1909, Vol. III, 707.

³ A Case of Hysteria. Proceedings Am. S. P. R., 1911, Vol. V, 43.

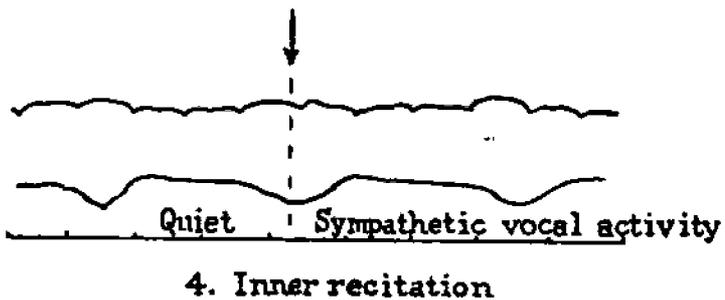
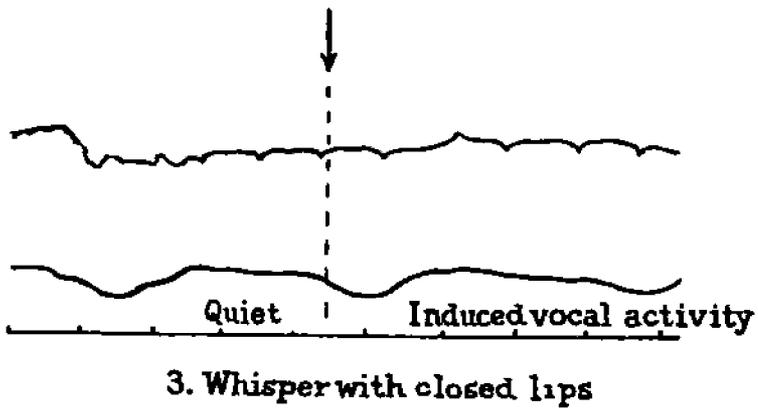
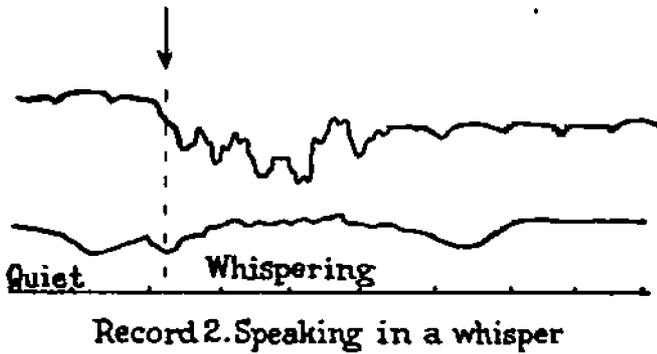
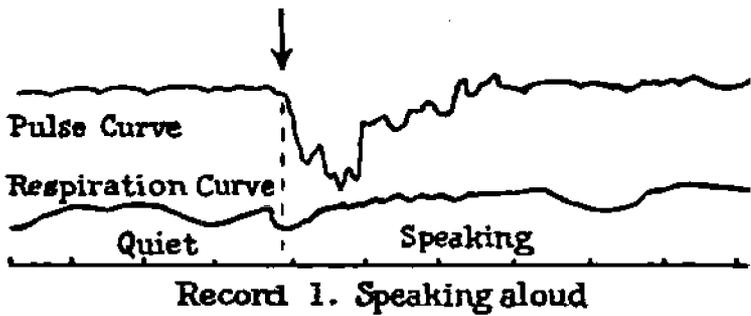


Fig. 7. Records from Miss Flatau

move); the fourth, by *inner recitation* of the sentence (with attention upon the pronunciation rather than upon the meaning of the words). Figure 7 (p. 222).

Records 1 and 2 show the characteristic in expiration common to the curves of the séance voices, as well as of the psychic's voice, which results from the use of the air in the lungs by the vocal organs for speech. Records 3 and 4, which were taken with 1 and 2 at the same sitting, with the instruments in the same adjustment, show that "sympathetic action" of the vocal organs, even when intentionally induced as in Record 3, is but slightly transmitted by our instruments and then only in the carotid pulse curve.¹

If the reader will imagine that he hears the sentence pronounced in a very dignified manner, and permits his vocal organs to act "sympathetically" with the imagined voice, he will find that this sympathetic activity is independent of his respiration and occurs synchronously with inspiration as well as with expiration.

The fact then appears to be that the peculiar characteristic in the respiration curves is caused by the breath being conserved in expiration, by the constricting movements of the vocal organs, and that articulated sounds, either vocalized or whispered, must take place. The hypothesis that the restrained respiration may be due to the control of the diaphragm and intercostal muscles, as in the case of strained attention, and that therefore movements of the vocal organs during restrained expiration not being accompanied by constriction of the glottis, need not issue in articulated sounds, may be dismissed as entirely improbable, since the assumed control affects equally inspiration and expiration, which as we have seen is not the case. And if a critic were to still insist that the peculiar circumstances of the séance may after all necessitate serious consideration of this last hypothesis, it can be pointed out that partial suppression of respiration by

¹ The experimenter is aware of great variation between individuals with respect to the amount of involuntary activity of the vocal organs during silent reading or recitation; yet he suspects that further experiments will show that the present apparatus is not well adapted to test its presence.

the assumed control could not account for the irregular form of the expiration curve, which conforms precisely with what one would expect on the assumption that the breath was being used for pronouncing syllables which make unequal and irregular demands upon it; in other words, the expiration was not only partially suppressed but it was intermittently stopped by the production of certain consonantal sounds—the mutes.¹ If the reader will turn back to the respiration curves and note the minute irregularities in all of the expiration curves taken when there was speaking, he will realize the force of this point.

So far as our evidence goes it is wholly in the direction of the hypothesis that the séance voices are caused by the vocal organs of the psychic. She herself may be anæsthetic for her vocal activity and may regard the voices as independent; at any rate, as will be shown later, the hypothesis of conscious fraud seems highly improbable.

Further work by the use of the kymograph and the many useful instruments for recording upon it is projected for next year's investigation. The movement of the tongue and larynx can be directly recorded, and true "word curves" of the séance voices can be compared with those of the psychic. Pulse and respiration can be determined for states accompanying the various voices, and the question as to whether there is trance or regional anæsthesia can be settled.

Other scientific instruments may be used to bring the question of the relation between the séance voices and the psychic's vocal organs to a definite solution: the dictaphone or telegraphone, with the transmitter at the lips of the psychic for recording any sounds issuing from them, and a duplicate in the room or in the trumpet for recording the "independent" voice, would enable the experimenter, by comparison of records, to determine whether "independent" voices occur

¹ The fact of unequal demand of syllables upon the breath may be verified by pronouncing for contrast, *hat, pat; what, bought; kick, whizz, etc.* It also happens to be used in Webster's International Dictionary in the definition of "mute" used as a noun in phonetics: "An element of speech formed by a position of the mouth organs which stops the passage of breath;" as, *p, b, t, d, k, g.*

at all without the accompaniment of sound from the psychic's vocal organs, and would throw light on the relative amount of the sound contributed by the psychic's vocal organs, helping to determine whether all the sound is produced by them. These instruments could record synchronously with the laryngeal and respiration recorders so as to insure the proper adjustment of the transmitter at the mouth during "independent" speaking. Emulsion could be placed in the trumpet for analysis of the air after voices speak through it, to determine whether it is free from traces of the psychic's breath which may have been prepared for easy detection, and the results compared with the analysis of emulsion exposed to the general air in the room in another trumpet which is under precise control.¹

2. Relation of the "Physical Phenomena" to the Psychic's Body.

Upon the hypothesis that the séance voices are produced by the psychic's organs of speech, it would be difficult to explain the function of an aluminum trumpet, unless it is to augment the sound of the voice, or to direct it and give it a location, by speaking through it. But this would involve the psychic's free handling of the trumpet, which, it is claimed, is not done.

Hamlin Garland, in a sitting with Mrs. S., witnessed the use of the trumpet, for rapping, touching, and speaking, when

¹ Less certain tests could be employed; such as, (1) a solid wire or willow frame to clamp over the psychic, enclosing her body from the waist up, or to screw down on the floor over the psychic and her chair, leaving the trumpet outside; (2) a cage for the trumpet; (3) water of an unknown color to be held in the mouth during "independent" speaking; (4) the mouth sealed with surgeons' tape; (5) small paper bags tied over the psychic's hands; etc. But they fail to reveal the method of the production of the voices, and, besides, there are well-known ways to circumvent them by irresponsible but ingenious secondary personalities, which deprive them of evidential value: the reaching-rod taken from the waist and handled inside the cage would nullify the first test; a second concealed trumpet, or even the "resonance" of the "controlled" trumpet, the second; a collapsible cup to hold the water while speaking, the third; displacement of tape, the fourth; removal, the fifth; etc.

it was placed on a table "entirely out of reach of the psychic,"¹ who, moreover, was tied hand and foot to her chair with tape the ends of which were nailed to the floor; again, in a later sitting,² while the psychic was even more securely tied down hand and foot, the tape nailed to her chair and to the floor, and while he held a thread tied to one of the psychic's wrists, and Mr. Flower held a thread tied to the other wrist, so as to be able to detect the least movement of the hands, the trumpet, which had been placed on the floor 25 inches from her right hand, was used for speaking; and again, while Mr. Garland had one hand on the psychic's left arm, and Mr. Flower one hand on her right arm, and their other hands upon her head, the trumpet, which had been placed on a table 28 inches from the psychic's left hand, was levitated and deftly manipulated.³ Mr. Garland concluded: "So far as the senses of touch and hearing go, Mrs. Smith's [the psychic's] arms and feet had nothing whatever to do (in the ordinary way) with the movement of the cone [trumpet]."⁴

While Dr. Hyslop was holding both of Miss Burton's hands in his left and grasped the large end of the trumpet with his right hand, the trumpet was moved and jerked without any apparent means. He writes: "I was exceedingly careful to observe the behavior of the hands. Both times, when the trumpet was jerking Miss Burton's hands were absolutely passive during the whole performance and no motion of them whatever was detectable, except when the trumpet was perfectly still. * * * It was physically impossible for her feet to get at it, as I took care to observe at the end of the evening's work. * * * I offer no explanation of the facts."⁵

Our sitters have also taken precautions to have Mrs. Key

¹ Garland: *Sounds, Voices, and Physical Disturbances in the Presence of a Psychic*. *Psychical Rev.*, Vol. I, 228.

² Report of Dark Séances, with a Nonprofessional Psychic, for Voices and the Movement of Objects without Contact. *Psychical Rev.*, Vol. II, 170ff.

³ *Ibid.*, 170-3.

⁴ *Ibid.*, p. 174.

⁵ *Proceedings Am. S. P. R.*, 1911, Vol. V, 562ff.

tied to her chair, and the trumpet out of her reach, in séances during which "trumpet voices" spoke freely, and the general impression which they entertain is that she does not touch the trumpet, or any of the other objects that are moved in the production of séance phenomena.

Now, it will be remembered that one cause for paucity of kymograph data for studying the physical condition of the psychic during the séance was the blank records resulting from one or both of the writing-fingers being pulled away from contact with the smoked paper on the drum. They occurred during the séances of March 21, and March 28, and it is just possible that they throw some light upon the manner in which the physical phenomena are produced.

On March 21, after Record No. 5, and before Record 6, physical phenomena occurred: the table vibrated, a sitter remote from the psychic was touched by the trumpet, papers on the table were moved, and the telegraph instrument standing on the table was operated. Now, by the 4th record the pulse recorder, and by the 5th the respiration recorder, had left the drum; by the 7th record the latter returned. The two recorders must have been pulled independently of the other recorders, since, while they were out of commission, the time-marker and the other signal-recorder, which were clamped to the same standard, were still in function. This could be done only by changing the strain upon them by shifting the rubber tubing connecting them with the psychic. The recorders had been relieved from much of the weight of this tubing by supporting the spans (about six feet long) between the table and the psychic upon the seat of a chair drawn up to the end of the table. Change of strain would necessitate rather free movement of this tubing in order to raise it from the support of the chair and could scarcely be effected without the psychic leaving her chair, and, consequently, might have taken place in the following manner: After Record 3, during the singing of the sitters, the psychic released herself and rose to her feet, by Record 5 she had stepped slightly forward toward the trumpet and the front of the table where the telegraph instrument was placed. by Record 6 the phenomena had been produced and she was standing by her chair, by

Record 7 she had returned to her seat, relieving the respiration recorder of sufficient strain to begin recording again. This interpretation may be defective in some of its details, but that it is essentially correct seems to be borne out by other facts to be noticed later.

One corroborating circumstance is that on the side of the drum which was next to the telegraph instrument when that instrument was operated, between Records 5 and 6, there is a smudge (Fig. 8) on the kymograph paper caused by the removal of a square inch or more of lamp-black, such as might be made by a sleeve or other fibrous surface moving in a downward direction. It is scarcely necessary to state that this sheet of records was carefully guarded until it was "fixed" in a bath of shellac immediately after the séance, and that the smudge could not have been an accident in manipulation; while it was on the kymograph it was beyond the field of the experimenter's hands and entirely safe from his clothing. (Fig. 8.)

On March 28th, the tubing was held in a clamp fastened to the edge of the table (as is shown in Fig. 1.), but in spite of this greater security the pulse-recorder was thrown out, after Record 2, by the tubing being pulled rather energetically. In view of "Katie's" statement, before the séance closed, that it was thought that neither of the writing-fingers had been recording during the speaking of the "independent" voices, the inference suggests itself that she perhaps knew of circumstances calculated to put both recorders out of commission again. In the next séance, April 4th, precautions were taken to clamp the tubing still more securely, and the experimenter got permission after each record to use a weak ruby flash-light to inspect the apparatus, thus insuring complete records. Concerning the coöperation of the "séance personalities" more will be said later.

Our next endeavor was the classical experiment of measuring "psychic force". It will be remembered that Sir William Crookes,¹ in 1871, measured, in daylight, by means of

¹ Crookes: *Researches in the Phenomena of Spiritualism.* Lon., 1874, 14-17, 33-42.



Fig. 8. Smudge on Kymograph Record. (See p. 228.)
(Size .42 diameters)

self-registering spring balances, the "psychic force" exerted by the American medium D. D. Home, when the latter was in contact with, and when he was at a distance of three feet from, the mahogany board upon which the force was exerted; that he represented pictorially the variation in the force exerted, by means of a traveling smoked glass and a writing-finger attached to the indicator of the balances. And in Turin, in the early part of 1907, the assistants of Mosso (Foa, Herlitzka, Aggazzotti)¹ repeated the experiment, in an improved form, with Eusapia Palladino. After "John", Eusapia's "control", had been given an opportunity to press a telegraph key in a closed box, and he did so only after forcibly removing the cover, Eusapia explaining that had the cover not been of cardboard but of woven texture he could have operated in the enclosed space, the experimenters provided a vessel of water, covered by a rubber capsule, which was placed in a box over the top of which a cloth cover was tacked. The water was in connection with a manometer which would transmit force exerted on the capsule to a writing-finger in contact with a kymograph drum, by which the amount of force, its variability, and the length of time it was exerted, would be pictorially represented. The capsule was coated with lamp-black to show the manner of contact. "John" tore the cloth cover in exerting the "force" on the capsule.

During four séances (April 11, 18, 25, May 2) our "séance personalities" were given an opportunity to exert "force" on a platform spring-balance which was provided with an indicator that marks the maximum position of the scale-pointer in its swing around the dial. The platform is square, and was provided with white cardboard covers (6 in. by 6 in.) which fit loosely yet closely over it, coated with lamp-black to record the manner of contact. The covers were not seen by any of the sitters or the psychic, were brought prepared to the séance and were put on and taken off in the darkness, usually during the singing of the sitters.

¹ Podmore: *Newer Spiritualism*, 100ff. Lombroso: *After Death—What?* 76ff. Carrington: *Eusapia Palladino and her Phenomena*, 100ff. *Annales des Sciences Psychiques*, 1907.

In these four séances the program was:

(1) To get psychic force exerted upon the scales by several "séance personalities", especially "Colonel Roland", one of the regular controls, "Sir William Crookes,"¹ who would be especially interested in his own experiment, and "Professor Wm. James", who has shown great interest in all our investigation by scientific instruments.

(2) To get "International" or "Morse" "code" on the telegraph instrument (see Fig. 9), which records automatically on a ribbon of white paper run through the apparatus by clock-work, and which had often been operated, even by "Phillips," the wireless hero who went down on the Titanic, but had failed to record "code". (Fig. 9.)

(3) To have one of the controls, "Colonel Roland" or "Dr. Truman", who customarily use the trumpet, speak.

The third phenomenon is not special, since it occurs at almost every séance; and is mentioned here to indicate that care was taken to get it *after* "psychic force" should be exerted upon the scales. The second was unique only in insistence upon "code", and was subordinated to the first.

The first séance was a blank.

In the second séance, the trumpet was thrown over but was not used for speaking. "Katie", the control who speaks in "automatic" voice, said in reply to the Experimenter's inquiry that "Sir Wm. Crookes",² and "Professor Wm. James" are here. Experimenter: "We may hope to have them, each of them, exert force on the scales, may we?" "Katie": "Yes, sir." The scales are manipulated, and the experimenter asks if he may use his ruby light to read the dial. "Katie:" "No force was exerted on it." Experimenter: "Who touched the scales?" "Katie": "Dr. Truman was the one who touched the scales. * * * If they should touch the apparatus, could you account for the Secre-

¹ The experimenter was under the impression that this eminent scientist was dead. Upon visiting the library (May 25, 1914), he finds that Sir Wm. Crookes is still active and publishing scientific papers, and is now the honored president of the Royal Society of London, of which he was elected a Fellow in 1863.

² See footnote on preceding page.

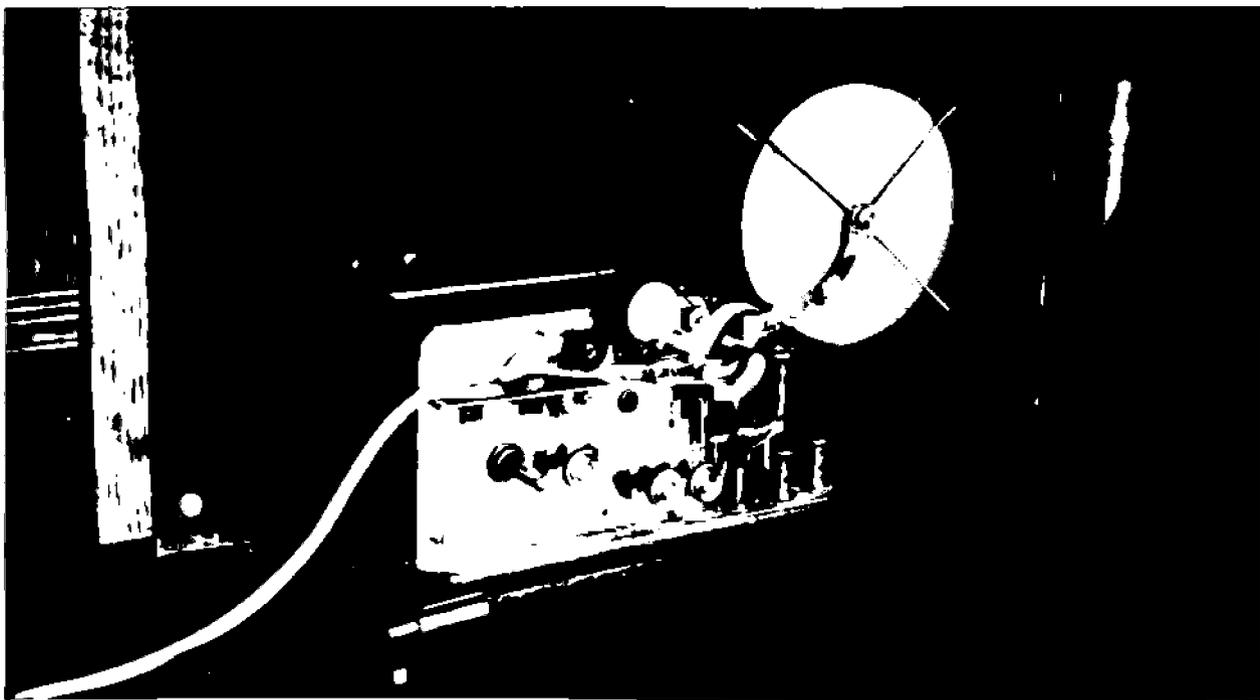


Fig. 9. The Self-Recording Telegraph Instrument (See p. 230.)
(Size .25 diameters.)

tary's hands?" Experimenter: "Yes." The scales are rather violently manipulated, the cover falling off upon the table. Experimenter is given permission to use his light to read the time and the dial: 4:40, $5\frac{1}{4}$ lb. "Katie": "Dr. Hodgson exerted the force; he said he was too heavy; he exerted too much strength; he knocked something off the top of the apparatus."

There was no operation of the telegraph instrument, and no trumpet voice, although the trumpet was thrown down.

The cover which had been on the scales bore only some finger-prints of the experimenter's left second finger, on one corner, made in locating it after it was thrown off. *The force was applied after the cover had been removed.* Apprehension of the "séance personalities" and disquiet of the psychic will be discussed later.

In the third and fourth séances the psychic's hands were not inclosed in paper bags, but she was tied to her chair in the customary perfunctory manner.

During the third séance there was considerable jarring of the floor, and the scales kept up an almost incessant rattle. The séance was a blank. The trumpet was thrown down, picked up, rapped in the air, set deftly on the table. "Katie" said it was "Colonel Roland" who manipulated the trumpet, that he was sorry that he toppled it over, and that President Booker would understand why the trumpet fell. More of apprehension later. "Katie" said the "forces" were present and were trying to exert force on the apparatus, but that they would have to give it up. The trumpet was not handled with bare hands.

In the fourth séance three "personalities" exerted "force" upon the scales, and "Colonel Roland" spoke through the trumpet. There was no operation of the telegraph instrument. According to custom the experimenter got permission after each manipulation of the scales to read the time and the dial:

- (1) 4:32, $5\frac{1}{4}$ lb by "Colonel Roland", with his right hand.
- (2) 4:45, $1\frac{3}{4}$ lb by "Professor James", with his right hand.
- (3) 4:52, $3\frac{1}{4}$ lb by "Dr. Hodgson", with his left hand.

"Katie" told us who exerted the force and what hand was used. She said "James" was very much pleased with his performance, and that he exerted all the pressure he could at this time. "Colonel Roland" said that "Dr. Hodgson" did not wait long enough to gather sufficient force to make his record a personal expression. For the third record there was no cover on the scale-top, but it is painted black and was prepared by a very thin film of talcum powder which showed that the force was exerted through a fabric of some kind, not a bare hand or fingers.

This brings us to the important consideration in this topic. Could the psychic's body have been used directly, and in no occult way, in the production of these physical phenomena? All the evidence we have points that way. The contact with the cover of the scales was an ordinary kind of contact, and was applied in just such a manner as a person would use who wished to avoid leaving his mark of identification. Force was applied to the scales four times. The record of the first contact was lost because "Dr. Hodgson" knocked off the cover before he exerted the force. The record of the fourth could not be preserved and reproduced, but the talcum powder was competent to show that force was applied through fabric. The second and third records are shown in Figure 10.

The second cover (a) shows that "Colonel Roland" carefully wiped off the lamp-black from the corner of the cover next to the psychic, before he exerted his force; and test with graphite showed that he did not use a bare hand.

The third cover (b), which was replaced for the second during the séance, shows that "Prof. Wm. James" took the precaution of exerting his force through woven fabric wrapped around or held in a left hand. (See Figure 11.) The force was applied upon the side of the platform which on the immediately preceding cover was carefully wiped off; and the query naturally arises as to whether he suspected that he was using the cleaned cover. The fabric he used is of fine weave, undoubtedly of ribbed-silk or lisle-silk, such as is used in the manufacture of fine ladies' gloves or stockings; accurate count shows an average of 13 ribs to the quarter



(a)

(b)

Fig. 10. Record of Contact on the Scale-Covers. (See p. 232.)
(Size .53 diameters.)

inch, and of 14 threads transverse to these to the quarter inch. (Fig. 11.)

Whether "Colonel Roland" used the same piece of fabric to clean off his scales-cover, cannot with certainty be determined, although traces show 13 ribs to the quarter inch, for he may have used one just like it (*e. g.*, the other glove); but it is certain that he used *sooty fabric* in handling the *trumpet* through which he spoke after his experiment with the scales, for the trumpet had been carefully polished and it now carries irregular patches of lamp-black at grasping-distance from the small end, and it does not show contact of the bare hand or fingers, except those accounted for, which it is competent to do. The fabric is woven and is undoubtedly that used by himself in handling the scales the moment before, for "Professor James" exerted his force on the scales after the lamp-black was left on the trumpet—the only séance voice to speak later being "Katie".

The experimenter may now take the last step, by going back to the first séance (March 14th), of which nothing has yet been said, and thus relate the beginning and end of his halting investigation. He has just noted that the surface that touched the trumpet is the same surface that touched the scales. Could this surface have been manipulated directly by the psychic's body? Before that first séance, the program for which involved a message from beyond the veil given in a language familiar to a departed personality but unknown to the psychic and sitters (except the experimenter) by the use of a self-recording telegraph instrument, the experimenter, noting the dull imprint made by the recording mechanism, procured from a neighboring shop some *printer's ink*, and a thin layer of this ink was left on the key for the purpose of recording the kind of contact. After the séance, during which the psychic was tied to her chair as usual, and trumpet voices had spoken, printer's ink was found (1) on the *trumpet* in three spots in a position convenient for grasping it between the thumb and the first two fingers of the right hand, and (2) on the thumb and the first two fingers of the *psychic's* right hand. The telegraph instrument had been taken in charge immediately after the séance, by the experi-

menter, and the remaining ink removed with benzine, so that there was no opportunity for the psychic to come in contact with the ink after the light was turned on. The most natural explanation is that the psychic's hand was used in touching the telegraph instrument and the trumpet.

A bit of corroboratory evidence for direct manipulation is afforded by one of the Society's séances (January 31, 1914), at which Mrs. J. sat as psychic. Mrs. J., it must be noted, sat a couple of times for the Seibert Commission, in 1885, and was one of the few mediums to whom that commission referred in complimentary terms.¹ In our séance, the table, papers, telegraph instrument, were rather violently handled. During one interval just after the telegraph instrument had been furiously "operated", the medium apparently clapping her hands meanwhile to show the independence of the phenomenon, President Booker caught her hands which had been placed on his knees, and called loudly for a repetition of the telegraph operating, announcing to the other sitters the control of the psychic. No tapping occurred. Obviously, the medium a few minutes earlier may have been patting some bare surface of her body, perhaps her face, with one hand while producing "physical phenomena" with the other.

The final séance (May 9th) was a blank. Although the trumpet was thrown down a couple of times, and the table was hauled out half a foot and shoved part of the way back, and metallic and non-metallic raps were produced, we did not get any of the proposed phenomena:

1. Taps as rapidly as possible on the telegraph instrument in the open air.
2. Taps on same, in a locked paper box.
3. Thumb-prints on either
 - a. The white paper lying by the telegraph instrument, in the open air, or
 - b. The smoked paper lying on the scales in a closed closet.

"Katie" said that "Colonel Roland" and "Dr. Truman" with others were present, and that shoving the table was incidental to getting force to do what was wanted. Misuse of force will be spoken of later.

¹ Preliminary Report. Univ. of Pa., Phila., 1887.



Fig. 11. Fabric Imprint Made by "James'" "Right Hand."
(See pp. 232, 233, 242.) (Size almost natural—.93 diameters.)

Thus far, no "physical phenomena" have been produced which cannot be most easily explained by the direct and non-mysterious use of the psychic's body. The rope-tying feats of the Davenport Brothers,¹ Eva Fay,² Kellar,³ and others⁴ do not permit one to attach any importance whatever to the tying of the psychic to her chair.⁵ And present knowledge of anæsthesia for automatic phenomena,⁶ and

¹ Podmore. *Modern Spiritualism*, Vol. II, 55 et seq. Also, Evans: *The Spirit World Unmasked*.

² Abbott: *Behind the Scenes with the Mediums*, pp. 286 et seq. Also, Truesdell: *Bottom Facts*, 238. And Maskelyne in *Pall Mall Gazette*, April 18, 1885.

³ Abbott: *op. cit.*, 284.

⁴ Truesdell: *op. cit.*, 228 et seq.

⁵ All the noted mediums who have used rope or tape as alleged control of the body, have met disaster in such a way as to cast discredit upon any investigation in which such a control is relied upon. For an example; the Davenport Brothers were driven out of Liverpool, Huddersfield, and Leeds (Eng.), because they refused to proceed after a certain knot was used on their wrists, which, according to a medical examiner did not endanger circulation (Podmore: *Modern Spiritualism*, 2:60). The insecurity of their bonds was revealed in Ithaca, N. Y., by the students of Cornell University, when they flashed on lights at the moment phenomena were occurring and the brothers were seen by the audience to be "dodging about the stage brandishing guitars and playing tunes and waving at the same time tall poles surmounted by phosphorescent spook pictures." (Herman: *Cosmopolitan Mag.* Quoted by Evans: *The Spirit World Unmasked*, p. 144).

⁶ Anæsthesia for automatic phenomena may be illustrated by the "automatic writing" of a normal subject. The hand writes intelligently, but the subject is conscious of neither its movement nor its communication. Miss Burton was seen to put her anæsthetic hand up to the side of her face upon which she exclaimed that a spirit hand was touching her face (*Jr. Am. S. P. R.*, Vol. IV, 55). Untying and replacing bonds or stretching beyond them, and even providing and concealing apparatus, such as reaching-rods, collapsible cups, silk gloves, phosphorescent materials, etc., to be used later in the séance, may at times be automatic phenomena, beyond the knowledge or control of the psychic. It is likely that many alleged exposés rest upon this foundation, doing serious injustice to the psychic. When Mrs. E.'s control, the Hindu, manages to materialize a wire in such a way as to make it obvious that the wire was brought into the séance-room secreted in the psychic's shirt-waist (*Jr. Am. S. P. R.*, Vol. IV, 65-68), it is entirely possible that the control put it there during Mrs. E.'s waking state, by causing her to perform the action

amnesia for somnambulistic phenomena¹ makes these findings entirely compatible with the honesty and sincerity of our psychic.

Further experimentation will have to determine whether the "séance personalities" have characteristic rates of tapping, power to exert force, etc., and how they compare with

automatically and thus unconsciously. Sometimes there is a residuum of *æsthesia* for automatic phenomena, which, however, is wholly inadequate to acquaint the subject with the nature and extent of the phenomena: Miss Burton, in her normal state, says that "when the trumpet is in use during the 'independent' singing, whistling, and speaking, she cannot speak when addressed without an interruption of the physical manifestation * * * that she is not conscious of being used except for a feeling of constriction about her throat when the singing and whistling are in progress." (*Jr. Am. S. P. R.*, Vol. III, 707). There is indeed sensibility in the anæsthetic parts of the body used but, as Professor James says, it exists in a secondary consciousness (*Principles of Psychology*, Vol. I, 203) and is not available to the primary consciousness except by conquest through hypnosis or other psychopathic technique.

¹Amnesia for acts of the body when the subject is in a state of distraction, emotional excitement, sleep, or trance, is well known. As Professor James says, the amnesia may be complete for the deeper states of trance (*Prin. Psych.*, Vol. II, 602), in which case the phenomena do not constitute a part of the subject's memory when he is in the waking state. This fact is abundantly illustrated by researches in hypnotism, alternating personality, and séance phenomena. B. C. A., in a secondary phase of personality, arises from bed, writes two letters, drops one on the stairs while returning, hides the other in a glove-box, goes to bed and to sleep, without contributing an item to her primary memory (*Prince: The Unconscious*, 60-61). Professional literature is replete with celebrated cases:

Félida X., by Azam: *Hypnotisme, Double Conscience et Alterations de la Personnalité*, Paris, 1887.

Louis V., by Bourri et Burot: *Variations de la Personnalité*, Paris, 1888.

Léonie B., by Janet: *L'Automatisme Psychologique*.

Mary Reynolds, by S. Weir Mitchell: *Harper's Mag.*, May, 1860, and James: *Prin. Psych.*, Vol. I, 381.

Ansel Bourne, by James: *Prin. Psych.*, Vol. I, 391.

Miss Beauchamp, by Prince: *Dissociation of a personality*.

See also:

My Life as a Dissociated Personality, by B. C. A.

Ribot: *Maladies de la Personnalité*, Paris, 1885.

Dessoir: *Das Doppel-Ich*.

the psychic's normal performance; whether undisguised finger-prints of the "séance personalities" differ from the finger-prints of the psychic; whether any phenomena can be produced at all under conditions that exclude the instrumentality of the psychic's body, such as in an inclosed space. A solution of these problems will occupy the Society in the next series of investigations.

Proceedings S. P. R.

Séance phenomena offer many illustrations: Permission was given to feel the pulse of "Lenore", one of Miss Burton's "controls"; finger and thumb marks were later revealed on the psychic's wrist (Proceed. Am. S. P. R., Vol. V, 52). Although the psychic's hands were held during "independent" whistling in the trumpet, her offensive catarrhal breath was clearly detected in the trumpet (*ibid.*, p. 47); and by means of side-light the psychic was seen, during the séance, to leave her seat and lift a table, without Dr. Milne, who was holding her right hand, being able to detect that she had left her seat (*ibid.*, 257). In the photographs, secured by coöperation of the "control" "Dan", the psychic was revealed upon one occasion out of her chair (Jr. Am. S. P. R., Vol. IV, 56), and upon another, with a tambourine in her teeth, ready to throw it into the air for the picture (*ibid.* 57). The investigators were satisfied that Miss Burton's "waking consciousness was honest and that her trance personality was knowingly deceiving her," (*ibid.*, 55), and the other trance personalities claimed as much, and, besides expressing their regret, kept "Dan" away for some time.

Under the heading of "'Mediumships', or 'Possessions'," James (Principles of Psychology, Vol. I, 393ff) says:

"Whenever the secondary state is well developed, no memory for aught that happened during it remains after the primary consciousness comes back. The subject during the secondary consciousness speaks, writes, or acts, as if animated by a foreign person, and often names this foreign person and gives his history. * * * Usually he purports to be the spirit of a dead person. * * * Mediumistic possession in all its grades seems to form a perfectly natural special case type of alternate personality, and the susceptibility to it in some form is by no means an uncommon gift, in persons who have no other obvious nervous anomaly. The phenomena are very intricate, and are only just beginning to be studied in a proper scientific way." (p. 393.)

He makes a confession of his belief that the "control" may be altogether different from any possible waking self, knowing facts about persons the psychic has never seen and does not know the name of, because he is "persuaded that a serious study of these trance-phenomena is one of the greatest needs of psychology" and would encourage investigation. (396.)

3. The Relation of the "Séance Personalities" to the Psychic's Mind.

Although, on the basis of experimental results, it is premature to discuss this question, it can scarcely be passed over in silence in this report, since it was the primary end and starting-point in the experimenter's research. It was only after sitting in the Society's weekly séances from September till March without making a step of progress in having the séance personalities take his preliminary clairvoyance-telepathic experiment with the playing-cards, that he consented to turn his attention to the phenomena at hand. Many of the phenomena have indeed been of the psychical order, sitters frequently recognizing in communications "splendid tests" but they have one and all been what may be described as of a memorial or historical character, such as have constantly led investigators to conflicting opinions concerning their supernormal nature, and for this reason the experimenter intended to leave their investigation to others who see some hope in their enterprise, and to adhere resolutely to communications concerning new facts so controlled by himself that results can be treated by statistical analysis. The parent Society for Psychical Research, in London, and the American Society for Psychical Research, in New York, with other societies abroad, are prosecuting with rare courage and skill the kind of research to which reference has just been made, which has for its end the proof of man's survival of death, and to them the experimenter is willing to leave the field clear. But the whole commercialization of the occult in this country rests upon the assumption that the "séance personalities", or the entranced occultists, or clairvoyants, or automatists, have supernormal means of acquiring knowledge of new facts in our world and are consequently competent to advise the sitter or client in important matters. It is this supernormal capacity of acquiring knowledge of new facts in our world that the experimenter proposed to investigate, and as a psychologist he will be particularly interested in the psychical processes which account for the supernormal knowledge, in case it is found, or for belief in it by the psychic,

in case it is not found. In either case the relation of the "séance personality" to the psychic's mind will be a primary consideration.

This declaration of intention may be regarded as a forecast of further work to be undertaken by the Society.

For the present the experimenter must content himself with reporting a few of the phenomena which have come to his notice and have a bearing upon the characteristics and incidental traits of the "séance personalities" and their probable relation to the psychic's mind.

It must be borne in mind that the psychic has not only spent her time and energy freely, without pay, in the Society's research, but she has upon all occasions willingly acceded to any demands which the Society, or the experimenter in particular, has made, frequently showing sincere interest in the acquisition of a scientific proof of the truth, whatever it may prove to be, which underlies the phenomena which occur in her presence.

In all their communications the "séance personalities" evince the same interest and willingness to coöperate in this research. The records of the Society contain abundant evidence of this; but a few quotations will serve to illustrate: "Katie," the automatic voice, a frank and sweet child of about 12 years of age, said at the close of the séance of March 28th, after the kymographic apparatus had been used, "We are anxious to have the truth demonstrated". During the same day, "Dr. Truman", a dignified "trumpet" voice, said "We are all very interested in this experiment, as much as yourselves", and "Professor James" said, "We are very pleased with the experiment". In the next séance (April 4th) "Professor James" said, "I wish I might be able to speak more distinctly so as to make a perfect record", and "Dr. Truman" at the close said, "We thank you for your painstaking interest and work". Thus it was all the way through the year's work until the measurement of "psychic force" began.

At this point apprehension became evident; three out of the five remaining séances were blanks; the "séance personalities" could not get sufficient force to carry out the

program, or if they did, it was largely misdirected. Upon the supposition that the causes of failure were occult, the misadventures of the investigation cannot yet be explained; upon the supposition that they were natural, a very simple explanation suggests itself. A month before, the psychic removed some printer's ink from her fingers and from her trumpet. Since then the kymograph with its respiration and pulse curves furnished a distraction; but now, with the scales and the telegraph instrument to the fore again, there was a chance for imprints of fingers and traces of contact; the "séance personalities" had to have her "magnetize" (explore and test?) these instruments; progress in this was probably made even in the blank séances; what phenomena could not be safely attempted were not produced; what could be, were carried out with a sole determination to leave no finger-prints.

The evident apprehension of the "séance personalities" is matched by the disquiet of the psychic (showing some community of consciousness, possibly subliminal) and were it not for the evident sincerity and honesty of the psychic, it would be the simplest explanation to consider her direct and conscious agency the cause of the phenomena, for (1) *the phenomena were such as a disquieted psychic herself would produce, and (2) the guarded method of their production is such as she herself would employ.*

The night preceding the séance (April 11th) on which we returned to contact phenomena, the psychic is said to have been worried and to have slept but little; and just before the séance one of the sitters, who lives in the same house, mentioned to the experimenter that the psychic had passed through the physical phase of mediumship long ago, implying that it would be agreeable to have the investigation pass on to other fields, and, a few minutes later, to the experimenter's consternation,¹ she actually spoke something about finger-prints.

"Colonel Roland", a "trumpet voice" and one of the regular "controls", had already exhibited his perplexity con-

¹ Finger-prints were in view as marks of identification, and were taken of all the sitters and the psychic, before the séance of May 2.

cerning the printer's ink, in communications to President Booker at a private séance in which he was one of the sitters, by suggesting that he (sic) use plaster of paris or paraffin instead of so much black; and in the séance of April 25th, after "he" had knocked over the trumpet, he was reported by "Katie" as saying that President Booker will understand why it fell. The implication is erroneous (this fact will be used later), but it serves to reveal an apprehension that explains why the trumpet has been so seldom used, why it was handled through fabric, why contact on the scales was also of a guarded and indirect kind, and why the telegraph instrument was not further used.

The misuse of force would seem to amount to pretty good evidence of sheer "stalling" on the part of the "séance personalities". During the séance of April 25th, "Colonel Roland" levitated the trumpet, even placed it on the table, with the intention, according to "Katie", of setting it on the scales. The same amount of force applied to the scales would have been to some purpose. During the séance of May 9th the table was hauled out toward the center of the room about a foot and a half, and part of the way back again; the force applied to the telegraph instrument, or to the scales in the closet, would have been of service.¹

Whether miscarriage of experiments was due to apprehension, which would have to rest upon lack of knowledge, or upon an inclination to frustrate rather than to aid the investigation, cannot be definitely determined, but the weight of

¹ One is forcibly reminded of the continued failure of Eusapia's "control," "John King," to take advantage of his opportunities when scientific instruments were used; and of the classical case of substitution of one kind of phenomena for another, which is a constant marvel to the enquirers into Zöllner's grounds for belief in the occult. Zöllner (*Transcendental Physics*, London, 1880, pp. 97-113) asked that (1) two solid rings of different wood be interlinked; (2) the twist in two snail shells be reversed; (3) a knot be tied in an endless cord cut from a bladder; (4) a stub of a paraffin candle be put in a hollow glass ball. Slade substituted: (1) placing the two rings on the jointed leg of a stand; (2) making the snail shells appear on a slate he was holding under the table; (3) tying knots in a cord that had two ends, so as to suspend the endless cord from it. Zöllner was elated; his "tests" were improved!

probability falls upon the former explanation, since there are other instances of a curious limitation of knowledge.¹

"Colonel Roland's" assumption (April 25th) that President Booker knew why the trumpet fell, is a case in point. Whether the trumpet had been handled during the preceding séance with a telescopic aluminum grasping hook ("lazy-tongs", the familiar old standby for producing physical phenomena at a distance from the medium in a dark séance) which failed to take hold because of a thin film of vaseline, or with ribbed-silk gloves to which the surface would be equally elusive, one cannot be certain, but that one or the other of the cases applies is the simplest explanation for the above assumption, stated during a séance when the trumpet was in perfect order and when President Booker did not in fact know why it fell.

"Professor James", although showing deep interest in the progress of the research, has upon more than one occasion, when the experimenter asked him a question of psychological or technical import, most unnaturally disappeared.

"William Stead", who was accustomed to come to encourage President Booker in his investigations, shocked some of the sitters beyond measure in one séance by not being able to give the president the name of his daughter, whom he left in charge of Julia's Bureau.

Near the end of the séance of March 28th, "Katie", speaking apparently for "Dr. Hodgson" and "Professor James", who had been watching the instruments, said they thought that neither of the writing-fingers had recorded during the independent speaking, whereas the respiration records were complete. On May 2d, she reported that "Professor James" had used his right hand in exerting force on the scales, whereas the impression on the lamp-black indicates a small left hand, fingers folded in and thumb extending slightly to the right. (See Figure 11.) And during the séance of

¹ The alternative of "poor conditions" is scarcely worth considering, since the phenomena called for are of the same class as those produced, and are as simple and easy to execute.

April 18th, "she" said that "Sir William Crookes" was present, so "Dr. Truman" informed her, whereas the noted scientist is still among the living.

The telegraph instrument has given us inexpert tapping, but no code. The operating, said to have been done by "Phillips", the wireless operator who went down on the Titanic, seems to show that he loses his knowledge of telegraphy when he becomes a "séance personality."

This limitation of knowledge and astounding stupidity of "trance personalities" is, of course, familiar to readers of reports of investigations in the proceedings of the two societies for psychical research, and elsewhere; and is explained, according to investigators, by the fact that the discarnate "personality" on his side must enter an abnormal state, as the "psychic" does on this side, in order to communicate at all,—even then perhaps only through the psychic's usual "control",—and that much practice is needed in order to purge these communications of intellectual chaos.¹ But this tremendous limitation is not recognized by "sitters" who frequent séances; is not fully recognized, I suspect, in our own Society.

Is it possible that the "séance personalities" are limited in their knowledge to the content of the psychic's mind?²

¹ Sir Oliver Lodge records in his "Survival of Man" (p. 292) an interesting instance of mental blindness on the part of the Myers control, communicating through Mrs. Thompson, at Edgbaston, February 19, 1901. Lodge had just suggested: "You remember the S. P. R." Control: "Do not think that I have forgotten. But I have. I have forgotten just now. Let me think. * * * They tell me it was my best love, that society. They will help me. * * * I am going to talk to you clearly and very distinctly in April. I do not know my mother's name now."

Professor Hyslop writes that he has all but abandoned the theory of communication that involves an abnormal or trance state in the discarnate personality; he is inclined to think that "the pictographic process of communication and the half mechanical conditions for letting messages through may account for all the appearances of trance or dream state in the communicator." This view he developed in the Proceedings Am. S. P. R., 1912, Vol. VI (vid. Ch. II. Difficulties of Communicating, pp. 48ff).

² It is well known that "messages" delivered in trance in automatic voice or automatic writing, and that auditory and visual hallucinations

It was the purpose of the experimenter to discuss at the last séance (May 9th) somewhat in detail with the "trumpet voices" the principal results of his investigation, and get

(voices and visions) perceived by a 'sensitive' often reproduce experience, sometimes much elaborated, which the subject can at times identify, but also which he often cannot recognize for the reason that it has been forgotten, or was a so-called unconscious perception, or belonged to a secondary state of consciousness. Miss X. looks across the room and tries vainly to read the title of a strange book lying on her table; she turns to her writing and sees on the blank paper "The Valley of the Lilies," which proves to be the title of the book never seen before, but no doubt subliminally read (Myers: *Human Personality*, Vol. I, 587-8). She looks through a window and reads on the pane a newspaper notice of the death of a friend; she finds the notice in a paper containing some items she remembers having read; again, a reproduction of a subliminal impression. Miss B. looks into a crystal and sees a wood, a lake, and men, and witnesses a complex murder scene; the vision was a correct representation of a scene in one of Marie Correlli's novels which she had once read but forgotten (Prince: *The Unconscious*, p. 42). B. C. A., whose amnesia for her conduct in a secondary phase of personality, in rising, going down stairs, writing two letters, dropping one on the stairs when returning, and hiding the other in a glove-box, has been noticed, looked into a crystal and witnessed the whole scene; in hypnosis the experience was remembered and even the thoughts which accompanied each act were described; the vision was a reproduction of experience belonging to a secondary phase of personality (Prince: *op. cit.*, 60-1). Miss C., in hypnotic trance narrated highly elaborated fabrications of her forgotten experience; on one occasion the spirit of a fictitious person, purporting to have lived in the time of Richard II., gave many intimate details about the Earl and Countess of Salisbury, and other personages of the time; the genealogical data were found to be correct, although they were such as could be ascertained only through critical historical research. In her normal state Miss C. could not imagine how she could have obtained this knowledge, for she was in entire ignorance of it; through automatic writing it was discovered that the facts were to be found in a book called "The Countess Maud", by E. Holt, which had been read by an aunt, 14 years previously, to Miss C. when she was about 11 years of age (*Jr. S. P. R.*, July, 1906; August, 1911; also Prince: *op. cit.*, 19-20). One of Prince's subjects, "while in a condition of considerable stress of mind owing to the recurrence of the anniversary of her wedding day, had a vision of her deceased husband, who addressed to her a certain consoling message. It afterwards transpired that this message was an actual reproduction of the words of a friend quoted to her in the course of a conversation some months previously, as the words of her own husband to herself just before his death. In this vision the words were put into the mouth of another person, the subject's deceased husband, and

their explanations, and their suggestions for further work. But the "trumpet voices" did not come, and discussion had to be undertaken with "Katie". She assured the experi-

were actually heard as an hallucination" (Prince: *op. cit.*, 40). The messages received in automatic script through Mrs. Verrall are often found to be quotations from passages in English, Latin, and Greek, which she has read but forgotten (P. S. P. R., October, 1906, Ch., 12). "Subconscious fabrication" seems a reasonable explanation for the life-histories given by controls who fail to prove their identity. Is it not likely that Mrs. Piper's Phinuit is an etymological descendant of "Finné", the control of a Mr. Cooke before whom Mrs. Piper first went into trance? (vide Podmore: *Naturalisation of the Supernatural*, 307ff). Was not Mrs. "Smead's" "Harrison Clarke", who said he fought at Shiloh in the 125th N. Y. Regiment, and who later confessed that Clarke was not his real name and explained that he deserted the N. Y. Regiment and joined one that actually appeared at Shiloh but refused to give further particulars, a psychic fabrication? (vide Hyslop: *Apparent Subconscious Fabrication*, Jr. of *Abnormal Psych.*, 1906, 1:206ff).

Morton Prince, who has much experience with spontaneous and induced states of secondary consciousness, says:

"The reproduction of subconscious perceptions and forgotten knowledge in dreams, visions, hypnosis, trance states, by automatic writing, etc., is interesting apart from the theory of memory. Facts of this kind offer a rational interpretation of many well-authenticated phenomena exploited in spiritualistic literature. Much of the surprising information give by planchette, table rapping, and similar devices commonly employed by mediums, depends upon the translation of forgotten dormant experiences into manifestations of this sort." (Prince: *The Unconscious*, 59.)

When "Annette" gives the spirit message through Mrs. Holland's automatic script, "Tell her this comes from the friend who loved cradles and cradled things", how can one be sure that it is not a slightly elaborated reproduction of the words of a letter received 20 years previously by the automatist from a friend of Annette's quoting from the latter's will: "Because I love cradles and cradled things" (P. S. P. R., 1908, pp. 288-9; also Prince: *op. cit.*, 22)?

To prove that "messages" are not reproductions, simple or elaborated, of experience in some phase of the psychic's personality, the Society is evidently under the necessity of controlling the facts to be reproduced in some such way as they are controlled in the experimenter's card experiment. Statistical analysis would be capable of determining whether any of the "séance personalities" are independent of the psychic's mind, and would throw immediate light on the processes employed in an unrecognized means of acquiring knowledge. Until this step is taken, all "spirit messages" are likely to be regarded by the world at large as limited to the class of "messages" already known to be reproductions or elaborations of the psychic's own experience.

menter that he has been right all along in his assumption that "Dr. Truman" and "Colonel Roland" have known all that he has been doing in the conduct of his investigation, and that they know his results; she said that they commend his effort, and that they will be delighted if the proposed report is made to the Am. S. P. R., and the projected thorough investigation with the psychic is undertaken next year.

The experimenter was and is very grateful for this assurance, for he was beginning to feel that his frank assumption of full knowledge of the course of investigation, on the part of the psychic's "controls", was not justified, and that he might be charged by either the sitters or them with underhanded methods and nefarious devices. All now understand each other; everything has been open and above-board between the experimenter and the "controls". Their courage and "fanaticism for truth" are equal to the experimenter's, for although the results so far seem to show that the "séance personalities" speak with the psychic's vocal organs, that they effect physical phenomena with her hands, that their knowledge is possibly limited to the contents of her mind, they desire that the experimenter shall put this evidence on record, and shall follow it up with thorough-going investigation next year to establish fully and clearly the *exact* truth.

The implications in this report the experimenter believes to be unavoidable upon the basis of the facts in his hands at the present time. He remains open-minded, however, and will not ignore good evidence for the occult phenomena of "independent" voices, levitation, personalities; indeed, he is even anxious for the sake of the interest of his friends in the Society, to seek and find such evidence. If there are such occult phenomena, he believes the present program of the Society's experimental section, involving the use of scientific instruments, is adequate to place them incontestably before the eyes of science. The Society needs funds for room rent, lamp-black, soap, towels, etc., and it is hoping to raise them temporarily through the subscriptions of members and the donations of philanthropic persons; but, in case there are occult phenomena, the experimenter predicts that in one year from this date it will enjoy affluence, will have in the dust-

proof glass cases of its laboratory some of the best French and German apparatus for responding to and graphically registering the vibrations of the occult, will have a corps of scientific men of academic rank engrossed upon the supernatural phenomena, will have its own series of publications, and the sincere respect of all societies for psychical research at home and abroad; these permanent benefits and privileges it may reasonably expect, because

(1) This Society will take the prize of £5,000 offered by "A Business Man", of London, to anyone who can "perform or prove a case of levitation."¹

(2) This Society will take the prize of £1,000 offered by Dr. Ivor Ll. Tuckett for a repetition of the Crookes-Fay psychic experiment (levitation of object at a distance while the psychic holds electrodes in her hands—resistance in the current being watched or recorded meanwhile).²

(3) This Society will take the prize of £1,000 offered by "A Business Man," of London, for satisfactory proofs of "so-called thought-transference."³ (This prize can probably be stretched to £5,000, since after two years of failure the donor requests applicants "to name their own terms for evidence that will stand cross-examination.")⁴

The experimenter does not wish to represent this Society as a mercenary organization, but as a scientific institution willing to become a beneficiary for the sake of advancing human knowledge, and he hopes other men of means, who have a lurking fear that "proof for occult phenomena—physical or psychical"—will not come to the world's notice without a substantial bait, or who confess that they enjoy taunting the helpless, will come forward with their offers of prizes, before the Society's serious work next year discourages the offering of prizes in this field by making it unnecessary.

The experimenter has already expressed his high respect

¹ Bedrock, Vol. II, 195.

² Westminster Gazette, February 8, 1913.

³ The Times (London), August, 1911. Lit. Digest, 1913, Vol. XLVII, 522; Science, 1911, Vol. XXXIV, 347.

⁴ Bedrock, Vol. II, 195.

for the psychic, and he wishes to attest the sincerity of the sitters in the Society's séances, their evident high motives in contributing time and money to an investigation which in its nature must at times have grown tiresome, and their confidence in the experimenter who was frankly sailing an unsounded sea. He commends their harmony and orderliness, which insured the psychic from the dangers of pocket flash-lights and of "grabbing" in the dark. He trusts that they, and the other members of the Society, appreciate the seriousness of the import of the experimental results so far obtained, and he hopes that they will give unreserved support to the proposed thorough-going scientific investigation next year in order that this import may be either revised or verified according to the facts found.

Perhaps a paragraph on the principles of interpretation of phenomena should be offered here for the consideration of sitters who have not had formal scientific training. This Society is a *research* society, and its existence can only be justified by the use of the methods of investigation common to all research—scientific methods.¹ These involve (1) ex-

¹The scientific method ordinarily involves the use of instruments to extend the normal powers of observation, which are notoriously fallible under the conditions of dark séances, that not only exclude vision but offer sound stimuli of minimal intensity and facility for hallucination of touch perception, to say nothing of wearying the attention by long sittings and misdirecting it by the production of undetermined phenomena. A little reflection will suffice to recognize the value of the use of scientific instruments to man in his effort to understand the forces about him and to subject them to his control. Sunlight appears to be homogeneous; the prism spreads it out into the spectrum colors for each of which the wave length and frequency have been measured. The earth looks flat; its shadow on the moon, the telescopic view of a sailing vessel at sea, and circumnavigation, show it to be spherical. The microscope reveals the malarial parasite in the blood, and also in the stomach-walls of the anopheles mosquito responsible for the patient's infection, dispelling the superstition that inhalation of the miasma of the swamp is the cause of the fever. The chronoscope, by measuring time in thousandths of a second, enables us to learn that a nervous "current" is propagated at a rate less than 200 feet a second, and that it cannot be of the nature of an electric current or of light, which travel 186,000 miles a second, or of sound that travels 11,000 feet a second. Scientific instruments have made possible our special sciences of astronomy, chemistry, physics,

periments for the production of simple or selected facts; (2) interpretation of causes of these facts according to the "law of parsimony"; (3) the testing of the interpretation by new experiments; and so on. Now, interpretation of the causes which produce our facts must, in the beginning, be thoroughly natural, recognized everywhere in the scientific world; only when we get phenomena that cannot be so interpreted are we warranted in revising the limited interpretation. We cannot start out with the assumption that there are "independent" voices, levitation, personalities; we must start with the assumption that these phenomena are only *apparently* independent, if we are ever to get a proof that they are *actually* independent,¹ and if we court the attention of the scientific world for our psychical research.

The experimenter believes that the scientific man will read with approval the Society's first report. He cannot but appreciate the fact that the Society is proceeding *scientifically*, and the experimenter predicts that he will be waiting with interest for the Society's second report. Having thus obtained his attention and respect, all the Society needs to do to prove the existence of unusual or supernormal causes is to show by records of scientific instruments that they occur, and occur regularly under definite conditions.

It should be definitely recorded, for the Society and the world, that the obligation of producing phenomena which cannot possibly be explained by a *direct* and a not unfamiliar use of the psychic's body and mind rests upon the "séance personalities," so long as the Society, especially its officers,

biology, medicine, physiology, psychology, etc., and have made our world more intelligible and a safer and a more comfortable place in which to live. Science in general is the organization of our observations thus facilitated, and may be regarded as an extension of our common sense, analogous to the steamship and steel rails as extensions of our power of locomotion, or to the telegraph and the telephone as extensions of our power of communication.

¹ This demand arising from the "law of parsimony" is that our explanations or interpretations, besides being simple, must be consistent with known causes. It is only upon the leverage of this provision that proof of new phenomena can be forced into scientific recognition. The decisiveness with which it is established corresponds to the severity of the criticism it has successfully withstood.

its experimenter, and its psychic, is providing séance conditions under which *any* phenomena at all take place.

The experimenter wishes to express especial obligations to the president for many hours' assistance in this and related psychical research, to the secretary, for faithful service in recording his dictations during the Society's séances, and to the treasurer for valuable assistance in the acquisition and care of apparatus used in our laboratory.

Respectfully submitted, May 28th, 1914.

JOHN E. COOVER,
Experimenter.

The Society is grateful to the experimenter for his careful work and wishes to commend the scientific method of investigation for its future work. It wishes to emphasize the facts, however, that Dr. Coover does not offer his explanations as final, and that the members of the experimental section candidly differ with them on the basis of the present data, as will be pointed out below. They are glad to have his explanations expressed as they are in order that the world of agnostics can see that naturalistic interpretations are being considered from the very beginning of the Society's work; our proof, then, for unusual causes of séance phenomena cannot fail to be valid.

In taking up seriatim the points upon which some members differ with the explanations offered in the foregoing report, the Society wishes to put on record alternative explanations which these members believe to be equally compatible with the data.

(1) The "Independent" voices may, indeed, be produced by the use of the psychic's vocal organs, necessitating a sympathetic activity in her throat; but the manner may be yet undiscovered. An independent vocal apparatus may be built up from hers and materialized to operate at a distance from the psychic's. The vocal organs of the psychic may even produce some sound, but on this explanation of the production of independent voices it would be negligible. Some evidence to support this theory was quoted by the experimenter: The physicians felt with their hands a throat two

feet distant from Miss Burton's throat (p. 206); and while examining the psychic's throat, during independent singing and whistling, they found slight sympathetic activity, but could hear no sound at her mouth (p. 221). The Report stated also that these phenomena occurred when a handkerchief was bound over her mouth. With Mrs. Blake the sound came from the trumpet in broad daylight, when only her fingers touched it (8): It could scarcely be produced by her vocal organs without detection, even assuming that the trumpet acts as a resonator.

(2) The trumpet may be handled by a materialized hand cast in the astral mold of the psychic's arm; this independent hand may be intimately connected with the psychic's hand in that the psychic's energy is used for its movement; it may be becomingly draped. The writing-fingers on the apparatus might have been pulled out of place by this hand manipulating from the psychic's hand; the lamp-black might have been removed by the touch of the drapery, the ink would naturally be carried from the telegraph instrument, and the lamp-black from the scale-cover, to the trumpet, and finally the ink might be left on the psychic's fingers in the process of dematerialization. Some evidence quoted by the experimenter supports this explanation: Mr. Garland saw the materialized hand of General Thompson six feet away from the left hand of the psychic Mrs. S.; and Sir Oliver Lodge and others felt the patting, pulling, and pushing of a hand that could not possibly have been Eusapia's. Besides, investigators, Hamlin and Flowers, among others, have, as quoted by the experimenter, found the bonds of their psychic Mrs. S. intact after the manipulation of objects, including the trumpet, which were known from measurement to be beyond her reach.

(3) Blank séances and the alleged misuse of force are recognized by all to be frequent, but they need not be due to ignorance on the part of the "séance personalities"; if our alternatives suggested above are reasonable explanations of the data at hand, there must be many complex conditions to be obtained for successful phenomena, about which as yet we know nothing or next to nothing. These not being under our control, it is more or less accidental when they are ful-

filled. The experimenter himself has quoted a marked case of "mental blindness" occurring in Sir Oliver Lodge's investigations, which excuses any errors or limitation in knowledge on the part of our "séance personalities".

(4) The apprehension which the experimenter sees may be in part real, due to the psychic's learning of phenomena that do not seem to be regular and which she does not understand, and in part fancied, due to chance sequence of phenomena. There may be a reason which we do not yet understand why the scale-covers were knocked off or cleaned off or pressed upon through fabric. As long as we do not more fully understand the conditions necessary for the production of physical phenomena, the door must be left open for the alternative of this unknown reason. The sequence of events in this case would only *appear* to show a determination to leave no traces of contact.

(5) The Society is aware of the phenomena of so-called "secondary personalities" reported by eminent medical practitioners, and it thinks that the hypothesis of spirit helpers and spirit possession¹ furnishes a rational explanation of the facts of the reproduction of the subject's forgotten or subconscious experience.

With these alternative explanations on record, the Society commends the program suggested by the experimenter for its next series of investigations as being likely to throw needed light upon the questions specifically raised in this report.

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¹ Did not the noted English psychologist, W. M'Dougall (The Case of Sally Beauchamp. *Proceedings S. P. R.*, 1905-7, Vol. XIX, 430), consider "Sally", whom Prince (Dissociation of a Personality) suppressed as an alternating personality, to be a possessing spirit?

F. W. H. MYERS, SWEDENBORG AND BUDDHA.

By Albert J. Edmunds.

It is rare that an author whom one has read in youth as a poet is again read in maturity as a philosopher. But such has been my experience with Frederic William Henry Myers. In 1877 I was going through my theological moulting, and was agonizing over that threadbare theme: the fate of the wicked. In the midst of my cogitations, Canon Farrar (as he then was) preached the well-known series of sermons on the subject in Westminster Abbey. (I have always rejoiced to think that the popular superstition in question received its death-blow, at least for English Christians, at the hands of that venerable Minister.) In one of the sermons Farrar, in face of the horrible nightmare, quoted these lines from a living poet:

“ Were it not thus, O King of my salvation!
Many would curse to thee, and I for one
Fling thee thy bliss and snatch at thy damnation,
Scorn and abhor the shining of the sun,

“ Ring with a reckless shivering of laughter,
Wroth at the woe which thou hast seen so long,
Question if any recompense hereafter
Waits to atone the intolerable wrong!”

Upon reading these tremendous lines, I enquired of my acquaintances who this unknown genius could be, and discovered that he was a certain Mr. Myers, of Cambridge, a school inspector, who had written a poem called *St. Paul*. I took an express train to London, and bought the book at a book-store in Ludgate Hill, almost under the shadow of St. Paul's. This was on February 2, 1878, and before the end of that month I knew the poem by heart and was reciting it in season and out of season.

In 1903, after half a lifetime of thought upon the same themes wherein Myers was one of the guides of my youth, I hail

the advent of his posthumous *Human Personality and its Survival of Bodily Death* as an epoch-making philosophical classic. Apart from certain personal associations which have always kept me in touch with Myers and his colleagues, the book appeals to me as a student of religion; and it shall be my present aim to summarize some of its more remarkable features. I shall make special reference to its relations with the teachings of Buddha, as recorded in the Páli Texts, and with those of that eminent modern philosopher, Emanuel Swedenborg.

Human Personality, while coming from the already well-known essayist and poet, is at the same time the work of many minds. Frederic Myers was one of the moving spirits in founding the Society for Psychical Research in 1882. A concise account of its origin and aims is to be found in a brochure by Edward T. Bennett, entitled, "The Society for Psychical Research: Its Rise and Progress," etc. (London, 1903.) During the seventies—at the crest, as Myers rightly says, of the highest wave of materialism—he had become convinced that both orthodox science and orthodox religion were wrong: the former ignored or denied the reality of a spiritual world, while the latter relied for proof of its existence upon ancient traditions. In 1874 he and his friend, Edmund Gurney, met with William Stainton Moses, an ex-clergyman of the English Church, who had developed extraordinary psychical powers, of the kind called spiritistic. "That evening," says Myers (meaning May 9, 1874) "was epoch-making in Gurney's life and mine." They and their Cambridge friends were satisfied with the probity of Stainton Moses, and considered that the time had come for occult phenomena to be wrested from the hands of the ignorant and made a branch of science. The inquiry, said they, as to the reality of things divine, must be based upon the uniformitarian hypothesis, as Lyell's modern geology was based. "*If a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now.*" Such was the *raison d'être* of the Society for Psychical Research. From the very first it was too skeptical for the believing spiritist and too open to conviction for the dogged materialist.

Although Alfred Russel Wallace and other men of science

had declared their belief in the genuineness of spiritistic phenomena, yet the general attitude of the learned world was one of contempt. Huxley asserted that the manifestations were not interesting, and refused to waste his time over them. Then again, as Henry Sidgwick, the well-known philosopher who was the Society's first president, said in his opening address, on July 17, 1882, national prejudices intervened. The English complained that spiritism was a Yankee trick, while a German assured Sidgwick that the phenomena were only known among half-educated nations like the English and the Americans, the French, the Italians and the Russians: they could never occur in the land of *Geist!* Satire was not wanting for the new movement. The comic paper *Punch* for August 23, 1884, contained the following:—

“PSYCHICAL RESEARCH FOR THE SUMMER.

“The following recently appeared in the *Morning Post*:—
HAUNTED HOUSE.—Required for the summer months, house and garden in the country; about seven beds and two sitting-rooms; haunted house preferred. Address, etc.”

Then followed a few lines of banter by *Punch*.

On January 24, 1885, a satirical poem appeared, beginning thus:—

“MORE GHOSTS WANTED.

[Messrs. Myers and Gurney, of the Society for Psychical Research, are again writing to the papers asking for ghost-stories.]

“Come once more, ye Ghostly Visitants, and do not shirk your duties,

For we miss you in the corridors and by the haunted lake;
Step adown from out your picture-frames, ye coy Ancestral Beauties,
Till you find the timid visitor unconscionably shake.

“Gallop up, O Headless Horseman, and come punctual, White Lady,
Let us hear in starry spaces all the Hounds of Gabriel;
Though on earth your antecedents, my good phantoms, might be shady,
Here are Messrs. Myers and Gurney, who will surely love you well.”

But philosophers like Gurney, Sidgwick and Myers were not the men to be frightened away from new departures in science by that old enemy of man's best interests—that primeval ally of the ignorant and the vulgar—ridicule. The collection of evidence began at once, and by the end of four years enough had been gathered to demonstrate Telepathy. The result was the large work in two volumes, *Phantasms of the Living* (1886). William James, of Harvard, considers that this work opened up a new realm for psychology: it placed telepathy upon a basis of observed facts. Edmund Gurney, the chief author of the book, died in 1888, and it was then that Myers projected a further work, now at last posthumously published. But, though projected then, the book was not seriously begun until 1895. Large portions of the book had appeared before, chiefly in the Proceedings of the S. P. R., but it is therein condensed and arranged in a masterly way.

There are three distinct parts to the work:

1. Syllabuses.
2. Chapters (*i. e.* subjects).
3. Appendices (*i. e.* cases).

The syllabuses are summaries of the chapters, while the appendices are documents—what the French would call *pièces justificatives*. Most of the appendices are cases taken from the Proceedings and Journals S. P. R. and from *Phantasms of the Living*; and to a stranger they read like fairy-tales. “Give me one of the appendices,” says a child-friend of mine: “I don't want your old philosophy!”

Each syllabus is numbered with heavy-faced Arabic numerals, and represents a paragraph correspondingly numbered in the chapters. The numbering is repeated again in the appendices, with the addition of letters: A, B, etc. These thick numbers run along the tops of the pages all through the book, so that one is never at sea. Moreover, the same device is employed which has been found so useful in numbering the streets of Philadelphia. Every chapter begins with a new hundreds-figure, so that No. 900, for instance, means the first paragraph in Chapter IX. It is to be hoped that in the second edition the following two improvements will be adopted:—

1. Put the syllabuses in heavy, or at least in large type.
2. Repeat them, as does Swedenborg, at the beginning of each paragraph.

The book, says Myers, is due to other minds than his. Like so many masterpieces, it is a mouthpiece, wherethrough (in this case) have spoken the ripest philosophers of the great century. It is dedicated to Henry Sidgwick and Edmund Gurney, and Myers thinks it could never have existed without them. Apart from the actual joint-authorship of Gurney, the two thinkers were the Aaron and Hur who upheld the hands of Myers. It is hard for those of the present generation who have not reached the age of forty to realize the necessity of this moral support. Twenty years ago the opprobrium to be borne by a pioneer like Myers was worse than even now; and the sensitive poet absolutely needed the sympathy of spiritual friends. "A recluse, perhaps," he says, "or an eccentric, or a man living mainly with his intellectual inferiors, may find it easy to work steadily and confidently at a task which he knows the bulk of educated men will ignore or despise. But this is more difficult for a man who feels manifold links with his kind, a man whose desire it is to live among minds equal or superior to his own." Here of course he refers to the atmosphere of Cambridge, of whose university he was a Fellow, and a resident of the town during all his working life. His brother, A. T. Myers, M. D., assisted him in all medical points, and as the work has chapters on Hysteria, Hypnotism and Sleep, this help was necessary. The author died at Rome on January 17, 1901, with his work unfinished; but most of it was already in type and the rest in manuscript. Chapter IX, however, was outlined, but not completed; and the editor, Richard Hodgson, had to piece together its parts, as well as to arrange and revise the appendices. Some asterisks at Vol. II, p. 209, mark the end of the portion consecutively written by Myers. This it is important to remember, as we shall see when we come to deal with Swedenborg.

Besides the invaluable syllabuses, there is a glossary and an index, and by means of these aids a reader can quickly inform himself of anything in the 1426 closely but clearly printed pages of the book.

Myers does honor to Swedenborg as the first to conceive of

the spiritual world as a realm of law, and to Sir William Crookes, the chemist, as the first to apply scientific methods to occult phenomena. But the most remarkable statement in this Introduction is that on p. 28. The book, says Myers, was originally meant to carry on the argument of Gurney's *Phantasms of the Living* upon the old conservative lines, but it "has been forced unexpectedly forward by the sheer force of evidence, until it must now dwell largely on the extreme branch of the subject, far beyond the reserves and cautious approaches of the earlier work." In a word, during the closing decade of the old century the centre of gravity of the evidence shifted from telepathy between the living to telepathy between us and the departed!

Chapter II deals with the phenomena of diseased personality.

"220. The subliminal convictions or fixed ideas which become morbid, when they are *encysted* in the mind, may become sources of power and influence when they are worked in with the product of supraliminal reason, as in martyrs, reformers, etc.

"240. Hysteria exhibits acquisitions as well as losses of faculty.

"243. As the hysteric stands in relation to ordinary men, so do we ordinary men stand in relation to a not impossible ideal of sanity and integration."

Perhaps the most noteworthy statement in Chapter I is that regarding symbolism. "Telepathic messages * * * seem to be conveyed by vague impression or by inward or externalized picture oftener than by articulate speech. * * * There is a certain quality which reminds one of a *translation*." In short, symbolism, not speech, is the natural language of the subliminal or spiritual ego. This is Swedenborg's cardinal doctrine of correspondences. Neither Myers nor Swedenborg understands by this any arbitrary system (though the latter lays himself open to the charge by attempting to apply what seems to be such to the interpretation of Scripture). What they do mean is, that the unseen world is linked with ours in such a way that physical objects can be made the vehicles of thought, and charged with supernal meanings.

In the course of the chapter Myers gives us a fine translation of the great speech of Diotima to Socrates on Love. He calls it "unsurpassed among the utterances of antiquity"; but such state-

ments are frequently made by scholars of the old Mediterranean culture, who ignore the riches of India. A Pâli student would certainly rank with Diotima the Buddhist nun Khemâ, who uttered the celebrated rhapsody on the depth of Buddha's personality. (Saṃyutta Nikâyo IV. 10.)* As the primitive teachings of Buddhism have been too generally ignored in favor of later speculations in China, Thibet and Japan, I will here translate from the Pâli two passages on Love quite equal to anything in the literature of the hither East.

The first is from the Book of Elevens, in the Numerical Collection (Anguttara Nikâyo):—

“Eleven benefits, O monks, are due from the heart-emancipating practice of Love—from its cultivation and its increase, from making it active and practical, from pursuing, accumulating and striving to the height thereof. What are the eleven?

“One sleeps in peace and wakes in peace; he dreams no evil dream; he is dear unto mortals and immortals; the angels watch over him; fire, poison, sword can harm him not; quickly his heart is calmed; the aspect of his countenance is serene; he meets death undismayed; and, should he fail of the Highest, he is sure to go to the world of God.”

God is here Brahmâ, the Supreme Finite Being who, though not the Creator, enjoys otherwise all the Christian titles of the Deity. In Buddhism the Godhead is not a person, but an office, and, according to the next passage, Buddha himself once earned that office in a bygone universe by the systematic practice of Love:—

“This was spoken by the Lord, spoken by the Holy One, and heard by me.

“O monks, be not afraid of good works. * * * Having practised loving thought for seven years, I did not return to this world during seven æons of consummation and restoration. Yea, monks, at the consummation of the æon I was a self-radiant angel, and during the restoration I rose again in the empty mansion of the Brahmâs. Yea, then, O monks, I was a Brahmâ, the

*The passage doubtless originated with Buddha himself (*loc. cit.*, and Majjhima 63, etc.). But as Khemâ was the mouthpiece of Gotamo, so was Diotima the mouthpiece of Plato.

Great Brahmā—conquering, unconquered, all-seeing, controlling." (Itivuttaka 22.)

The case of Dr. Holbrook, in the appendices to 409, is worthy of special mention. In 1870, during his youth, Holbrook had suffered from chronic bronchitis, and became despondent of life; but in a light sleep a sister twenty years deceased appeared to him and said: "Do not worry about your health: we have come to cure you. There is much yet for you to do in the world." She vanished, and the sleeper's "brain seemed to be electrified as if by a shock from a battery, only it was not painful, but delicious. The shock spread downwards, and over the chest and lungs it was very strong. From here it extended to the extremities, where it appeared like a delightful glow." The narrator adds: "I awoke almost immediately and found myself well. Since then I have never had an attack of the disease. The form of my sister was indistinct, but the voice was very plain; and I have never before had such an experience, nor since.—M. L. Holbrook, M. D." The narrative is dated July 30, 1884.

The cases of William A. Lambertson and Herman V. Hilprecht, both of the University of Pennsylvania, are extracted from a paper by their colleague, W. Romaine Newbold. Lambertson, while instructor at Lehigh University, in 1870, solved a problem which had baffled his waking efforts, by seeing a vision of a complex geometrical diagram upon the wall of his chamber when awaking; while Hilprecht, in 1893, cleared up a difficulty over a Babylonian cylinder by dreaming of a Chaldean priest who came and explained the question. Hilprecht's account is very dramatic, and deserves to be rescued from the small type of an appendix as a piece of literature.* In concluding his observations upon sleep, Myers regards it "as an independent phase of personality, *existing with as good a right as the waking phase.*" (Italics mine.) The word *useless*, says he, "is a pre-scientific, even an anti-scientific term, which has perhaps proved a greater stumbling-block to research in psychology than in any other science. In science the *use* of phenomena is to prove laws, and

* It first appeared in the Proceedings S. P. R. and is quoted by Andrew Lang in his new book, *Dreams and Ghosts*, whence it is reprinted in *The Open Court* for April, 1903.

the more bizarre and trivial the phenomena, the greater the chance of their directing us to some law which has been overlooked till now." He finds the sleeping spirit "susceptible of relations unfettered by spatial bonds; of telæsthetic perception of distant scenes; of telepathic communication with distant persons." Sleep is more primitive than waking, and more profound. It "is the infant's dominant phase: the pre-natal state resembles sleep rather than waking; and so does the whole life-condition of our lowly ancestors. And as the sleeping state is the more *primitive*, so also is it the more *generalized*, and the more plastic."

Of so-called Christian Science our author says "that here, at least, beneath a mask of vulgar crudity, certain ancient philosophic conceptions of permanent value are reasserting themselves in the modern world." Though confident of the future of hypnotism and auto-suggestion, Myers recognizes the rarity of first-class cures and the present infantine state of the whole enquiry. Refuting Bernheim's assertion that hypnotic trance is ordinary sleep and suggestion ordinary admonition, he says: "Not one sleep in a million is really hypnosis; not one suggestion in a million reaches or influences the subliminal self." And again: "I define suggestion as 'successful appeal to the subliminal self';—not necessarily to that self in its most central, most unitary aspect; but to some one at least of those strata of subliminal faculty which I have in an earlier chapter described. I do not indeed pretend that my explanation can enable us to reduce hypnotic success to a certainty. I cannot say why the process should be so irregular and capricious; so that now and then we seem to touch a spring which gives instant access to profound recesses; then all is closed and inaccessible again. But I can show that this puzzle is part of a wider problem, which meets us in all departments of subliminal operation. In split personalities, in genius, in dreams, in sensory and motor automatisms, we find the same fitfulness, the same apparent caprice."

The current notion that hypnotism weakens the will is combated: "nothing is easier, either for subject or for hypnotizer, than to *avert* undue influence. A trusted friend has only to suggest to the hypnotized subject that *no one else* will be able to affect him, and the thing is done. As to the crimes supposed to be committed by hypnotized persons under the influence of sug-

gestion, the evidence for such crimes, in spite of great efforts made to collect it and set it forth, remains, I think, practically nil. This fact, I must add, is quite in harmony with the views expressed in the present chapter. For it implies that the higher subliminal centres (so to term them) never really abdicate their rule; that they may indeed remain passive while the middle centres obey the experimenter's caprice, but are still ready to resume their control if such experiment should become really dangerous to the individual."

Religions and philosophies "become *schemes of self-suggestion*." Certain extreme types of physical and moral disaster can be alleviated by these schemes, "which the great traditions and the great conceptions of our race can alone supply." Observations appear to confirm the modern conception of sin as a disease, and a shallow one. "May not the morphinomaniac's state be a kind of *chemical* sinfulness?—a poisoning of cells which once functioned normally, and which are capable of functioning normally again, if only the poison be removed?" Dr. Auguste Voisin, in 1884, hypnotized an abandoned female criminal and lunatic at a time when she could only be subdued by the strait jacket and the cold douche. She would not look at him, "but raved and spat at him. M. Voisin kept his face close to hers, and followed her eyes wherever she moved them." In fifteen minutes she was hypnotized. "The process was repeated on many days, and gradually she became sane when in the trance, though she still raved when awake. Gradually, too, she became able to obey in waking hours commands impressed on her in the trance—first trivial orders (to sweep the room and so forth), then orders involving a marked change of behavior. Nay, more; in the hypnotic state she voluntarily expressed repentance for her past life, made a confession which involved more evil than the police were cognizant of * * * and finally of her own impulse made good resolves for the future." In 1886 she was a nurse in a Paris hospital, with irreproachable conduct.

This case reminds us of the maniac in the Fifth of Mark or the murderous bandit in the Pâli Middling Collection.*

* Dialogue No. 86 of the Majjhima-Nikâyo, translated into German by Karl Neumann, and into English by me (Open Court, October, 1900).

The two great religious leaders of the human race tamed these madmen just as did Dr. Voisin. Gotamo declared that *his* patient was completely converted (in the spiritual sense) and was only liable to physical punishment while on earth. Hereafter, said the Master, he was ripe for Nirvâna. His name has been preserved in the Buddhist Scriptures (*Angulimâlo, i. e. Finger-Garland*, from the necklace of human fingers which he wore) and the scene of his conversion was sculptured upon a great temple in Ceylon in the second century before Christ. There is therefore every reason to believe that his cure was permanent. The Gospel lunatic is left before us clothed and in his right mind, and is charged by the Lord to tell his friends of the Divine mercy to him; but we are not told his name, and hear no more about him. ("Legion" was merely the self-given name of the secondary personality that possessed him when insane.) We should very much like to have news of Auguste Voisin's patient of a later date than 1886. The permanency of such cures is an important question. Jesus was skeptical about it, for after healing a case of dumb insanity, he uttered that terrible parable of the unclean spirit's return. This is a genuine saying of the Master's, for it occurs in the Logia-Source (*i. e. a lost document which partially survives in the discourse-element common to Matthew and Luke*). Bernhard Weiss, the great specialist on the Gospels, considers that it stood in the Primitive Gospel. Still, there is here, as elsewhere, much to be hoped for from persistence, and everything to be hoped for from the co-operation of the patient. "Go and sin no more."

The treatment of amulets and other charms will astonish the reader, but Myers considers that superstition may cling around psychic facts. Modern cases are actually given to justify the claim "that the mere continual contact of some small unfamiliar object will often act as a reminder to the subliminal self, and keep, at any rate, some nervous disturbances in check." "The doctrine of *likenesses*, or the cure of a disease by some object supposed to resemble its leading symptom," again leads us to Swedenborg's Correspondences, upon which divine fact, says he, was based the making of the golden tumours in the Book of Samuel. (I Sam. VI. 11; Swedenborg, T. C. R. 203.)

In an epoch-making work like the present, some obscure name will sometimes leap to light—the name of a despised pioneer. Such an one was Dr. William Baker Fahnestock, whom Myers regards, in spite of certain crudities, as an important advancer of hypnotic science. Fahnestock published his book at Chicago in 1871, and Myers ascribes its failure to be known to the fact that Chicago was then upon the outskirts of civilization. But another reason is probable: 1871 was the year of the great fire, and the whole edition may have perished. It is to be hoped that some enterprising publisher will reprint the work. Fahnestock's name is not found in the biographical dictionaries, nor in the history of his native (?) town (Lancaster, Pennsylvania). His contemporaries doubtless thought him a "crank" (I believe this is the correct vulgarism) and delighted to honor some provincial genealogist rather than a humble philosopher who was doing such "useless" things as to develop clairvoyance in hypnotic subjects.

As chapter VI attempts to bridge the gulf between phantasms of the living and phantasms of the dead, we have quoted the syllabuses more fully.* Myers conceives each sense "as straining towards development of a wider kind than earthly experience has as yet allowed. And each special sense is both an internal and an external sense; involves a tract of the brain, of unknown capacity, as well as an end-organ, whose capacity is more nearly measurable. The relation of this internal, mental, mind's-eye vision to non-sensory psychological perception on the one hand, and to ocular vision on the other hand, is exactly one of the points on which some profounder observation will be seen to be necessary. One must at least speak of 'mind's-eye' perception in these sensory terms, if one is to discuss it at all."

These statements recall a passage in that most ancient collection of Buddha's utterances which I call the Buddhist Logia-Book: "Monks," says Gotamo, "there are these three eyes. What three? The fleshly eye, the angelic eye, and the intellectual eye." (Itivuttaka 61.) The angelic eye (we know from other Scriptures) is the clairvoyant faculty, and is the second of three

* Want of space has prevented these quotations from being printed.

supernal knowledges expected of every Buddha. By means of this inner vision, this "pure angelic eye, transcending the human, he sees beings passing from one life to another and rising again; he recognizes the low and the high, the beautiful and the ugly, the auspicious and the unfortunate, proceeding according to their works." (Long Collection, Dialogue No. 2, etc.) It is noteworthy that the intellectual eye is placed highest of all. According to Swedenborg, the outer eye sees not from itself, but from an inner sight; and this in turn from a still more interior one, until, inmost of all, it is the Lord alone who sees through us. (A. C. 1954.) Indeed the whole theory of multiplex personality, with its lapsed or submerged memories, was abundantly anticipated by Swedenborg, in his doctrine of the three degrees in man: the natural, the rational, and the spiritual; and also his doctrine of Remains. (A. C. 561; 1906.)

The kind of experiences whereon the conclusions of this chapter are based are well typified by the following case. On a Sunday evening, in November, 1881, a citizen of London, known to Edmund Gurney, was reading some author who treats of the power of the human will. Excited by what he read, he determined with the whole force of his being to be present in spirit, and if possible perceptible, to two sisters of his acquaintance. They were aged twenty-five and eleven, and lived about three miles off. He had never mentioned his intention of trying such an experiment, for it was formed suddenly after reading. He decided to appear to them at one o'clock in the morning, and at that hour projected his mind toward them with great force. "Besides exercising my power of volition very strongly," says he, "I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now at certain times set in motion at will." On the Thursday following he called on the two sisters, but kept silent about what he had done. They, on their part, had meant to keep silent too, but their resolution gave way, and they told their friend that at one o'clock on Monday morning they had seen his phantom. The elder girl was awake, but the younger one was asleep. Upon seeing the apparition (which was in evening

dress) the former aroused the latter, who saw it also. The gas was burning low, and the phantasm was clearer than a material figure would have been. Both sisters were much terrified. The same man appeared once again to the elder sister at a time agreed upon between him and Edmund Gurney. He succeeded upon this occasion also, but the percipient was so shocked that he had to relinquish the experiments.

The question now arises, that if a living man can thus project an image of himself to a distance, why should not a departed spirit do the same? This would give a rational explanation of ghosts. Such indeed is the explanation given by Myers. The great book, *Phantasms of the Living*, by Gurney, Podmore and himself, which appeared in 1886, went no further than its title warrants. "But," says Myers, "before Edmund Gurney's death in 1888 our cases of apparitions and other manifestations of the dead had reached a degree of weight and consistency which, as his last paper showed, was beginning to convince him of their veridical character; and since that date these have been much further increased; and especially have drawn from Mrs. Piper's and other trance-phenomena an unexpected enlargement and corroboration. The evidence for communication from the departed is now in my personal estimate quite as strong as that for telepathic communication between the living."

At the outset of chapter VII Myers lays down a principle which ought never to be lost sight of. It is this: that if communication take place between the living and the deceased, it must come under the laws that govern communications between different planes of consciousness. "Some word," says he, "is much needed to express communications between one state and another, *e. g.* between the somnambolic and the waking state, or, in hypnotism, the cataleptic and the somnambolic, etc. The word 'methectic' (*μεθεκτικός*) seems to me the most suitable, especially since *μεθεξις* happens to be the word used by Plato (Parmenides 132 D) for participation between ideas and concrete objects. Or the word 'inter-state' might be pressed into this new duty." Now it is obvious that these methectic or inter-state communications must be less clear and coherent than those between the same states. "Judging, then, from such analogy as communications from one living state to another can

suggest to us, we shall expect that the communication of a disembodied or discarnate person with an incarnate, if such exist, will be *subject to narrow limitations, and very possibly will not form a part of the main current of the supposed discarnate consciousness.*" (Italics mine.)

This shows us how necessary it is to grasp the principle of multiplex personality, as revealed in hypnotism and hysteria, if we are to embark upon this more recondite inquiry. It also forewarns us to expect little, and that hardly bought, from these intermundane signalings.

At an early stage of the S. P. R. collection, Edmund Gurney was struck by the number of death-compacts, *i. e.* cases where two people had agreed that whoever died first should try to appear to the other. The case of Lord Brougham is well known. I can remember the time (1880) when this story was told, even among well-read folk, as unique. Therefore, they argued, nothing can be made of it. But now that we find, upon systematic investigation, that it is by no means unique, what shall we say? Say what we may, what we ought *to do* is to collect more cases. In those given by Myers, the evidence that the agent who produced the apparition was dead is rather weak. In three cases out of twelve the agent, he admits, was alive; while in most of the other nine, the exact time-relation was obscure. Indeed, it seems to me, that these death-compacts belong rather to telepathy between the living, and should have been placed in the previous chapter. Upon very different phenomena must be based the hypothesis of apparitions after death.

In his Essay on Apparitions (S. P. R. Proceedings, December, 1889) Myers assumes these haunting phenomena to be caused by dreams of the departed. This hypothesis is one out of four put forward by Mrs. Sidgwick and quoted in Chapter VII of *Human Personality*. It assumes a telepathic communication between the living and the dead. But haunting phenomena require also some theory of relationship to space. This is the popular conception of ghosts, *viz.*, phantasms that occupy space. Mrs. Sidgwick has this for her first hypothesis, and Myers considers both theories necessary to explain the facts. With regard to the dream theory, which presupposes the continuance of mundane memories in the departed, we may quote the following

from Swedenborg: "Every state of man, from infancy even to extreme old age, not only remains in another life, but also returns, and that exactly such as they were during man's abode in this world." (A. C. 581.) The great philosopher adds that the evil memories are tempered by the good through Divine operation. (See also A. C. 1906.) Into what deep waters these phenomena lead us may be seen from the following reflections by Myers:—

"Again, I think that the curious question as to the influence of certain *houses* in generating apparitions may be included under the broader heading of Retrocognition. That is to say, we are not here dealing with a special condition of certain houses, but with a branch of the wide problem as to the relation of supernatural phenomena to time. Manifestations which occur in haunted houses depend, let us say, on something which has taken place a long time ago. In what way do they depend on that past event? Are they a sequel, or only a residue? Is there fresh operation going on, or only fresh perception of something already accomplished? Or can we in such a case draw any real distinction between a continued action and a continued perception of a past action? The closest parallel, as it seems to me, although not at first sight an obvious one, lies between these phenomena of haunting, these persistent sights and sounds, and certain phenomena of crystal-vision and of automatic script, which also seem to depend somehow upon long-past events,—to be their sequel or their residue. One specimen case I give in an Appendix (751 A), where the connection of a haunting apparition with a certain person long deceased, may be maintained with more than usual plausibility. From that level the traceable connections get weaker and weaker (see 751 B), until we come to phantasmal scenes where there is no longer any even apparent claim to the contemporary agency of human spirits. Such a vision, for instance, as that of a line of spectral deer crossing a ford, may indeed, if seen in the same place by several independent observers, be held to be something more than a mere subjective fancy; but what in reality such a picture signifies is a question which brings us at once to theories of the permanence or simultaneity of all phenomena in a timeless Universal Soul.

“Such conceptions, however difficult, are among the highest to which our mind can reach. Could we approach them more nearly, they might deeply influence our view, even of our own remote individual destiny. So, perhaps, shall it some day be; at present we may be well satisfied if we can push our knowledge of that destiny one step further than of old, even just behind that veil which has so long hung impenetrably before the eyes of men.” (Vol. II, p. 76, §751.)

This last reflection sums up the attitude of Myers toward the great ultimate problems. He considers that Hindü speculation has leapt too far into the future, and he therefore leans rather toward Christianity than toward Buddhism. But to this question we shall return. In the present chapter he also adverts to the possibility of “unembodied intelligences, on the level of the dog or the ape”, communicating with mankind. He repudiates, however, the doctrine of ideal devils, and, with Swedenborg, confines his evil spirits to those that once were men. The fate of such has, as we know, been always a crux with religious thinkers. Thus Swedenborg began by positing their final salvation (A. C. 967; S. D. 2583, 2826, 2827), but ended in affirming their eternal alienation from God.* But according to Swedenborg and Kant the concept of eternity is an illusion (D. L. W. 156; Critique of Pure Reason, First Antinomy). It was also Buddha’s First Antinomy. (Majjhima 63 and 72, etc.) Kant and Swedenborg wrote before Buddha’s discourses were known in Europe. The absurdity of an eternity of time can best be shown, to my mind, by the following syllogism:—

God is unchangeable.

Therefore He must have been always active as at present.

But He is now creating individual souls.

Therefore He must always have been creating them.

* Orthodox New Churchmen try to evade the cogency of the passages in the Diary by claiming that they belong to the period before the seer’s illumination. But they are dated July 10 and August 14, 1748, and we know from Tafel’s Documents that Swedenborg was engaged upon the Arcana from 1747 to 1758. Vol. I (which contains our reference) appeared in 1749. There is a direct connection between A. C. 967 and these entries in the Diary.

Corollary. Therefore there must be now existing individual souls that never had a beginning!

Râmânuja's form of the Vedânta philosophy accepts this corollary, and maintains that souls have always existed, and merely pass through different transformations in countless universes or cycles of creation. But if, with Buddha, Swedenborg and Kant, we dismiss the concept of everlasting time as an illusion, the whole question falls to the ground, and the fate of the wicked becomes a childish nightmare. We must observe, however, that Buddha uses the popular Hindû terms about the recurring cycles of universes, and Swedenborg states that earth is the seminary of heaven, where God creates souls to receive his life, and to be perfected to eternity. But Swedenborg says that he speaks according to appearances, and Buddha that he uses the terms of popular mythology without being misled thereby. There is always this conflict between philosophy and folk-lore. Yet, as Paul Deussen has said, this doctrine of recurring universes, is "a mythical representative of a truth which in itself is unattainable to our intellect." * A temporal creation of the world by an immaterial cause, as taught in the Upanishads and the Old Testament, implies a past eternity of idleness. But the Buddhist and Vedântist doctrine of Saṃsâra teaches that the universe is projected and indrawn again and again. The act of creation is not one of vainglory on the part of the Godhead, nor of amusement, nor of love: it is a moral necessity, generated by the past states of existence, which are bound to sow new seed.

It is noteworthy that the untutored Andrew Jackson Davis

* The learned Sanskritist, however (*Elements of Metaphysics*: London, 1894, p. 328) ascribes the invention of this brilliant myth to Çaṅkara in the ninth Christian century, whereas the Pâli scholar knows that it was taught by Gotamo a millennium and a quarter before. (*Anamatagga Saṃyutta.*) Until there are chairs of Pâli literature established over Europe and America, we shall continue to see blunders like this perpetuated by Sanskrit doctors who have never read the Nikâyas. At the same time, I know of no manual of philosophy that I would recommend before Deussen's. The usual Mediterranean provincialism is quite out of place in metaphysics, and a handbook thereof without reference to India is like *Hamlet* without the Prince of Denmark.

enunciated the Hindû doctrine of recurring universes in a chapter called *The Spirit's Destiny*. (*The Great Harmonia*. Vol. 2: *The Teacher*. Boston, 1851, pp. 243-254.) If some of the crudities and redundancies were pruned away from this chapter, it would make it a classic document in the history of American thought.

Chapter VIII deals with automatic writing, inner voices, etc. The cases of Socrates and Joan of Arc are analyzed at length. In §802 the following hypothesis is stated in italics: "*It may be expected that supernormal vital phenomena will manifest themselves as far as possible through the same channels as abnormal or morbid vital phenomena, when the same centres or the same synergies are involved.*"

The automatic writing produced by Stainton Moses incited Myers to seek for more. During twenty-seven years he observed at least fifty genuine cases, though mostly uninteresting. "This number," says he, "is, at any rate, sufficient to enable me to generalize as to the effects of this practice on healthy persons rather less inadequately than writers who generalize from mere hearsay, or from observation of hospital patients.

"In two cases I think that the habit of automatic writing (carried on in spite of my warning, by persons over whom I had no influence), may have done some little harm, owing to the obstinate belief of the writers that the obvious trash which they wrote was necessarily true and authoritative. In the remaining cases no apparent harm was done; nor, so far as I know, was there any ill-health or disturbance in connection with the practice. Several of the writers were persons both physically and mentally above the average level.

"My own conclusion is that when the writing is presumptuous or nonsensical, or evades test questions, it should be stopped; since in that case it is presumably the mere externalization of a kind of dream-state of the automatist's; but that when the writing is coherent and straightforward, and especially when some facts unknown to the writer are given as tests of good faith, the practice of automatic writing is harmless, and may lead at any moment to important truth. The persons, in short, who should avoid this experiment are the self-centred and conceited. It is dangerous only to those who are secretly ready—

and many are secretly ready—to regard themselves as superior to the rest of mankind.”

It has occurred to the present writer that the two persons referred to here may have been Anna Bonus Kingsford and Edward Maitland, the authors of *The Perfect Way*. In their various memoirs they relate that they received communications, by means of automatic writing, from certain exalted beings styled *genii*, etc. They persistently asserted that their experiences were above the spiritistic level, and led them into association with orders of intelligence far beyond those who speak through sensitives. The Appendices of *The Perfect Way* are certainly remarkable literary productions. They were received by Anna Kingsford mostly in sleep, and are quite equal to *Kubla Khan*, especially the one on *The Poet*. I cannot find that Myers ever met these remarkable people, and he only mentions them once in his book, in a disparaging way, as maintaining the doctrine of transmigration. But we know, from Maitland's life of his associate, that Podmore was one of the audience before whom *The Perfect Way* was delivered as lectures in 1881. Another was Stainton Moses, who left the lectures before they were finished, because of their opposition to spiritism. Now both Podmore and Moses were friends of Myers, so that it is almost certain that Myers must have met the two mystics. That he knew of their experiences at the time is certain. Dr. Hodgson assures me that Myers knew them personally.

Before leaving this subject I may be allowed to say that from 1884 to 1891 I was profoundly influenced by *The Perfect Way*. But when *Clothed with the Sun* appeared in 1889 (the year after Anna Kingsford's death) I saw at once that the experiences hinted at with such dignified reserve in the former work were of the usual spiritistic kind. One of them was a vision of the composition of the Gospels by a board of mystics in Alexandria. In February, 1890, I determined to investigate this, so I wrote to my learned friend Rendel Harris, then at Haverford College. The result was a literary friendship with that scholar, and long years of study upon the origins of the New Testament. The theory of Anna Kingsford proved utterly untenable, and my faith in her seership fell to the ground. *The Perfect Way*, however, led me to read Swedenborg, on account of a remarkable

note. (Second edition: London, 1887, Lecture IX, first note.) The doctrine of metempsychosis, which figures so largely in modern theosophy, both Christian and neo-Buddhist, is dismissed by the Seer of Stockholm in the following words:—

“An angel or spirit is not allowed to speak with a man from his own memory, but from that of the man; for angels and spirits have memory as well as men. If a spirit should speak with a man from his own memory, then the man would not know otherwise than that the things which he then thought were his own, when yet they were the spirit's. It is like the recollection of a thing which yet the man never heard or saw. That it is so, has been given me to know from experience. From this some of the ancients had the opinion, that after some thousands of years they should return into their former life, and into all its acts, and also that they had returned. They concluded it from this, that sometimes there occurred to them a recollection, as it were, of things which they never saw or heard; and this came to pass because spirits flowed from their own memory into their ideas of thought.” (*Heaven and Hell*, 256.)

Now the only proof adduced for the doctrine to-day is this very one of unaccountable memories; and until some seer greater than Swedenborg can upset his hypothesis I shall continue to hold his explanation as sufficient. *The Perfect Way* is valuable, however, as the beginning of a rapprochement between Buddhism and Christianity, especially as set forth in the note to Lecture V. 43 (second edition). This short note is worth the whole of the book.

In criticising the work of Flournoy of Geneva upon the mediumship of “Hélène Smith,” Myers observes: “The book—a model of fairness throughout—is indeed, for the most part, critically *destructive* in its treatment of the quasi-supernormal phenomena with which it deals. But what a mass of conceptions a competent psychologist now takes for granted in this realm, which the official science of twenty years ago would scarcely stomach our hinting at!” Flournoy concludes that mediumship, though rare, is not morbid, and that, far from being a form of hysteria, the latter is a pathological caricature thereof.

Upon metempsychosis Myers remarks: “The simple fact that such was probably the opinion both of Plato and of Virgil

shows that there is nothing here which is alien to the best reason or to the highest instincts of men. Nor, indeed, is it easy to realize any theory of the *direct creation* of spirits at such different stages of advancement as those which enter upon the earth in the guise of mortal man. There *must*, one feels, be some kind of continuity—some form of spiritual Past. Yet for re-incarnation there is at present no valid evidence; and it must be my duty to show how its assertion in any given instance—Mlle. Smith included—constitutes in itself a strong argument in favor of self-suggestion rather than extraneous inspiration as the source of the messages in which it appears."

Myers would thus take refuge in the Mazdean or the Origenian doctrine of spiritual pre-existence as against the Hindü and Buddhist one of physical transmigration. But the whole thing involves the deeper questions of the nature of time and the separateness of personality. If we conceive all personality as a unity instead of a plurality, then the myriads of beings are merely its multiple self-projections.

The most remarkable feature in our present chapter is the cases given of mediumistic communications from the living! We will not go into details, but they are to be found at pages 153, 155 and 187. On the other hand, there are automatic messages which we feel impelled to ascribe to the departed, as that of Colonel Gurwood, the editor of the Duke of Wellington's Despatches (p. 163). But it appears to me that even this may be explained by sub-conscious access to earthly information. So also with the case of Alice Grimbold, a maidservant at a Leicester inn, who suffered death by fire in 1605. By means of a planchette, names and details were given to Hensleigh Wedgwood (a relative of Darwin) which he and his associate were confident they had never heard or read of. These were afterwards verified from a history of Leicester. I should like to point out a fact not mentioned by Myers in the S. P. R. Proceedings where this case is given in full. In *Notes and Queries* for April 23, 1892, there is a notice of a new book on Leicester: "Glimpses of Ancient Leicester in Six Periods. By Mrs. T. Fielding Johnson. London: Simpkin and Marshall." Now a book is generally in the press several months, and in process of being written for months or years. The séance at which Hens-

leigh Wedgwood obtained the Leicester story was held on March 22, 1891, thirteen months before the announcement of this new book. May not some telepathic channel have been opened between the mind of the authoress and those of the sitters, whereby the facts which she was gathering were transmitted? In *Notes and Queries* for July 25, 1891, Wedgwood asks for a copy of a Leicester inscription about Richard III. (who put up at the inn of the story in 1485), and answers to his question are scattered through that magazine during the rest of 1891 and part of 1892. *Notes and Queries* would be a likely magazine for both parties to read; and if they were in the habit of doing so, a favorable condition thus existed for their minds to be brought together.

Towards the end of Chapter VIII. Myers urges those interested to contrive some test while living to be given after death. This is apropos of a remarkable case wherein a man hid a piece of brick in an unlikely place and communicated the fact after death. Search was made and the object found where indicated. Now, Myers suggests that people should write some sentence, of a kind which they would be likely to remember, and send it in a sealed envelope to Psychical Research headquarters. Upon communication received after death, the seal is to be broken and the message verified. If the words communicated agree with those that are under seal, and this happens in repeated cases, the common sense of mankind will come to admit that personal survival is a fact.

" 988. The faintness and incoherence of the messages seem an evidence of effort on the part of the communicators; but to solve the mystery fully will require the labors of many generations."

The criticism of Swedenborg falls in that part of Chapter IX. which was pieced together by the editor, and it is to be hoped that, if Myers had lived, he would have given the great seer enough further study to enable him to modify it. His main contention, however, is true: viz., that Swedenborg's *experiential* writings have been confirmed by modern research, while his *dogmatic* ones have been discredited. Thus the ringing of a phantasmal bell on the spot where a real one once had stood and the illumination of a room which had been a favorite nocturnal resort bear out Swedenborg's doctrine of the duplication of

physical objects in an ideal world.* But on the side of dogma, in spite of much that science has upset, there is an important point wherein Swedenborg anticipated science. I refer to the earlier chapters of Genesis. Between 1749 and 1756 the Seer of Stockholm declared that Genesis I.—XI. was not history, but spiritual myth. (A. C. 66, 605, 1139, 1756.) To use his exact words, these chapters are “composed historicals” (*historica facta*). (A. C. 2897, 8891.) The allegories therein were “appropriately arranged” (*concinnabantur*) to convey spiritual facts in man’s history, but they are not literally true. So far Swedenborg agrees with Origen and Philo; but when he further declares that the Genesis myths were derived from pre-existing sacred books, he is making a statement which in the middle of the eighteenth century was extraordinary. (A. C. 2897; Sacred Scripture 103; T. C. R. 265.) We now know that he was anticipating the fact. Old Testament history, says Swedenborg, begins with Abraham: before him all is parable. Much also is parable after him, for Swedenborg’s “Third Style of the Word”, the prophetic, is not even quasi-historical (like Genesis I.—XI.), “but is broken and interrupted, being scarcely ever intelligible but in its internal sense.” Had Swedenborg lived to-day he would certainly have admitted, with our critics, that this prophetic style often breaks through the historical, even in such sober chronicles as the Books of Kings. The Epic of Elijah is the cardinal example thereof. In A. C. 1756, Swedenborg gives a number of Old Testament passages written in the poetic style, and he says: “The most ancient manner of writing was representative of things, by persons and by words, by which were understood things altogether different from those expressed. Profane writers in those times thus framed their historicals, even things appertaining to civil and moral life, so indeed, that nothing was true exactly as it was written as to the letter, but under these things something else was understood. This they carried so far as to set forth certain affections as gods

* These are allusions to a story of haunting only partially printed by the S. P. R. The present writer was a witness, but the most valuable part of the account has been suppressed for personal reasons. [The story has since been published in the Am. S. P. R. Journal for 1912.]

and goddesses, to whom the Gentiles afterwards instituted divine worship; which may be known to every literary person, since such ancient books are still extant."

Of course all this is true of any poetry or allegory whatever, and of much of ancient history, as we all now recognize; but Swedenborg was in advance of his age in applying the principle to a sacred code which at that time was considered literal fact throughout. In the New Testament, moreover, he regarded the Gospels and the Apocalypse as the only divine books: the Acts and Epistles he placed on a lower footing. In this he was also in accord with modern scholars, who have made the severe Paulinism of Luther and Calvin give way to the Christianity of Christ. He was also in line with modern learning in making Abraham the first historical character: it is now universally admitted that the legends about Eden, the Deluge and the Tower of Babel are Babylonian myths.

In view of these facts, would it not be well for Myers to have modified the following statement?—"Swedenborg's wildnesses * * * were based upon a definite foundation which has definitely crumbled away. No one now regards the Old Testament as a homogeneous and verbally inspired whole;—and unless it be so, the spiritual meaning which Swedenborg draws from its every word by his doctrine of Correspondences is not only a futile fancy, but a tissue of gross and demonstrable errors." (Paragraph 935.) Now I heartily agree with Myers that criticism has upset the Seer's extreme statements about the intact preservation of every jot and tittle of the Massoretic text; but the words above that imply his belief in the homogeneity of the Old Testament are false. Swedenborg denied inspiration to the books of Chronicles, Ezra, Nehemiah, and others which the Jews themselves classed as a third and lowest kind; while his doctrine of the Four Styles of the Word (evidently unknown to Myers) was a piece of literary criticism of no mean order. The homogeneity of the selected books, called by Swedenborg "The Word", is a doctrine which no external criticism has reached or can reach: it relates entirely to the deepest, the subliminal, stratum of the sacred oracles, and is a doctrine fully in accord with the views of Myers upon genius. At the same time, the widening science of religion now beginning to be founded would include

other sacred canons under the domain of this universal law. Thus, we know that Chinese Buddhists wrote mystical tractates upon the hidden meanings of the sūtras. (Beal's *Catalogue of the Tripitaka*: London, 1876, p. 100.) But supposing that the human race finally decides that the truths discovered in the oracles of the nations are found in fullest measure in those of Palestine, will not much of Swedenborg's theology be justified?

Another case of life-long trance-phenomena is that of Gotamo the Buddha. In spite of layers of legend in the Pitakas, critical analysis has discerned a number of aphorisms and early narratives which go back to the Master's lifetime. Indeed we know more about him than about Christ. His ministry lasted longer, for he died at eighty. Swedenborgians are fond of assuming that their great seer's record of twenty-seven years' open communion with the unseen world is unique. But Gotamo's period was forty-five years. His enlightenment, attained at the age of thirty-five, consisted of three powers:—

1. Recollection of his former lives.
2. Clairvoyance, whereby he could see the invisible world and all its denizens.
3. Destruction of the depravities, whereby he attained Nirvāna while yet in the flesh.

(Long Collection, Dialogues 1-13; Itivuttaka 99, and the Pitakas *passim*.)

In the Classified Collection of Buddha's Dialogues there are two Books of Apparitions (Devatā-devaputta-Saṃyuttāni). In Dialogue 143 of the Middling Collection the ghost of the great Buddhist benefactor, Anāthapindiko, appears to the Master and eulogizes his chief disciple. Gotamo frequently transports himself to the spiritual world to confer with angels. It is erroneous to imagine that Buddhism is materialistic: it has a highly developed eschatology. The doctrine that there is no enduring soul is a piece of metaphysics, as Tylor long ago pointed out in his *Primitive Culture*: it in no way conflicts with a very well-defined belief in a future life. One of the favorite phrases of the Sūtras is: "that impious heresy that there is no other world." (Long Collection, No. 23; Middling Collection, Nos. 41 and 117; Itivuttaka 49.) The ancient Hymn Book says:

“ For a man who transgresseth a single law,
And lieth and *scoffs at another world*,
There is no evil he cannot do.”
(Dhammapada 176=Itivuttaka 25.)

In Itivuttaka 83, there is a well-known description of an angel's appearance when about to transmigrate, while chapter 22 of the same archaic Logia-Book declares that systematic loving thought can carry a man to the supreme heaven, and secure for him the republican office of the Buddhist Godhead. The *anâtman* (non-ego) doctrine of Gotamo is no more to a philosopher than Swedenborg's more familiar one, that man is not life, but a form to receive life. The Lord alone is life in itself; the Lord is the Only Manhood. It is high time that the dense ignorance of European and American theologians about the second greatest religion of the earth on the one hand and the loftiest interpretation of our own, on the other, was dispelled. This is my sufficient excuse for such digressions.

Considerable space in Chapter IX. is given to the case of Stainton Moses. It is to be regretted that one of the most remarkable of all his experiences is omitted by Myers. The experience was briefly this. On September 1st, * 1874, Stainton Moses, who was visiting some friends in the Isle of Wight, became entranced. The table at which he sat jumped up and down with great force, and, as the alphabet was repeated, fairly banged out the name:

Abraham Florentine.

In answer to questions, the invisible informant said that he, Abraham Florentine, had died at Brooklyn on August 5th, just past. His age was 83 years, plus one month and 17 days. He had served as a soldier against the English in the War of 1812. Now none of the company had ever heard of him, nor had they

* I get this date from S. P. R. Proceedings, March, 1895, p. 52. The formal account at p. 82 says: "In the month of August," but this refers to the visit. The date is important, for if the séance had been held before August 5, the communication could have come from Abraham Florentine while yet in the flesh.

any acquaintances in the United States. An account of the séance, however, was printed in a London spiritistic paper, and copied thence into a Boston one. The result was that Dr. Eugene Crowell, by means of a Brooklyn directory, found the widow of Abraham Florentine, and learned from her that her husband had died on August 5. The age given by her agreed with that given to the company in the Isle of Wight in years and months, but there was a discrepancy in the days. Another American wrote to the Adjutant-General of New York State, and elicited the information that Abraham Florentine had fought in the War of 1812. In a book of picked cases it is a pity that so unusual an one as this should be omitted. It is to be found in full in the S. P. R. Proceedings for March, 1895, pp. 82-86. It should be observed, however, that Podmore and Hodgson have thrown doubts on the case.

The case of Mrs. Piper, also dwelt upon in the present chapter, is already familiar to American readers. A succinct account of it was given by Richard Hodgson in *The Forum* for April, 1896, and briefly summarized by the present writer in *The Helper*, a Swedenborgian periodical, for March 16, 1898.

Before closing, Myers has a fine passage upon fate and free-will:—

“Finally, we must admit the possibility of a knowledge which comes to a man from no individuated, or at least from no human source; which is no longer inference, but the reflection of Reality itself; of the World-Soul as the Future; of a pre-existent Cosmorama of infinite fates.”

After alluding to monitions which have averted what seemed to be predestinated incidents, he continues:—

“Few men have pondered long on these problems of Past and Future without wondering whether Past or Future be in very truth more than a name—whether we may not be apprehending as a stream of sequence that which is an ocean of co-existence, and slicing our subjective years and centuries from timeless and absolute things. The precognitions dealt with here, indeed, hardly overpass the life of the individual percipient. Let us keep to that small span, and let us imagine that a whole earth-life is in reality an absolutely instantaneous although an infinitely complex phenomenon. Let us suppose that my trans-

cidental self discerns with equal directness and immediacy every element of this phenomenon; but that my empirical self receives each element mediately and through media involving different rates of retardation; just as I receive the lightning more quickly than the thunder. May not then seventy years intervene between my perceptions of birth and death as easily as seven seconds between my perceptions of the flash and peal? And may not some inter-communication of consciousness enable the wider self to call to the narrower, the more central to the more external: 'At such an hour this shock will reach you! Listen for the nearing roar!'

"And thinking thus of the universe as no mere congeries of individual experiences, but as a plenum of infinite knowledge, of which all souls form part, we come to count less and less upon having to deal exclusively with intelligences individualized like our own. Our limitations of personality may less and less apply to spirits drawing more directly upon the essential reality of things. The definite intelligences which have crystallized, so to speak, out of the psychical vapour, may even for us become again partly sublimated, may again be diffused for a moment amid such knowledge as our organizations cannot receive except in ecstasy and bewilderment, or retain except in vanishing symbol and obscure and earthly sign."

Similarly near to the Hindû doctrine of final absorption is the following passage from the article by Myers on the Experiences of Stainton Moses in the *S. P. R. Proceedings* for January, 1894, p. 258. Myers is here quoting from the automatic writing of Stainton Moses:—

"The higher spirits who come to your earth are influences or emanations. They are not what you describe as persons, but emanations from higher spheres. You must learn to recognize the impersonality of the higher messages. When we first appeared to this medium he insisted on our identifying ourselves to him. But many influences come through our name. Two or three stages after death, spirits lose much of what you regard as individuality, and become more like influences. I have now passed to the verge of the spheres from which it is possible to return to you, and I can influence without any regard to distance."

This reminds one of Swedenborg's doctrine that the arch-angels of Scripture—Gabriel, Michael, etc.—are names of angelic societies, which appear to the eyes of a seer as single beings. In spite of his severe Teutonic individualism, there is much in Swedenborg which, like the above, tends toward the Buddhist idea of a final loss of personality. It is remarkable that both he and Gotamo agree that individuality is evil. Man's proprium or selfhood, says Swedenborg, is purely evil. (H. H. 592.) "The natural mind * * * is a form and image of hell." (D. L. W. 273.)

Now, Swedenborg died in 1772, and no book on Buddhism had then appeared in Europe, beyond the trivial remarks of travellers or the French Jesuits. Scholars as were the last, they never really studied the sacred books of Buddha. Indeed it was centuries before the monks would allow Europeans to handle a Pâli text.

But while Swedenborg and Buddha both agree that the individuality even of angels is nothing but evil, they disagree as to the consequences hereof. According to Gotamo, the angels must sooner or later tire of the curse, and seek Nirvâna (Majjhima 49); according to Swedenborg, they are continually withheld from falling into the proprium by the Lord. (H. H. 591.) They even pass through an intermittent depression, a kind of spiritual night or winter, by reason of the proprium, but during this low state they are sustained by the consciousness of the succeeding state of joy. (H. H. 154-160.) Instead of looking forward to final loss of selfhood as the only goal, they advance ever nearer and nearer to eternal youth. (H. H. 414.)

Chapter X., although the last, was fully written out by Myers when the ninth was yet fragmentary. The "Provisional Sketch of a Religious Synthesis," which forms its second part, was read before the Synthetic Society in 1899. Some remarks on Buddhism call for attention. "For Buddhism," says Myers, "all interpenetrating universes make the steps upon man's upward way; until deliverance from illusion leaves the spirit merged ineffably in the impersonal All. But the teaching of Buddha has lost touch with reality: it rests on no basis of observed or of reproducible fact.

"On a basis of observed facts, on the other hand, Christ-

ianity, the youngest of the great types of religion, does assuredly rest."

Does Myers here refer to the Buddhist Nirvâna when he says that Buddhism has lost touch with reality? According to his own researches and conclusions, just now cited, personality becomes less and less marked as we ascend. All we can say, therefore, is that the Nirvâna is founded upon a higher class of experiences than the resurrection, which is the great "observed fact" referred to as the Christian basis. As we have already said, Buddha's experiences as a seer are little known, because only a fraction of the Pâli Canon has been translated.* For a man who is not a Pâli scholar such sweeping statements about Buddhism as Myers here makes are impossible. The hypnotic trances, upon which so much of Buddhist belief depends, are most assuredly reproducible, as Myers himself has proven. However, he corrects his own estimate of the great faith of the

*That Myers wrote without access to the original records of Buddhism is manifest from the following dates:—

Articles on *Subliminal Self* by Myers: 1892-1895.

Human Personality compiled from these and earlier articles: 1896-1901. Published 1903.

First complete translation of one out of the Four great Collections of Buddha's Dialogues: *Die Reden Gotamo Buddha's*. Von Karl E. Neumann: 1896-1902. [The Middling Collection in German.]

Translation of the first two-thirds of the Long Collection: *Dialogues of the Buddha*. By Rhys Davids. 1899-1910.

The remaining third of the Long Collection, and the whole of the voluminous Classified and Numerical Collections (except for fragmentary renderings) are still slumbering peacefully in the Pâli. The knowledge to be gained from the Book of the Great Decease and the few other portions of Sûtras and of Discipline translated in the Sacred Books of the East or by Henry Clark Warren (1896) is quite imperfect. The manuals by European scholars are general surveys, and are seldom founded upon the Pâli, but upon later sources. Much harm has been done to our study of Buddhism by the accident that the later literature (in Sanskrit) was discovered first. The older one, in Pâli, was not made known until the railway age, when people no longer read one magazine, like the *Gentleman's* of simpler times, but civilization became more complex, and new discoveries crowded one another out of view. This is why all educated people have heard of Sanskrit (discovered in the eighteenth century), but few have heard of Pâli. [Comparatively little has been done since this note of 1903.]

East when he says, only three pages further on: " Nay, as to our own soul's future, when that first shock of death is past, *it is in Buddhism that we find the more inspiring, the truer view.* [Italics mine.] That Western conception of an instant and unchangeable bliss or woe—a bliss or woe determined largely by a man's beliefs, in this earthly ignorance, on matters which 'the angels desire to look into,'—is the bequest of a pre-Copernican era of speculative thought.* In its Mohammedan travesty, we see the same scheme with outlines coarsened into grotesqueness;—we see it degrade the cosmic march and profluence into a manner of children's play.

" Meantime the immemorial musings of unnumbered men have dreamt of a consummation so far removed that he who gazed has scarcely known whether it were Nothingness or Deity. With profoundest fantasy, the East has pondered on the vastness of the world that now is, of the worlds that are to be. What rest or pasture for the mind in the seven days of Creation, the four rivers of Paradise, the stars 'made also'? The farther East has reached blindly forth towards astronomical epochs, sidereal spaces, galactic congregations of inconceivable Being. Pressed by the incumbency of ancestral gods (as the Chinese legend tells us), it has 'created by one sweep of the imagination a thousand universes, to be the Buddha's realm.'

" The sacred tale of Buddha, developed from its earlier simplicity by the shaping stress of many generations, opens to us the whole range and majesty of human fate. 'The destined Buddha has desired to be a Buddha through an almost unimaginable series of worlds.' No soul need ever be without that hope. 'The spirit-worlds are even now announcing the advent of future Buddhas, in epochs too remote for the computation of men.' No obstacles without us can arrest our way. 'The rocks that were thrown at Buddha were changed into flowers.' Not our own worst misdoings need beget despair. 'Buddha, too, had

* But even Buddhism, with all its strenuous free-thinking, is not entirely free from the ancient superstition that future destiny depends upon the state of mind at death. See Middling Collection, Dialogue 97, to say nothing of later literature.

often been to hell for his sins.' The vast complexity of the Sum of Things need not appal us. 'Beneath the bottomless whirlpool of existences, behind the illusion of Form and Name,' we too, like Buddha, may discover and reveal 'the perfection of the Eternal Law.' Us too, like Buddha, the cosmic welcome may await; as when 'Earth itself and the laws of all worlds' trembled with joy 'when Buddha attained the Supreme Intelligence, and entered into the Endless Calm.' "

As for Christianity, Myers makes the following prediction:—

"I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable man, a century hence, would have believed it."

Of modern unbelief he says: "A similar crisis has passed over Europe once before. There came a time when the joyful naïveté, the unquestioning impulse of the early world had passed away; when the worship of Greeks no more was beauty, nor the religion of Romans Rome. Alexandrian decadence, Byzantine despair, found utterance in many an epigram which might have been written to-day. Then came a great uprush or incursion from the spiritual world, and with new races and new ideals Europe regained its youth.

"The unique effect of that great Christian impulse begins, perhaps, to wear away. But more grace may yet be attainable from the region whence that grace came. Our age's restlessness, as I believe, is the restlessness not of senility but of adolescence; it resembles the approach of puberty rather than the approach of death."

With this hopeful word, confirmatory of Swedenborg's reiterated statement, that he was the herald of a new and better era, we may close.

ANALYSIS AND DISCUSSION OF 225 PERSONAL DREAMS.*

By George Hall Hyalop.

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* I have often wished to have records of normal dreams and their analysis, but have never been able either to induce people to write out their dreams or to obtain an analysis of such as came to our files and these latter have been so few as to give no reason for mentioning them. But several years ago my son took it into his head to write out his dreams in his diary, and when it came to a post-graduate course in the institution from which he had graduated they came into service for a special study, in connection with the degree of Master of Arts. The paper has seemed fitting for publication here as an example of what we should like to see from a large number of persons, and if it stimulates to any such work the paper will well have accomplished a good service.—Editor.

TABLE OF CONTENTS

1. **Introduction.** a. General purpose, b. Method, c. Purpose.
 1. Statistical.
 2. Discussional.
2. **Survey of Dream Theories.**
3. **Sleep and Dream Consciousness.**
 1. General.
 2. Causes of sleep.
 3. A. Relation between sleep and consciousness.
B. Emotions in mental life and development.
C. Emotions in sleep and dreams.
 4. A. Content and direction of sleep consciousness.
B. Psychological value of sleep and wish fulfilment.
C. Activity of dream consciousness.
4. **Discussion from Statistics and Correlations.**
 1. Cause of Dreams.
 - A. Chart of Correlations and statistics.
 - B. Direct Cause.
 1. Four sources of dreams (Freud, Külpe).
 2. Experiments on dreams prove little.
 3. Transitional stage, character and content.
 4. Does mental activity continue during sleep?
 1. Somnambulistic phenomena.
 2. Elements from previous day experience.
 5. How is psychical idea causing a dream aroused?
 - i. Is a somatic stimulus necessary?
 - A. 5.8% of mine have somatic stimulus.
 - B. 63% while waking.
 6. Analogy between waking and sleeping mental activity.

7. In dreams, preference for present and remote past.
 - i. Why remote past with present—symbolization.
 8. Two essentials for every dream—psychic idea, conflict of wish and censor.
 9. My conclusion as to % of psychical initiation.
- C. Experience in Dreams.
1. 91% of present experience, and what nature of the present experience.
 - i. Balance of 9% explained by faulty memory and continuous sleep idea aroused in it.
 2. Remote past 59%.
 3. Recent past.
 4. Why elements from past were selected—psychical significance.
 5. Pressure and activity, and worry and stress, and why show dreams of psychical initiation are in the majority.
 6. Six cases of dreams following dreams.
 7. Summary.
2. Purpose of Dreams.
- A. Statistics and Correlations.
- B. 1. The motive in dreams.
2. Stress, repression, and anxiety in dreams.
 - a. Pleasant and unpleasant dreams.
 3. Sex motive in dreams.
 4. Complexes in dreams.
 - a. Showing change in environment and interests.
 5. Symbolism and mechanism.
 6. Wish fulfilment and symbolization.
 7. Ethical and moral sense in dreams.
 8. Summary.
3. Content of Dreams. Chart of Statistics and Correlations

A. Time of Dreams.

1. Majority near waking, and thus in lighter stages of sleep.

B. Vividness and Coherency.

1. Dreams tend to be ordinary, especially during deeper stages.
2. Dreams tend to be coherent.
3. Incoherency goes with vividness.
4. Dreams near waking tend to be vivid and incoherent.
5. Standards of judgment of vividness and coherency.

C. Imagery and Sensation.

1. Sensory Phenomena and Discussion. [G. Andrews.]
2. People in dreams—crowds not suppressed wish.
3. Productive and Reproductive Imagery. Relation to symbolism and my typical dreams. Perfection of symbolization and productive imagery.

D. Emotion.

1. Pleasant and unpleasant dreams; relation to psychical struggle.
 2. a. Neutral dreams and why natural.
b. No emotion in dreams natural and why.
 3. Lasting emotional state. Diagnostic use of dreams.
 4. List of emotions occurring.
2. 1. Emotional nature due to predominant psychical motive.
 2. Sex dreams do not show a predominance of suppressed wish.
 3. Dreams of distinct emotional quality tend to be vivid.

E. Memory.

1. Psychical significance and vividness are closely related.

2. Memory of and in dreams bears a close relation to psychical significance and vividness.
 3. Memory of and in dreams shows continuity between waking and dreaming life and origin in common psychical life.
 4. Memory and typical dreams.
 5. Summary.
5. **Summary and Conclusions.**

1 INTRODUCTION.

General Purpose: "A"

This brief study of dreams is the outcome of an interest in the subject which covers a period of about three years. The material is derived from a dream-record kept by the writer, the record including dreams of the past three years. In this thesis no effort is made to cover the complete literature of dream psychology. That task would be too great for a paper of this sort, nor would the material used warrant any general discussion and criticism of dream theories.

The guiding spirit in this investigation has been Freud. His theory on the whole seems to be the most satisfactory and conclusive yet worked out. There are four points in it that stand out preëminently. The theory of dream consciousness, the character of the dream work and formation, the emphasis on the presence and function of a motive in every dream, and the use of psychanalysis contain a truth and are linked together in a way that makes their truth evident. Their importance is borne out by the fact that they work; that they are practical and verifiable in experience. The discussion in this paper is centered about the first three of the above-mentioned fundamentals of Freud's theory. The limited quantity of my dream material perhaps detracts from any possible general value in statistics. But the deficiency in quantity of material is offset to a great degree by the personal quality and the fact that the record covers a comparatively long period of time. The dreams are my own. I have studied them and am familiar with their meaning. The analysis of dreams of other people is always exposed to great inaccuracy, unless the subject is also somewhat of a psychologist and in addition is closely in touch with the investigator. There is another disadvantage in working upon the dreams of a number of subjects which is hard to discount. The number of dreams of each subject is too few, and they rarely cover

a period long enough to enable the investigator to discover in them any relation to the dreamer's life.

My results and conclusions may, at least, be suggestive and serve as guides to other and more exhaustive investigations. The same holds true with regard to my discussions. The strength and weakness of Freud's theory should be shown. If his theory is entirely sound and applicable to every normal person, my material should be supporting evidence—granting that I am normal, of course.

Method: "B."

The record is composed of dreams as they occurred naturally. There was never any attempt to force myself to dream. I never went to sleep with the purpose of dreaming, nor have there been any experiments to influence the type of dreams. Also, my dreaming has not been influenced by any conclusions or theories with regard to dreams. While the record does not pretend to contain all my dreams—I could not recall a good many well enough to write them down, and often it was impossible to record them—it is representative of my dream life. The record of the past year is more complete because I have taken more pains to keep it full.

The dreams were recorded as soon as possible after waking. After recording the dream content, comments were made upon the causes and significance of the various elements in the dream content. The cause of the whole dream itself, and the wish-fulfilment were also noted. My statistics do not deal with points to be revealed only by a very close analysis. In some of my later dreams an attempt at close analysis has been possible, and from them I have derived evidence for conclusions used in my discussion and in the criticisms of Freud.

Purpose: "C."

The purpose of the study is two-fold, statistical and discus-sional. From the dream record, statistics have been compiled and correlations made concerning various points under three general headings—1. Cause, 2. Purpose, and 3. Content of Dreams. Under the content of dreams are statistics

dealing with Vividness and Coherency, Imagery and Sensation, Emotion, Memory, and the Time of Dreaming. These statistics have then been used in the general discussion of dream-consciousness.

2 SURVEY OF DREAM THEORIES.

If we define dreams as expressions of mental activity during sleep, then dreams are doubtless as old as man himself. That, of course, can not be proved. But we find reference to dreams in the oldest literature of the human race, and their meaning and causes have always been of more or less interest to philosophers and psychologists. Theories have come and gone. There have been theories which were determined by the religious beliefs of the time, and theories determined by philosophical schools. Dreams have been regarded as of divine or supernatural origin, and they have been held as due merely to physiological disturbances during sleep. Between these two extremes, are to be found many conceptions containing some of each point of view.

1. Ancient and Primitive Theories.—Savage peoples regarded dream life as real. It and the pictures in it were as objective as waking experience. The soul of the dreamer had the power of leaving the body to visit places and friends living or dead. In all probability, the phenomena of dreams did much to develop the primitive ideas of the soul. The sleeper's body lay still. Yet on waking the sleeper told of travels and scenes. What more natural than to assume that the sleeper had a part of him independent of, and able to leave the body? This was called the soul. Thus was developed the doctrine we term Animism.

In higher developed cultures, dreams came to be regarded as of divine origin, and often as prophetic. In Homer's "Iliad" we have recorded how Agamemnon was led by a dream to order an assault on the walls of Troy. From the present viewpoint, that dream was a wish-fulfilment. But to Agamemnon it was a divine command—and he obeyed it. Evil spirits, too, were supposed to influence and cause dreams.

Democritus regarded the cause of dreams to be simulacra or phantasms of corporeal objects which are constantly float-

ing about the atmosphere and attack the soul in sleep. This is scarcely different from the animistic view. But Plato and Aristotle connect dreaming and waking mental activities as operations of the soul or mind. Hippocrates regarded many dreams as due to the bodily condition—as in pathological dreams, and Aristotle admitted the influence of external sensory stimulation dreams. In the interpretation of dreams, symbolism was recognized by the uncultured races, by the Greeks, and is even now by many dream psychologists. In the interpretation of dreams, we find the animistic theory, the theory of dreams as prophetic and of divine origin, and the theory of dreams as activities of the individual mind, all taking part.

Aristotle's theory is perhaps worthy of attention. We find in his *Psychology* the statement that sleep is of chemical origin. Sleep is regarded by him as a restorative and preservative and due to chemical causes. It is the negative of waking, in that muscular activity and sensation ceases, but it is nevertheless an activity of the mind or soul. Dreaming is not experienced through sensation but through the ability of images to act as sensations and thus dreaming is imagination in sleep. By this, Aristotle means that what we call associative activity continues in sleep. He also notes that dreams are frequently due to bodily condition, blood activity in the brain, and revived waking sensation. Waking sensations probably are not revived except as memory images. However, with regard to the sense of reality in dreams, Aristotle states that if the dreamer knows he is asleep, he knows that his images—or dreams—are not realities. How near this comes to Freud, who considers the recognition of a dream as a dream to be the means of reducing excitement and an activity of the censor.

We see that Aristotle agrees in many points with present theories of sleep and dreams.

2. *Medieval Views and Modern Views.*—Descartes, Leibnitz and Kant all hold that we dream continually during sleep, but may remember only a small part of our dreams. Hobbes believed dreams to be caused by agitation of the parts of the body which keep the brain in motion. His view

would make a certain dream dependent upon a certain antecedent bodily disturbance, but it fails to explain the motive in the dream itself. Schopenhauer, too, held a materialistic and physiological view of the cause of dreams. Scherner, to quote from Freud, regards the phantasy in dreams as supreme because cognition, feeling, will and imagination are changed by the weakening of the ego. But what weakens the ego? Scherner notes the symbolisation in dreams, but gives it no function. The incoherence and apparent reality of dream images is explained by Dugald Stewart as due to the fact that the power of volition—implying will and attention I should think—loses its hold.

To fully understand dreams, what they are and why they are, it is necessary to consider the nature of sleep and mental activity during sleep. Dream theories of the past, as represented by the selections mentioned above, involve many contradictions. They also all fail to take into account all the aspects of the problem. Freud is perhaps the first man to build a theory which gives due allowance to previous theories and which is inclusive in its dealing with the various problems of the causes and character of dream life.

3. SLEEP AND DREAM CONSCIOUSNESS.

1. General.

In the study of dreams, the question naturally comes up—do we dream all the time during sleep, or do dreams occur only at certain stages or periods of sleep. The answer to the question depends upon two things. First, what is a dream? Second, what is sleep? It is impossible to prove that we do or do not dream continuously during sleep. It is not necessary that we remember after waking any sleep experiences or thoughts to prove that we dream continuously. We are unable to have under control all of our waking thoughts. The great part of our normal conscious life is lost to memory. We retain only the points of interest or vividness. Yet no one would deny that our consciousness is active during the entire waking state. Of course, we are able at will to seize upon any bit of our waking conscious experience, and prove

the continuous activity of waking consciousness. We cannot do this when asleep. But that is not conclusive of the fact that mental activity ceases as soon as we fall asleep. Somnambulistic phenomena are evidence that mental activity goes on continually. Somnambulists do not remember after waking their words and actions is the somnambulistic state; yet observers would judge that some activity of consciousness takes place. Many dreams seem to have no definite beginning or ending. That also points to the probability of continuous mental activity during sleep.

In waking life, consciousness has many varying degrees of activity. The attention when forced and voluntary involves a high degree of conscious activity. At times, in reveries for example, the flow of ideas is spontaneous and passive. Exactly what the mental activity is during sleep, is not yet definitely determined. It is at least quantitatively diminished. Qualitatively, we can judge by the difference in associative processes, by the irrationality or incoherence of idea connections and loss of acute judgment, by the vividness of images, the strength of emotional contents of the images, by the alterations in memory.

The content and direction of consciousness during the waking state is determined to a great extent by the sensory impressions from the external world. The sense of reality is made to fit the world surrounding us. The reasoning processes, which are among the latest developed mental powers, are active in determining our adjustment to the physical environment and to the various situations and problems we have to confront. But in order to understand the difference between waking and sleep consciousness, the question of sleep itself should first be considered.

2. Causes of Sleep.

The causes of sleep are probably both physiological and psychological. The physiological theories fail because they do not take into account the psychological phenomena and alterations accompanying sleep. Mathias Duval regards sleep as due to a contraction of the nerve cells in the brain, which prevents communications between centers. But then

what causes this contraction of the nerve cells; is it due to the presence of certain toxins in the blood due to exhaustion? During sleep, there is cerebral anæmia. But the circulation all over the body is diminished. If cerebral anæmia was the only and direct cause of sleep, sleep would have to follow the drawing away of the blood from the brain. It is true that after a certain amount of violent exercise and during digestion, when blood is drawn from the brain, that there is a drowsiness. But excessive exercise defeats sleep by an over-exhaustion. Take an instance on the other side. Strenuous mental effort, which naturally causes an overflow of blood to the brain, is productive of a drowsiness. So it is not the anæmia alone that causes sleep. Legendre shows that there is no direct and positive correlation between the need of sleep and the blood condition.

There is much truth in the chemical theories of sleep. These theories are of two classes. 1. The body is exhausted and needs rest and the replenishing of energy; 2. the toxic waste material is in too great a quantity to allow the individual to stay awake. Claperède criticises these chemical theories by four objections. The first class of theories is open to one objection. There is not a necessary parallelism between sleep and physical exhaustion, for one can sleep without being tired. In such cases, however, we see evidence that sleep is under the control of habit and the will. On the other hand, we find that the need for sleep and the length of sleep varies with the amount and kind of bodily and mental exertion and the general bodily health. If human energy is a chemical thing, and if sleep means an opportunity to restore and increase such energy because none is being used up during sleep, then sleep would probably be the result of depletion of energy. The toxic theories have three weaknesses. First, the production of toxic materials ought to cause sleep after a certain amount has been reached. Then when the replenishment of energy has reached a certain point, we should awaken. Then at the point of waking there would be the same amount of toxic materials in the system as when going to sleep.

Second, the daily production of such toxins ought to have

dangerous results. But is that necessarily so? The body may be so constructed that the production of such toxins is natural, and gives no evil effects. The third objection of Claperède to the second class of chemical theories is that they do not at all explain the phenomena of dreams, hypnosis and states of consciousness allied with sleep. To me, this objection is not fatal. The chemical theories of sleep do not attempt to explain more than the physiological causes and purposes. In both cases, the purposes may be restoration of energy. Sleep due to exhaustion of the body, muscles and other organs will restore energy to those parts. It will have its special symptoms and causes. Sleep due to mental exertion and strain will have its symptoms, and will restore tone and energy to the brain and nervous system. In either case, we may with Claperède regard sleep as a positive activity, its purpose being to prevent complete exhaustion, which we know will prevent sleep, and to restore energy. Thus sleep would be regarded as an active instinct. The fact that we can stay awake through effort of will and can induce sleep by the same means, shows that sleep as an instinct is under some control of the mind and will and that it may be governed by our will.

Statistics show that the amount of sleep necessary to individuals varies with their ages. Older people as a rule sleep more lightly and at less length than do children and people up to middle age. If this is true, then sleep evidently is needed most during the periods when bodily growth goes on, and effort, both bodily and mental involving the consumption of energy, is greatest. That is, sleep is a restorative.

3. "A" Sleep Consciousness.

But what is the relation between sleep and consciousness? How does waking consciousness differ from the sleeping consciousness? The latter as evidenced by dreams is without doubt diminished in activity. There is no central thought, no focusing in any one channel to the exclusion of irrelevant ideas. This lack of centralization means practically a free attention. The result is a relatively uncontrolled association of ideas. One idea calls up another naturally, by accidental

relations and not only because it fits in with a problem or object under attention. This free association is directed in its course largely by the emotional content of ideas. But there is not a hard and fast line, on one side of which we say we have perfectly controlled association as in waking life, and on the other side of which is absolutely free association, typical only of sleep. There is a gradual diminution of control, the lack of which is especially noticeable during sleep. While we are awake, we are aware of marginal thoughts, thoughts which form a halo, as it were, around the particular idea under attention. If a marginal thought is irrelevant, we reject it. If it fits we may accept it and it becomes the next link in the chain of thought. But during sleep attention is absent. Also there is the lack of disturbance due to sensory stimuli. So these marginal ideas have an equal opportunity to enter the center of consciousness. In a dream there is some selection of images. But selection is much less limited. It is not the logical but the emotional relation of ideas that is paramount.

“B” Emotions in Mental Life and Development.

The part played by the emotions and affective states in determining one's normal mental development is worthy of a brief discussion here. Without them, life would have no personal interest, no warmth or color. Emotions might be regarded as the cement that binds the important mental faculties in their functioning. They may be shown to be intimately bound up with instinct, association, memory, habit, attention and will. Without emotional interest in experience, the mental life would atrophy and disappear. Man, through his intellect controls the expression of his emotions. Some are more primitive than others, such as fear, anger, love, hate, joy, grief, and they are the ones connected more directly with the instincts. The more trained and educated a man is, the more will these elementary or “coarse” emotions, to quote James, be subordinated to intellect. Their arousal and expression will be restrained and limited to the proper situation. The moral, intellectual and æsthetic feelings depend upon training and environment.

Instinct is an inherited unconscious way of doing, of meeting a situation, of responding or reacting to it. Situations which involve the welfare and preservation of an animal arouse strong feelings which impress the significance of the situation upon the animal, so that on a future similar occasion it will know what response to make. That is, through the feelings or emotions the animal is forced into action. A situation is noticed because of the feeling it arouses. The reaction is made more certain and easy, and the habit of response is learned. This habit is learned and passed on by imitation and tradition from one generation to another. In time it becomes natural and unconscious. It has become an instinct. Now, the instinctive action is accompanied or followed by a certain emotion or affective state which originally took part in developing the instinct.

We say that association, or connection between thoughts, depends upon their simultaneous occurrence, their connectedness in meaning, their similarity, their frequency of occurrence. But suppose that we were not at all interested in the experiences or thoughts when they occurred. Would they be impressed upon us, open up a deep and permanent path in the neurones—to speak physiologically? Would they be remembered? The important factor is the meaning or interest that these facts have. What determines that but the emotions that they arouse? Every experience or thought we attend to involves some affective accompaniment, great or even so small as to be imperceptible. We have a certain attitude toward each experience or thought, and place it in its proper relation to our interest and past experiences. The impression an experience makes varies with the degree of emotion aroused. We have what are called complexes. The importance of a complex in one's mental life depends on the number of associations in it, or the number of experiences sharing in its growth. The influence of a complex is measured by its emotional strength. The complex, be it strong enough, will determine the attitude toward new experiences. If they bear no relation to the complex, they will be neglected and not be a factor in further mental development. If a complex becomes so great, and if it have sufficient strength, it will

result in a narrowing of mental life even to the point of extinction of the possibility of learning things in other fields. One has no interest in, no emotion is aroused by things other than those fitting in with the dominating complex.

Habit depends upon two things, attention to the first act, and strengthening the associations about that act, so that its future performance is made more certain and easy. But what controls attention but an interest, immediate or derived? If it be immediate interest, it is because of the value and appeal of the object or experience itself, which is largely emotional or affective in character. If it be derived interest, it is because of the relation of the object or experience to some ideal or aim which is made live and real by its emotional power. Habit forming is closely dependent upon the ability to force the attention. That ability, of course, is much a matter of practice. But in the beginning, we find an affective state.

Our memories depend upon the retention of experiences, the associations about them, their recall, and their localization in time and space. But what sort of experiences are retained and form associations but those which are strong in interest and emotional appeal? Our memories are governed by the things we are interested in, and they are grouped under the various complexes. The interest in an experience and the attention to it are largely dependent upon its vividness, which is measured by its emotional appeal. Without emotions, memory would be extremely weak.

The exercise of will is in the performance of an act, with foresight and purpose. In the more complicated acts of will is involved the ability to reason out a situation, to see it as a whole, and to realize what action is demanded. But every situation is colored to a greater or less degree by its emotional content. If the content be strong, the cool application of reason is hampered. We are prejudiced toward one side or another by the emotion aroused. Of course, the emotion may blind one to the truth of the situation. But even if one knows the truth, the temptation is to follow the dictates of the feelings.

The fundamental part played by the emotions in the

development of the individual is thus evident. But much of the work goes on unknown and unobserved by the individual. The subconscious processes are the more potent. They go on continually, and we are made aware of them at times by various manifestations. Moods, dispositions and attitudes are emotional or affective in nature and are often the result of unconscious processes. Moods are emotional states. They may be due directly to a situation or an experience, or they may come upon us seemingly from nowhere. That is the distinctive feature of a mood. It will do no good to sit in a corner and will a mood. Nor will anticipation succeed always. Moods are not necessarily the result of a situation in itself. It sometimes seems that there has been an unconscious preparation, and then some little thing, the situation, sets spark to the train and there is the mood. I mean that in the background of each of us there is a purpose or something which is slowly building. It builds upon the things we notice, and the things we pass by. Out of them is formed a new idea, a new attitude, a broader viewpoint. Thus a mood is apt to be an expression of the part of one that lies beneath the surface. It is the consummation of an unconscious process, and is an emotional state because we are often best reached and made to understand a thing through an emotional appeal. We see many things, and perhaps pay no more than a passing attention to them. But something remembers them. A process goes on within. Some day we are made aware of a change—a mood shows it. We have reached a new level, from which we look back on the past and see it in a new and understanding light.

"C" Emotions in Sleep and Dreams.

In the sleep state, as evidenced in dreams, the emotional states are the more forceful and determine the course of mental activity. That dreams have an influence upon one, that they represent deep and important parts of one's life and that they fit in with the dreamer's personality, his aims and his hopes, is generally admitted. Jessen says, "the content of dreams is more or less determined by the individual personality, by age, sex, station in life, education, habits and

by events and experiences of the whole past life." Freud says, "the dream makes its claim to be taken up as a part of our real mental experiences more because of its emotional content than because of its ideal content." That is, the ideas or images in a dream have an emotional significance, which is representative of the individual's inner life and makes the dream important. Through following up the emotional content of a dream we reach its source. That is the method of analysis of dreams.

4 "A" Content and Direction of Sleep Consciousness.

But what are the content and direction of mental activity during sleep, as evidenced by dreams?

The mental processes of the day continue in sleep. But are the mental activities during sleep merely reproductive, in which are revived the strong and weak impressions of the day, incomplete problems and suppressed thoughts? Suppression or repression is the mechanism by which thoughts are put into the unconscious life. It seems to me a mistake to suppose that suppressed thoughts are relegated to the sleep state and dream consciousness. They often interrupt our waking thought, but due to the control of attention and the progressive activity of waking consciousness, they are rejected. Freud's thesis is that the dream content is determined by these suppressed day thoughts, together with impressions, unsolved problems and ideas excited in the subconscious. If such is the case, then dreams are elaborations and developments of certain ideas and wishes in the unconscious which, because of their strength and meaning, arouse to activity the consciousness. Dreams of psychic origin would be of this manner. When one says he does not dream, it means one of two things. Either there were no ideas in the train of thought going on during sleep significant enough to initiate a dream, or else the individual is unable to recall his dreams after waking. The latter is perhaps the usual case. If dreams are natural psychological and psychical phenomena, it is probable that all of us dream—for we all have suppressed ideas, hopes and wishes we want fulfilled, and all of us have impressions and experiences which arouse our hopes and

wishes. A point in favor of the theory that a supposed lack of dream life is really a weakness of memory is that people who claim to have no dreams can by trying learn to remember dreams. The argument against that is, of course, the part played by auto-suggestion. However, in view of the causes and purpose of dreams it is probable that each person has some dream life.

If the associative activities continue during sleep, what is the direction of thought? Let us imagine the train of thought in a waking reverie. The images and pictures in the mind are made up of past experiences. They may be purely productive, or the past experiences may be made over and put together to represent some imagined situation. What is the purpose in a reverie? When one sits at ease and at leisure, he naturally tends to think about his plans and wishes. He recalls his past experiences to find in them their lesson for the future. He will consider ways and means of accomplishing his end. His train of thought and imagery are productive so far as his thoughts are of the future. But the important point is that the direction of thought in a reverie is often toward the fulfilment of some wish or plan. Of course, in a reverie one may regret the past, and not be concerned with the future. But even in such cases, a wish-fulfilment is in the background. It is almost impossible to keep from the consciousness images of another situation in which the proper action would be performed. In purely retrospective reveries, in which one recalls past scenes and experiences because of their pleasant associations, we have another example of wish-fulfilment. So much for the direction of thought in waking reverie.

Does it not seem probable that the direction of thought or ideas in sleep is similarly determined? If the analogy holds true, then we have one instance which shows that there is by no means a vast abyss between the contents, working and direction of sleeping thought and waking thought. The difference is a matter of the presence or absence of sensory activity, of interest, and of controlled attention. Between mental activity during active waking consciousness and during sleep there is a series of gradual steps. As we approach

sleep, there develops an amnesia or loss of memory for the contents of consciousness, says Freud. What are the reasons for this amnesia? Is it entirely because of the contents themselves? I think not. It is largely the fact that the attention is passive, and that it follows the images and pictures aroused by association without any attempt to hold them before consciousness and criticise them. Should an interruption occur, the last thought will remain in the memory. We forget the thoughts of the pre-sleep state because we have not exerted any control over them; they have not been selected to fit a conscious purpose; there has been no attention to them. Freud holds that the pre-sleep thoughts are important in determining the content of dreams during the night. That statement should not be taken absolutely. It may hold when a dream occurs immediately after falling asleep. Often, one will go to sleep thinking over a problem or situation, and the dreams will be in no way related to it. Who has tried to make himself dream about some one thing? How often did success reward his efforts? The result of the intention to dream might of course be the defeat of the intention, for the subconscious knowledge that the dream is not a reality might prohibit its formation and development. But, from my own experience, I find that my dreams are not always, or even frequently, the result of pre-sleep thoughts. The exciting cause is usually to be found in an experience or thought of the previous day, however.

The contents of consciousness on waking are probably often influenced by any dream preceding waking—or if there has been no dream, they may be a continuation of the train of thought during sleep. The percentage of dreams from which one awakens, or which occur in a light stage of sleep just before waking, will depend partly on the character of the dreams themselves. The percentage may vary with individuals. But it is probable that the majority of dreams take place shortly before or during the awaking. This statement is made with regard for the use of the term dream, as meaning a remembered part of sleep thoughts. After waking, some time passes before the individual responds normally to his environment, before he is really awake and can control

the direction of his thoughts. Until then the contents of consciousness are the sleep thoughts continued. They are usually forgotten as soon as one is really awake because they do not fit in with the interests of waking life. Should they be remembered, it is because of an unusual vividness and emotional strength, or because they are connected with the interests of the day. So again, we find that attention has much to do with the memory of the borderland or transitional stage thoughts.

"B" Psychical Value of Sleep and Wish-Fulfilment.

As a relaxative, to relieve the mind of burdens of care and worry, we find sleep and dreams both valuable. Purkinje emphasizes this refreshing and curative side of the dream. In cases of nervous exhaustion and breakdown due to worry and overstrain, deep and long sleep is almost miraculous in its curative powers. Of course, the organic processes are restored to proper functioning and the action of the nervous system is made normal through the physiological restorative power of sleep. But is there not more than physiology in the effects of sleep? The worry and emotional strain are gone. Are they dependent entirely on the bodily health? It is impossible to discuss that question here, for this thesis is no place for metaphysics. But if mental and psychical states are invariably preceded by certain appropriate and necessary physiological conditions, then we must accept the materialistic view of life. Our psychical and spiritual life would not be free and independent in their development, but the slave of the body. But if the psychical states are to any extent independent of the bodily condition, then the power of sleep to change them brings in a new factor for consideration, a factor which is well-nigh mystical in its nature.

Robert regards the impulse to dream as being in the mind itself, as due to an overcharged psychic state. The dreams solve problems and relieve one of the psychic load of unsolved and unfinished thoughts. De Lage agrees with Robert. Thus the physical causes of dreams are subordinate, and would not be effective at all unless the mind had material for dream formation. Freud denies Robert on the ground

that sleep would be more troubled and strained than the waking state. If gratifying the wishes and unfulfilled hopes always involved a psychic struggle, Freud's standpoint would be correct. But all dream wishes are not repressed or rejected ones, nor does the fulfilment in a dream of wish or hope necessarily mean a psychic struggle. But even if there were a struggle, the expression of the wish might well bring about a relaxation and lessening of psychic pressure.

Thus the psychical relaxation of sleep is probably accomplished through the expression and fulfilment of wishes, repressed and unrepressed, during sleep. Their expression in a dream may be evident or disguised—the latter in case the wish is a repressed one. The expression of some wish or psychic interest is the motive of the dream. Freud emphasizes the expression of repressed wishes. By that, he means that ideas rejected by the individual in waking life and cast out of attention either because of their disturbing effects or because they are not in accordance with ideals and standards, are reverted to the subconscious or unconscious life. They exert an unnoticed influence upon our attitudes and moods and are always active, but due to the perfection of the censor and to the fact that waking consciousness is usually not aware of things not under direct attention, these repressed ideas do not often come to the surface. When we sleep, the barriers of restraint are let down, and these repressed wishes come to the surface and are fulfilled by means of the dream. According to Freud, the dream removes the disturbance of sleep due to the expression of the unconscious wish. If unconscious wishes include unfulfilled as well as repressed ones, Freud may be right. But every dream wish is by no means a repressed one, using repression as meaning a wish rejected because it disturbs or is immoral. Accepted wishes and plans of waking life are common in dreams, too. There is a psychic pressure which the dream removes. The expression of the wish is the safety valve which lessens the psychic pressure in the boiler of repressed and unfulfilled wishes. If one did not dream, he would be awakened as a result of the pressure and disturbance from the subconscious. The expression, whether or not it is fulfilled, of the wish in the

dream expends its force and strength, and it returns to the unconscious. It may gain strength and in future again be expressed in a dream. The gratification of a wish in waking life results in a decrease in desire, temporary or permanent, for the object. The analogy to the lessening of psychic pressure following the expression of a wish in a dream or during sleep is evident.

"C" Activity of Dream Consciousness.

What is the nature of the activity of dream consciousness? To waking judgment, the dream may seem distorted, meaningless, incoherent, and irrational. But while one dreams, he is in a real world. He keeps his personal identity, and everything is real. Sometimes the awareness that the scenes and incidents of a dream are not real does creep in. But there is never an absolute conviction that one is only dreaming. The doubt does not last and the realization that it has been only a dream comes to one on waking. "When awake, the psychic activity is in the form of ideas; asleep and dreaming it is in the form of pictures." These pictures represent ideas, and together form a drama. The mind awake is controlled by sensations. Asleep, these pictures are the criterion of reality because there are no contradicting sense impressions. There is another possible factor in making the dream seem real. The pictures in a dream are selected because of their relation to the motive of the dream, which is almost always found in some wish-fulfilment or expression. Remove not only the disturbing influence of external stimuli but also the purposive attention and it is natural for the images before the mind to seem real. They occupy what attention there is, and are therefore accepted. Moreover the vividness and reality of thoughts or images will be greatly increased if they are in accordance with one's wishes and are also interesting. Freud holds that the thought "it is only a dream" finds its purpose in depreciating the value of the thing dreamed. If the dream is unpleasant, the anxiety is relieved by the feeling that the situation is not real. The value of the feeling in such dreams is evident. The sleep state is not brought to an end because of too great an emotional excitement.

To return to the original question—the activity of dream consciousness. Freud has worked out a system whereby the wish-fulfilment, which he regards as the moving force or psychical motive in every dream, is accomplished. (Freud's statement should be broadened to read "wish expression" as well as wish-fulfilment, for while in every dream I found expressed a psychical wish, all did not fulfil the wish.) The fulfilment or expression may be evident and uncomplicated, as is usually found in short dreams. The character of the fulfilment may be such that the wish is disguised and unrecognisable, as when the wish is a repressed one. There is a psychic censor which during the waking state is active in suppressing disturbing or objectionable thoughts. Its activity is diminished during sleep, but it is still strong enough to force a repressed wish to appear in a disguised form if it is to be expressed at all. It seems that there is a continual psychic struggle going on. The natural tendency to gratify all wishes runs against the dictates of this "censor." One might consider this censor as identical with the moral principles of the individual, to judge from some of its activities. If so, the dreams of a highly civilized and cultured race ought to evidence the presence of this censor more than the dreams of an untutored race, the dreams of an adult more than the dreams of a child, for the adult must suppress and control many of the natural desires, and has wishes which he knows are impossible or immoral and unethical. By repeated attacks, the activity or strength of the censor is diminished, and the wish expressed in the last of a series of dreams is apt to have undergone but little transformation. Freud holds that all dreams in any one night follow the same motive, that the emotional states in all are alike. I do not believe that all dreams of one night are necessarily related. In fact, it is not the case in the great majority of instances I have been able to observe. But when we do find them related, their emotional states are similar, and in the last of the series there is less distortion and displacement due to the censor. The wish is more evident. I will quote from my record.

Example 1. Not All Dreams of One Night Connected.

On the night of February 15-16, 1914, I had three dreams. None dealt with or contained a repressed complex. The motive in each was distinct, but all were governed by thoughts of the preceding day and showed wish-fulfilment. The first dream dealt with my need of money to pay some incidental expenses. The second was concerned with a conference I was to have with my professor, for which I was not prepared and was therefore worried. The third dream was influenced by the resolve I had made to quit smoking for a week. In the dream I had caught myself innocently breaking my resolve, and took myself to task. The first of the three dreams was distinctly pleasant in nature, for I had found enough money to relieve me of my worry about expenses. The other two dreams were rather neutral in tone. I will admit that all contained the element of worry. But the motive of each dream was different, and wish-fulfilment was no stronger in the last than in the first. The first dream was by far the most distorted and incoherent one, and to that extent bears out Freud. But the series did not show the perfection in expression of any one wish which motivated each dream.

There are three important mechanisms in the formation of dreams, all of which are the cause of the distortion in dreams. They are, 1. displacement, 2. condensation, 3. composition and identification. Through them, the motive wish and underlying thoughts of a dream, which form the latent content, are transformed to the manifest content, which is the dream as it occurs or appears and which is an allegorical expression of the underlying dream thoughts. The manifest content is a dramatization of the latent content. Condensation serves to make single dream-elements—pictures or situations—represent several thoughts of the latent content. It thus is a means of evading the censor and part of the strangeness of dreams is due to it. Composition and identification are the functions subserved by the condensation. Displacement occurs when important or significant dream thoughts are represented in the manifest content as trivial elements, or

vice versa, or are disguised in such a way that their real meaning is hidden.

The dramatization of the dream thoughts into pictures is a process of "regression." A picture—reproduced from memory or perhaps imagined—is selected to stand for an idea or dream thought. We find the same process in waking revery. The imagination dramatizes the thoughts by fitting them into scenes and situations which are made up from both memory of past experiences and possible future experience. In both waking reveries and dreams these past and future pictures are made to form a drama of the present which expresses the underlying thoughts. In active waking consciousness, consciousness tends to be motor. That is, any thought occupying the field of attention tends to express itself in some motor activity. Asleep, motor activity is diminished or stopped, in waking revery we relax and voluntary bodily activity is stopped. Whatever thoughts occur call up appropriate pictures, and in these pictures is the subject active. The process is termed regression by Freud in contrast to progression, where consciousness results in bodily activity.

In the dream making there is nothing but the transformation of previously formed mental processes. The emotion accompanying an element in the manifest content is the one belonging to the represented dream thought. There may be condensation and displacement by which the latent ideal contents are distorted and represented by different pictures. But the emotion or affect is not distorted in the dream-making. It is the same in the manifest as in the latent content, although it may be otherwise associated through the condensation and displacement. This fact is the key to the interpretation and analysis of a dream. Follow up the feeling, affects, or emotion of the manifest content and you get the latent content of the dream. It is thus evident that any strangeness or incongruity in a dream is due to distortion of the underlying ideal content, and not the emotional or affective content. The distortion or displacement of the latent content often takes place because of the nature of the motivating element. A repressed complex will be distorted in its expression in a dream, because in no other way can it be

represented in the manifest content. Expression is necessary to relieve the psychic pressure. But the censor will not permit the repressed complex to appear in undisguised form. Thus distortion or displacement occurs especially where the motive of a dream is a repressed wish or complex. In dreams where little distortion takes place, probably the latent content is not of a suppressed nature. The incoherency and unreality of dreams is probably often the result of distortion and displacement, as well as of condensation and composition.

The manifest content of a dream is developed from the latent content, which contains the underlying motive of the dream. This underlying motive does not as a rule appear directly in the manifest content, but in a disguised form. The dreamer himself is not aware of the significance or the purpose in the dream until he awakens and can judge it. While he dreams, his experience is real. He seems to be existing in a world whose scenes and events he is a spectator or actor in, but not the cause or creator of. The scenes and events in the dream are of course determined by the motive of the dream—but the subject while dreaming does not know this. The manifest content amplifies or condenses the various elements of the latent content. The ratio depends on the motive wish and its character, and varies with different dreams. This condensation often, says Freud, creates the illusion of having dreamed more than we can reproduce. The statement seems logical enough when we consider that in recalling a dream we have aroused several associations with each element of the manifest content. Some of these associations we may feel to have been parts of the dream. But we can not tell for certain. On the other hand, the feeling that we have dreamed more than we can reproduce may not necessarily be an illusion. It is often impossible to tell accurately where a dream begins, or where it ends, in case we have not awakened from it. The starting point in recollection may be well after the dream began. In fact, I have often had this experience. After having written up the dream as complete, I would recall parts of the dream previous to what I thought the beginning, or parts following what I thought to be the end. The objection to this might be that my later

recollection was an illusion. But who is to be the judge? Surely the subject has some knowledge inaccessible to others. Besides, in my case, I have made allowance as far as possible in cases of supposed recollection which might after all be illusory. Another point in my favor is the recalling of isolated dream images without any ability to tell their part in the dream. I had one night a dream, the only scene of which I could recall was one in which I held a gold ring in my hand. I knew the scene to be part of a dream, but that was all. The feeling that more of the dream takes place than can be remembered has its analogy in waking life. We hold in memory certain scenes and experiences. We can tell the general situation at the time of the experience. But previous experiences leading up to the one in mind have been lost to memory. From the continuity of our waking life we know that something must have preceded. In dreams we have only the bare feeling that something has been lost to memory. But why deny the possibility of a lapse of memory? Is there any complete justification in saying that such feelings are all illusory?

The purpose of condensation in the dream is to represent as many elements of the dream thoughts as possible in one element of the manifest content. Thus the motive in a dream decides the manner of condensation. To prevent an element in the manifest content from being inexplicable and of no meaning, there are brought out in the manifest content thoughts indirectly connected with the latent content. They keep the manifest and latent content connected, and enable us to discover the meaning and causes of the dream itself. The condensation of elements is brought about through their similarity. "In identification, the representative person of the dream has the individualities of one or more others, and enters into the situations and relations of the persons covered by it." In composition, the same process occurs, but things, ideas and places are condensed. Identification and composition are really forms of condensation, and aid in its accomplishment. They are one of the chief causes of the fantastic character of dreams, for the condensation of several familiar things into a new representative element results

naturally in the reality being lessened. A composite photograph shows the common characteristics in the features of a number of individuals. But the photograph itself does not seem to be a real person at all.

The distinctness of the parts or images of a dream depends upon two things—their relation to the wish-fulfilment and the degree of condensation required to produce them. In cases of repressed wishes the obscure elements may be the most important ones, psychically, because of displacement. But elements by which the fulfilment is expressed and for which the greatest amount of activity has been required are the most distinct ones. Freud states that intensity of images does not follow a sensory origin. He here implies that the motive of the dream is the important factor. Even if a dream be the result of some sensory stimulus, the character and nature of the dream itself is determined by an underlying motive. The sensory impression starts the dream, but does not make the dream. This opens up the question of the causes of dreams. Are they spontaneous, of cerebral origin, or due to sensory stimulus? Does each of these factors have equal part in causing dreams, or which is the predominant cause?

4. DISCUSSION FROM STATISTICS AND CORRELATIONS.

1. Causes of Dreams.

A. Chart of Statistics on Causes of Dreams Based on 235 Dreams.

(Data given in percentages.)

	Percent.	No. of Instances.
1. Dreams containing or influenced by thought or experience of previous day.....	91%	206
a. Dreams due to a preceding dream in the same night.....	2.8%	6
2. Dreams containing or influenced by thought or experience of remote past (6 months),....	54%	121
a. In last 100 dreams of record, containing elements from remote past—person, 15 instances in 54 dreams; scene, 45 instances in 54 dreams; experience, 5 instances in 54 dreams; thought, 9 instances in 54 dreams.		

- 3. Dreams containing or influenced by thought or experience of recent past—4 days—6 months 18.3% 41
 - A. In last 100 dreams of record, person, 4 instances in 12 dreams, containing elements from recent past: scene, 4 instances in 12 dreams; experience, 1 instance in 12 dreams.
- 4. Dreams due to pressure and activity of daily life 13% 29
 - a. Dreams due to pressure and activity of daily life in last 100..... 22% 22
- 5. Dreams due to worry or stress..... 35% 80
 - a. 1. Number of instances of influence of sex complex 61
 - 2. Number of instances of influence of home complex. 3
 - 3. Number of instances of influence of other complex. 10
- 6. Dreams influenced by somatic stimulus..... 5.8% of 225 13
 - a. 1. Dreams partly influenced by somatic stimulus 1.8% of 225 4
 - 2. Dreams entirely influenced by somatic stimulus 4% of 225 9
 - b. 1. Instances of internal sensory stimulus.. 1.8% of 225 4
 - 2. Instances of external sensory stimulus.. 4% of 225 9

Correlations of Statistics.

	Per cent.	No. of Instances.	
1 alone	30%	68	
2 "	3.5%	8	
3 "	8%	2	
1, 2 and 3 together.....	6%	14	
1 & 2 {	1 and 2 together....	51%	114 out of a possible 121
	1 without 2.....	50%	112
1 & 3 {	2 without 1.....	3%	7
	1 and 3 together....	17%	38 out of a possible 41
1 & 3 {	1 without 3.....	75%	168
	3 without 1.....	1.3%	3
3 & 2 {	3 and 2 together....	6.6%	15 out of a possible 41
	2 without 3.....	47%	106
3 & 2 {	3 without 2.....	11.4%	26 out of a possible 41
	4 and 1 together....	12.85%	29 out of a possible 29
4 & 1, 2, 3. {	4 and 2 together....	8.4%	19
	4 and 3 together....	1.8%	4
4 & 1, 2, 3. {	1, 2, 3, 4 together... 1.3%	3	
	4 and 5 together....	7.3%	16 out of a possible 29
4 & 1, 2, 3. {	4 without 2.....	4.5%	10
	4 without 1.....	0	0
4 & 1, 2, 3. {	4 without 3.....	11.1%	25

	Percent.	No. of Instances.	
5, 2, and 1	5 and 1 together....	34.9%	79 out of a possible 80
	5 and 2 together....	18.3%	41 out of a possible 80
	5 without 2.....	17.2%	39
	2 without 5.....	35%	80
6 and 1, 2, 3, 4, 5.	6 and 2 alone.....	.8%	2
	6 and 1 alone.....	4%	8, and 1 doubtful
	6 and 3 alone.....	0	0
	6 alone8%	2
	6 and 5 alone.....	.8%	2
	6 and 4 alone.....	.4%	1

" B " Direct Causes of Dreams.

To quote Freud again, we find the sources of dreams to be in four groups. The origin of a dream may be an external objective sensory stimulus, an internal subjective sensory stimulus, an internal organic excitation or a purely psychical excitation. Freud regards dreams due to some external objective sensory stimulus as being the most numerous, but the stimulus itself is interpreted in accordance with the psychical motive or purpose of the dream. That is, a sensory stimulus during sleep will be the starting point for dream activity, the content of the dream often being independent of the exciting stimulus. Külpe states that our dreams occur near waking, and are due to internal or external stimuli, the dream content depending on the stimulus. If the term "dream" means a portion of mental activity during sleep remembered after waking, Külpe's view that dreams occur near waking or in the lighter stages of sleep is quite the probable one. But is some internal or external stimulus a necessary antecedent to each and every dream? Freud grants that some dreams may be of purely psychic origin, but he considers such dreams to be in the minority. The fact of a motive in every dream is not depreciated, nor is the independence of the psychical life necessarily contradicted by such a view. But it does mean that the psychical activity needs aid from the sense organs before it can be set into motion. A sensory stimulus may well be the cause of psychical activity. We can find plenty of evidence from our waking experience. A sound may initiate a train of thought, which develops independently of the nature of the sound itself. But we can observe as many in-

stances which show that much of our mental activity is of purely cerebral origin, determined by the laws of association and the emotional or other significance of preceding ideas. The field of attention and mental activity can be shifted in accordance with the purpose of the individual and without the interference of sensory stimulus. For the sake of argument I will grant that there may be unnoticed stimuli which change the course of mental activity. Let us even suppose that every thought and psychical process has a sensory antecedent. Then we are automata, at the mercy of circumstance, and incapable of developing any inner life not determined by the immediate physical conditions. If the evidence points to that conclusion, we must accept it. But is there sufficient evidence for such a conclusion? The same problem must be met in considering the causes of dreams, which are instances of mental activity during sleep. Is dream life more or less dependent upon previous sensory stimulus than is waking activity?

Certain experiments with dreams, for example those of Maury, Weygandt, D'Hervey and others, in which the investigators have deliberately attempted to influence dreams by regulated tests, do show that dreams will be caused and influenced by sensory stimuli. But too general conclusions should not be drawn from such investigations. The conditions of experimentation are not the ones natural during sleep, and the statistics show nothing about any dreams other than the ones directly due to the experimental conditions.

The character and contents of the transitional period between sleeping and waking may give some light in an attempt to explain the causes of dreams. As we approach sleep, the forced or voluntary attention diminishes. The senses lessen in activity, and the contents of consciousness are comparable to those of waking reverie. The direction of the stream is determined by the natural interest and emotional significance of the ideas. The sense of reality is less acute, and incoherencies in the thoughts and images are not noticed. These facts may readily be observed by anyone who has suddenly been fully awakened just as he was about to fall asleep. But what takes place if there is no sudden awakening? Does

mental activity cease as soon as the line of sleep is passed? Does it slowly diminish, to be resumed again when the sleeper approaches the waking state?

The following instance, quoted from my record, will show that mental activity does not cease as soon as sleep is reached. It also well illustrates the transitional stages between waking and sleeping:

I awoke in the middle of the night from a dream, in which I was standing at the foot of a flight of stairs listening to a conversation in a room on the floor above. The conversation was broken off suddenly at an interesting point by my waking. After waking and realizing I had dreamed, I wanted to hear the conversation finished. So I lay quiet, and set myself to go to sleep. I put myself in the situation from which I had awakened, and tried to think of what would or might be said. Slowly the original scene was restored. I stood again at the foot of the stairs, listening. Suddenly the voices broke out in conversation and the dream was continued until I once more awoke.

There were no night noises at the time that might have caused me to dream of voices. The second dream, continuing the one from which I originally awoke, immediately followed my going to sleep, and it was the result of an intention to dream. It was purely of psychical origin, there being absolutely no sensory or organic excitation discoverable by me.

But, granting that mental activity continues after one falls asleep, does mental activity continue throughout sleep? If it requires some sensory stimulus to originate a dream during sleep, to arouse psychical activity, then mental activity might be regarded as stopping. But what about the instances of somnambulistic phenomena, where the sleeper lives over the events of the previous day or of the past? There is among my acquaintances a young man F. who frequently talks, acts and cries out in his sleep. This winter he played in a series of basketball games. He also had charge of a laundry route. Often, during the night following a game or a trip over his laundry route he would re-act his experiences. Freud holds that mental activity during sleep is largely a continuation and revival of the experiences of the previous day. Other ele-

ments of course enter in. But such somnambulistic phenomena as these indicate that some mental activity goes on during the entire sleep state. If it is continuous we find ourselves confronted with an important factor in the consideration of the causes and initiation of dreams.

If, as Freud states, a dream is the development of a psychically significant idea, how is the idea aroused? The exponents of the view that the majority of dreams are due to some somatic sensory stimulus would hold that the psychic idea is usually the result of some somatic stimulus perceived by the consciousness and interpreted so as to fit in with some wish or interest of the subconscious life. It is associated with the somatic stimulus, and from it the dream develops.

But is a sensory stimulus necessary? If mental activity goes on continuously during sleep, the only thing necessary for the initiation of a dream is the occurrence in the train of thought of a psychically significant idea. This view point does not exclude the possibility of every somatic stimulus being the cause of some dream activity, which may be remembered as a dream only if the stimulus is sufficient to produce a disturbance of sleep. That is, every somatic stimulus may cause a dream, but the sleeper may not be disturbed enough to remember it on wakening. To repeat, the converse is not necessarily true. Every somatic stimulus may originate a dream, but every dream is not the result of a somatic stimulus. What percentage of dreams are of psychic initiation?

My record, as was stated in the introduction, deals with dreams as they occurred naturally. No effort was made to influence them by experiment of any sort, and they occurred at various periods of sleep. In the 225 dreams recorded, only 13 could be traced to a somatic sensory stimulus. Of these 13 cases, 9 were due to external, 4 to internal sensory stimuli. In four cases, the dream was only partly influenced by the somatic stimulus; in the remaining nine it was entirely governed by the stimulus. Of these 13 dreams influenced by or due to somatic stimulus, 10 occurred shortly before or while waking. Two occurred during sleep, from which I did not immediately waken. One began as I fell asleep, and continued until I awoke shortly after. Thus, in 225 dreams, only

5.8% were traceable to a somatic stimulus. However, I will grant for the sake of argument that my estimate is too low. It might be objected that the stimulus was too slight for me to notice, and that the dreams from which I awoke were in the majority of cases the result of a somatic stimulus. Sixty-three per cent. of my dreams occurred during the waking from sleep. Suppose all these dreams were the result of somatic stimuli—how about the dreams from which I did not waken? Suppose they were, too. Suppose all my dreams were initiated by some sensory or organic stimulus. Such a viewpoint is at one extreme. It could no more be proved than the view that no dreams are due to somatic stimuli. In fact, neither view is correct. So how shall we determine the proportion of dreams of purely psychical initiation, as distinguished from those due to somatic stimulus. Where shall the line be drawn?

The presence of a psychical motive in every dream has been admitted. That is, a dream would not be initiated without the occurrence during sleep of an idea related to some psychical interest. The development of the dream centers around the psychical interest, which may find its expression by mere presence in the manifest content of the dream, or by the fulfilment of a wish connected with the psychical interest. The purpose of the dream is to express the wish or interest. So the question of the initiation of a dream comes back to the nature and contents of dreams. I have tried to show the similarity and analogy between waking and dream consciousness, and how there is a gradual series of transitional steps between each. Some of our waking consciousness and mental activity or processes is the direct result and reaction to sensory stimuli. Much and more is of inner origin. Does the same hold true with mental activity during sleep? Let us consider the contents of dreams. During sleep we nearly always continue the experiences of the previous day. Elements from the past, recent or remote, enter in if the last experiences are connected with them. The dream itself shows a preference for experiences of the previous one or two days. I found that 91% of my dreams contained elements from the experience of the previous day; 54% from

the remote past—six months and back; 18.3% from the recent past—three days to six months. (This time division was originally an arbitrarily selected one, which I found later to be justified. Experiences ranging from six months back had had time to become systematized and organized into the psychical life, if they meant anything at all. Elements in my dreams from what I called the "recent past" were usually not yet taken into the organized psychical life to such a degree.) Thus in a dream occurred an element from the preceding day's experience, and it was usually an element related to the important psychical interests. These important and well organized psychical interests would often be expressed in and by some appropriate and representative experience or thought from the remote past. I found that in different dreams, the same experience of the remote past would be repeated, to represent the same psychical interest in each case. This is a natural form of symbolization, of course. It also, in the development of a systematic symbolization, tends to emphasize the dream state as one of dissociation, with memories and modes of expression of its own.

Freud states that the conflict between some wish and the censor is the cause of all dreams, whether preceded by a somatic stimulus or not. Then there are two necessary conditions for every dream—the occurrence of a psychically significant idea, and a conflict between some wish and the censor, which is the result of the idea. The development of the dream is the combined effort of the wish or psychical interest to find expression and the activity of the censor, especially in the cases where the wish or interest is a repressed one. It is possible, however, for a dream to be caused without a conflict between wish and censor. If the wish is not a repressed one, the censor would be active only in keeping out of the content repressed matter. Thus we might broaden Freud's statement to say that the tendency of wish-fulfilment or psychic interest to seek expression is the psychical cause of dreams. These two essentials for a dream are purely psychical in nature. Again, we ask the question what proportion of dreams are of psychical origin? Theoretical arguments will not answer the question. The position

taken by any writer would depend upon his personal prejudices or views. But the statistics from my record show the great majority of my dreams to be psychical in origin, with no probable somatic stimulus. The statistics would be valueless if my analysis of the dreams were faulty. But I have made every effort to avoid any errors of that sort. Moreover, the investigation itself dealt with dreams as they occurred naturally, and if the laws of waking association hold during sleep, my statistics probably are not very far wrong. Whether they represent the truth in regard to all dreams of everybody, I do not attempt to state. If my dream life is normal, the conclusions from my statistics at least point in the direction that the majority of all dreams are of psychical origin. The percentage would of course vary with individuals, with the type of dreams investigated, and the time of the dreams during the sleep state.

" C " Experiences of Waking Life in Dreams.

Dreams may thus be classified under two headings: originated by somatic stimuli; originated psychically. But what part do we find played by waking life and experience in the making of dreams?

In the first place, " the daily interests, or experiences of the preceding one or two days, are an important psychic source of dreams." Freud also states that some reference to the experiences of the day preceding is found in every dream. I found such to be the case in 91% of my dreams, the experience or thought usually being one of interest when it occurred. This interest was often because the experience or thought was problematical, it suggested the solution of a psychic problem, or aroused psychic activity in some direction. The remaining 9% of the dreams, in which I could discover no reference to experience or thought of the previous day, might have contained such experience. However, two of the remaining 9%—19 in number, were entirely controlled by somatic stimuli and contained nothing from the previous day's thought or experience. The rest may have been faultily analyzed, the inability to discover any reference being due to imperfect association and memory.

But is it necessary to assume any such error? In waking thought one frequently has recalled to him things he has considered forgotten, that have not been thought of for some time. Why can not the same phenomenon occur in dreams? If mental activity is continuous during sleep, and if dreams are often of purely psychical origin, it is quite probable that some time during sleep an idea might occur which would recall or associate itself with some object or thought of the past, which because of some psychical significance would lead to the development of a dream. That would account for the cases which showed no influence of the experience of the previous day.

I found that the remote past came second to the present in representation in dreams. Fifty-four per cent. of my dreams contained elements from the remote past. Scenes, persons, thoughts and whole experiences were reproduced, their frequency being in the order here mentioned. In the last fifty-four cases of dreams containing elements from the remote past, scenes occurred 45 times, persons 15 times, thoughts 9 times, and whole experiences 5 times. Elements from the recent past occurred in 18.3% of the dreams recorded. In the last 12 cases, scenes occurred 4 times, persons 4 times, and a whole experience once.

What is the reason for the greater frequency of elements from the remote past? Ordinarily, one would judge that memory of the recent past would be the stronger, and that elements from it would be the most frequent. But the elements from the past were selected because of their established psychical significance. They symbolized better, and thus occurred more frequently. The predominance of scenes and persons is natural, considering the kind of imagery one usually has. In thinking and reverie, one expresses his motive ideas in pictures. These pictures dramatise the thoughts, and scenes and bits of past experience are used in the dramatization in preference to whole experiences. The scenes selected show the evidence of condensation. Re-acting a whole experience would be a needless waste of psychic energy. When thoughts from the remote past occurred in the dreams, they were always thoughts centered about im-

portant complexes, and often had become established and familiar through repetition in dreams.

Pressure and activity of daily life, and worry and stress played an important part in causing dreams. I made this distinction between dreams caused by pressure and activity of daily life, and those caused by worry and stress. Those of the former class repeated and represented interests that were absorbing during the experiences and activities of the previous day or two, regardless of the relation of those activities to any important psychological complexes. Dreams caused by worry and stress were ones influenced by psychological struggles, whether or not the experiences of the previous day or two created the psychological disturbance. Dreams due to pressure or activity of daily life occurred in 29 instances, or 13% of the total number of dreams recorded. Worry and stress caused 80 instances, or 35% of my dreams. Sixteen of the 29 cases of pressure and activity of daily life occurred in conjunction with worry and stress. Thus there were 93 dreams, or 41% of my dreams due to either of these two factors. The great majority of all my dreams recorded show a psychological motive. But what does this forty-one per cent. show? There were but two instances in the 93 cases where somatic stimuli played any discoverable part. The 91 other cases needed no somatic sensory stimulus to explain their origin. Again it seems that dreams of psychological origin are possibly in the majority.

There occurred six cases of dreams which immediately followed dreams, two of which contained the motive of the preceding dreams. These instances illustrate well the possibility that dreams are the natural development of some psychologically significant idea occurring during sleep, and that a sensory stimulus is by no means necessary to originate a dream. I will quote from my record.

1. I was in Indianapolis, accompanying my father to the railroad station. He was in a hurry to leave town, and stubbornly refused to stay any longer. I took him into the post-office, and as we came out he left me. I stood on the street corner, watching the people go by. At this point, things became confused, and vague, and I could feel the

dream coming to an end. Suddenly I was dreaming again. In the new dream I was riding in a wagon in the down-town business district of what seemed to be New York, but I felt to be Indianapolis. It was raining. Some one announced the approach of a racing automobile and I stepped from the wagon to the sidewalk to watch it being driven by.

In the first dream, the motive was one of antagonism to my father. We argued about several things I had for some time disagreed with him upon. In the second dream the feeling of anger was gone. I was calm, and curious to see the automobile race.

2. I awoke toward dawn from a dream that interested me very much. I went to sleep in a moment, and then dreamed of relating and explaining to my father the dream from which I had just awakened. The scenes of the original dream were revived in telling of them. I awoke from this second dream, too. The significance of it lies in the fact that on the day preceding I had decided to make my thesis a study of dreams. The motive of the second dream was supplied from waking experience of the day preceding, but the initiation and development of the dream followed the appearance of the idea during the sleep state.

To sum up, we find that dreams either are caused by some somatic stimulus, or are the direct result of a psychical disturbance during sleep which may cause the dream without the aid of a somatic stimulus.

Experiences of the present, the remote past and the recent past occur in dreams in order of frequency as named. Scenes are most frequent in dreams involving memories of the remote or recent past. Persons are second to scenes in frequency of occurrence.

Pressure and activity of daily life, and worry and stress, are direct psychical causes of 41% of my dreams. That is, these two factors were the determining and evident psychical causes.

The remnants of the day experiences may hardly enter the dream content, or they may dominate it. But in either case, there is a wish or motive that starts the dream activity. A mood—an emotional inclination—may occur in the mind of

a sleeping person. This mood may be of somatic origin, or the result of mental activity during sleep, but it will determine the emotional content of the dream.

Thus the dream is causally related to some antecedent mental experience. The psychic factor and motive is always present, and is the determining influence of the development of the dream. This fact, the probable continuity of mental activity during sleep as evidenced by somnambulistic phenomena, the great proportion of my dreams without any discoverable somatic stimulus, the analogy between waking and sleeping mental activity as shown by the transitional stages between sleeping and waking and by the contents of dreams being repetition of past experiences, all point in the direction that the majority of dreams are purely of psychic origin.

2. Purpose of Dreams.

A. Chart of Statistics and Correlations.

	Cases	Per cent. of Recorded Dreams
7. Dreams containing sex motive or content.....	117	52%
8. Dreams containing wish-fulfilment.....	188	83.5%
a. 1. Wish-fulfilments sexual in nature.....	70	31%
2. Wish-fulfilments not sexual in nature...	118	52%
9. Symbolic Dreams.....	100	44.5%
10. Complexes occurring in my dreams, 221 dreams.		
	In Last Cases. 100 Dreams.	
1. School complex.....	96 50	
2. Home	75 26	
3. Travel	61 30	
4. Sex	117 52	
5. Scattered	49 23	
11. Dreams containing suppressed wishes or complexes	50	22.2%
12. Anxiety dreams.....	46	20.5%
13. Dreams contradicting moral or ethical standards	15	6.6%
14. Dreams illustrating condensation, displacement, or composition.....	190	83%
	Times	
a. 1. Condensation occurred.....	164	
2. Composition occurred.....	160	
3. Displacement occurred.....	77	

Correlations of Statistics.

	Instances
7 and 8. 7 and 8 together.....	70
7 and 8. 7 without <i>any</i> wish-fulfilment at all.....	22
7 and 8. 8 without any sex content in dream.....	93
Dreams containing sex motive and reference to experience of the preceding day.....	111
Dreams containing sex motive and reference to experience of the remote past.....	66
Dreams containing sex motive and reference to a repressed wish.....	37
Dreams containing a suppressed wish, but without sex motive or content.....	13
Anxiety dreams showing suppressed wishes.....	12
Anxiety dreams showing contradiction of moral or ethical standards.....	9
Symbolic dreams containing a sex motive.....	58
Anxiety dreams containing a sex motive.....	28

“B.” The Motive in Dreams.

1. We have seen that a psychical motive is an essential for every dream. That is, the interests of an individual which are perhaps centered in several complexes, tend to seek expression in dreams. The dream's manifest content has in it elements representing the various problems and wishes of the psychic life. They do not need to be fulfilled in the dream, they may only be expressed by a thought, an image, or a situation—just as would be the case in waking reverie. The question of the nature of these motives naturally arises, as well as what the motives show of the dreamer's inner life. Freud's thesis is that in every dream there is represented some wish of the psychical life. It may or may not be a repressed one. But the function of the dream is to express some wish, whether it be aroused somatically or psychically. The dream allows the unconscious to come into play, and is the “free play of the mind unhampered by self-consciousness and determination.” That is, one does not consciously direct his dream thought. The content of a dream expresses the natural thoughts and desires, both of conscious and unconscious life, controlled only by the “censor,” and it is natural and spontaneous in flow. The motive or wish decides the course of the dream. If the wish is fulfilled, the dream is

successful; if the wish is not fulfilled, the failure is a contradiction, a "no" from the censor.

2. Repression, Stress and Anxiety in Dreams.

The ability of dreams to solve doubts and problems, to serve the purpose of relaxation or of relieving the psychic pressure, is dependent upon the wish-fulfilment. It has been explained how wish-fulfilment often results in a relaxation, and if an individual is passing through a period of worry and stress he should perhaps have a higher than normal number of relaxative dreams. (Dreams which leave the individual in an unstrained mental state, or which cause to be removed from consciousness any feelings of worry, anger or unpleasant emotions.) My last 100 dreams cover the past year and a half which has been a period of unusual stress, various interests being predominant and some demanding a great deal of attention and thought. However, the record does not support the theory of relaxative dreams being more numerous in time of stress. Of the 100 dreams 31 were predominantly pleasant, 39 were predominantly unpleasant, 20 contained both states in about equal degree, and 10 had no noticeable emotional content. The emotions occurring were in the majority unpleasant—66 instances to 26 pleasant emotions. Thus the emotional content of dream life, in my case at least, directly represents or reflects the actual waking life, and its problems. If this be true, the complexes occurring in dreams and the type of wishes represented should reflect any changes or inner development. This is shown to be probable from the following statistics and correlations.

First, the emotions occurring in the first 125 dreams were pleasant by a fair majority—46 unpleasant against 57 pleasant emotions. There were 21 emotions, or emotional states, neutral in nature. Pride, confusion, wonder, curiosity, excitedness and surprise were instances of states neither distinctly pleasant nor unpleasant in nature that occurred. But the emotions of these 125 dreams, covering a period of two years, show the comparatively undisturbed psychic state. There was no big conflict or struggle occupying my attention. The last year and a half has been a struggle and the resulting

psychical disturbance is shown in the change in emotional contents.

The emotional nature of the whole dream itself, as either distinctly pleasant or unpleasant in character, also illustrates the same point. The first 125 dreams had 59 predominantly pleasant dreams, 38 unpleasant. Dreams as being wish-fulfillments would normally tend to be pleasant—unless there were present a psychical struggle and strain and a repression of wishes and complexes. Freud states that repressed wishes tend to be expressed by anxiety dreams. I had 46 anxiety dreams, only 12 of which were motivated by a wish repressed because it did not conform to my moral or ethical standards. But 38 of them were distinctly unpleasant in emotional content, 5 contained both pleasant and unpleasant contents, and 1 contained no emotion other than the one of anxiety, in this case seemingly without any object. These anxiety dreams contained 42 instances of wish-fulfilment. The wishes fulfilled or expressed complexes which were occupying much of my attention. In waking life, my ideals, plans and hopes were built around the effort to fulfil these wishes. But conditions were not always favorable and often disappointing. They caused a severe psychical strain, which was expressed frequently in these anxiety dreams, which in their anxiety showed the contradiction of the censor to the actual fulfilment of the wishes. In the 42 anxiety dreams where wish-fulfilment occurred, 12 fulfilments were of fears, the opposite of the actual waking wishes. There were but 15 cases in the 225 dreams recorded showing fulfilment of fears. The evident reserving of fear fulfilment to anxiety dreams illustrates how they represent complexes involving a psychical struggle and pressure.

But repressed wishes as well as psychic pressure should cause unpleasant dreams other than anxiety dreams. I have shown the probable influence of a psychical pressure in determining the emotions of and in dreams. But what about dreams containing repressed wishes? There were 50 dreams representing wishes or complexes repressed during waking life, because of their being immoral, or because fulfilment was impossible. Only 13 of these 50 dreams were distinctly un-

pleasant emotionally. Half were distinctly pleasant in nature. This seems to contradict the statement of Freud that repressed wishes should cause unpleasant dreams.

These statistics thus show that the probable important factor in causing both dreams of anxiety and of predominantly unpleasant emotional content is a psychical pressure and struggle due to wishes unfulfilled in daily life. Repressed wishes are not the important factor in causing either anxiety or unpleasant dreams, nor do such dreams usually express repressed wishes. Of 77 unpleasant dreams, but 13 contained repressed wishes. Repressed wishes will cause anxiety or unpleasant dreams if the wishes are at the time active and connected with a psychic struggle. The object of the repressed wish itself must be taken into consideration, too.

Pathological and disturbed organic conditions exert an influence, so some dream psychologists state, in originating some anxiety dreams. The disturbed state in deliria may be traced to the organic conditions, for example. But I have been unable to trace any of my anxiety dreams to that source, nor have there been any occasions where I was in a pathological condition such as might have produced anxiety dreams. Occasionally I have a headache, and at such times my dreams, if they do occur, are unpleasant and incoherent. But none of my anxiety dreams happen to have occurred at such a time.

Freud states that "disagreeable or unpleasant dreams contain something disagreeable to the censor, but fulfilling a wish of the latent content." This does not contradict my view as above stated, that disagreeable dreams are the result of a psychic struggle, and express a wish or complex about which the struggle is centered. The wish may be repressed not only because it is immoral, but because it is impossible to fulfil in waking life. The impossibility of fulfilment I found to be the factor most frequent in causing unpleasant dreams, assuming that there was a psychical struggle over these wishes.

Freud holds that anxiety and fear dreams are all of a sexual nature. His conclusion, I believe, will not hold true in the average individual unless the psychical struggle is cen-

tered about the sex complex. If anxiety dreams are due to a psychical struggle and pressure, their nature will be that of the struggle. I found from my record that the sexual element did not always accompany anxiety dreams, being present in 28 cases, or 60% of the 46 anxiety dreams. Other factors causing anxiety dreams were the school and home interests.

3. Sex in Dreams.

This leads us to the question of the sexual motive in dreams. Freud regards it as the predominating one, by far. The same criticism as in the case of anxiety dreams may be raised here. The predominance of the sexual motive in dreams of a person will depend on its predominance in waking thought and experience. If one has no psychical sex struggle, if his interests are in other fields and if his sex life is under control, its appearance in dreams should be decreased. Individuals will vary from each other in this, and an individual will find the predominance of sex motive varying at different periods of his life. Even in my case, where the individual is passing through the adolescent period and a large part of the psychical life is sexual, the sex motive is not at all most frequent in dreams. It, indeed, I am prone to believe, will not be more frequent in dream thought and sleeping mental activity than it is in waking life. Much waking thought centers about one's psychical interests, so why should they be reserved peculiarly for dream life for their expression? Nor is all or even a major part of the sex life repressed—unless the individual is a pervert. If one's sex life were predominant, if it involved a psychic struggle, and if it were repressed because it was regarded as improper, then that person's dreams should be predominantly sexual in nature. Freud, I believe, makes the error of assuming everybody's psychical struggles to be chiefly sexual in nature. He neglects the possibility of a sex life controlled by the individual.

In the record of 225 dreams, about 117, or 52% contained a sex motive or expressed the sex complex. However, even when the sex complex occurred in dreams, it was usually not the predominant one. In but about 10% of the dreams recorded was the sex motive the central one. There were 188

instances, 83.5% of the dreams recorded, showing wish-fulfilment. But 70 cases of sex wish-fulfilment occurred. That is, 31% of all the dreams, and 39% of the dreams showing wish-fulfilment. So much for Freud's predominance of the sex motive—in my case at least. Of course, some might say that I am deficiently developed sexually. If so, I am not able to reply. But it seems to me largely a matter of self-control. Live a clean life, abstain from situations involving or arousing the sex complex, keep the mind active on other interests and the sex life will be subordinate in its direct manifestations. It will not be the predominant direct psychical cause of dreams.

4. Complexes in Dreams.

In a record of dreams covering a considerable interval of time, the changes of psychical interest and development will be shown. I have dealt with the way the emotional content was influenced. But there are other considerations. As one adds to his experience, he reaches new viewpoints. As one adjusts himself to new modes of living and interests, the old ones die away gradually. I have spent the last four years studying at this university. In what way have my interests changed, what complexes have increased in strength, and which have come to occupy less and less of the center of thought? The little chart inserted here will perhaps illustrate how dreams reflect the inner change and development of an individual.

Complex	Total Instances	Instances in First 125 Dreams	Instances in Last 100 Dreams
Home	75	49	26
Travel	61	31	30
School	96	46	50
Sex	117	65	52
Scattered	49	26	23

The travel complex deals with an interest I have in travel, the memories of two former trips to the Pacific Coast, and with my desires to some day see certain parts of the world. My fondness for wild mountain scenery also comes under this complex, for on my trips to the West I was greatly impressed

by the rugged mountain scenery, especially in the Canadian Rockies.

The school complex deals with experiences at college here and at home, and with friends connected with my life here in Indiana.

The sex and home complexes are self-explanatory.

The table shows that the home complex has gradually lessened in its influence, as a result of my interests here, the continued absence from home, and the natural drawing away of a man from home ties. The school complex has slightly increased, but in reality more than the figures indicate. School life in New York has in the last two years been practically eliminated from my dreams, whereas before that time it occurred frequently. Indiana interests are now the important ones, and they have come also to be bound up with the sex complex. Thus the influence of the school complex has increased a great deal.

The sex and travel complexes have remained nearly constant, apparently showing that my psychical life in those respects has remained undeveloped. But that is not the case with the sex complex. In dreams previous to the last two years, the sex complex was not centered in any one direction. Since then, its manifestations have been narrowed to a particular individual, and they have also influenced the expression of the school and home complexes where all three occurred. Thus the sex complex has come to be the central one, in spite of the fact that dreams containing it as the predominant motive have not increased numerically.

This seems to contradict my former statement that the sex complex need not be the most frequent one to occur in dreams. But I mean that it need not be the most frequent cause of dreams, nor occur directly in the majority of dreams. Indirectly, it may indeed be the strongest. But again, that depends on the individual and his interests. In my case it is the central complex influencing the other important complexes. Yet it is not the most frequent in directly motivating or in appearing in dreams.

5. Symbolism and Mechanism.

The motive of a dream, we know, is often disguised by a symbolism, or by displacement. There were 100 instances, 44.5% of the total number of dreams, in my record showing a motive or wish or thought of the latent content disguised in the manifest content, in accordance with a certain symbolization. A certain thought or wish was often represented by a set symbol, by another thought or idea which stood for it. The symbolization was not necessarily a displacement, but often a condensation, which served to disguise the latent content. In fact, displacement occurred in but 77 instances in dreams, whereas the manifest content showed condensation 164 times and composition (usually the same as condensation) 160 times. Fifty-eight per cent. of the symbolic dreams contained a sex motive. This percentage is slightly in excess of the percentage of all my dreams containing the sex motive.

One form of symbolization in my dreams is worthy of attention. I have dreams which repeat the scenes, situations, feelings and thoughts peculiar to previous dreams, and which have usually a similar motive. In this type of dreams, the school complex occurred 16 times, the home 19 times, the travel 32 times, the sex 45 times, and scattered complexes 14 times. This symbolization is evidently a means of disguising a sex motive, judging from the greater frequency of the sex complex. In these dreams, mountain scenery is common. In the 49 cases of dreams repeating scenes, situations, feelings and thoughts peculiar to previous dreams—that is, not a part of waking experiences—mountain scenery occurred 25 times. Dreams containing mountain scenery occurred 44 times, or 19.5% of the total number of dreams recorded. In these dreams the travel complex occurred 40 times, the sex complex 15 times, the school complex 6 times and the home complex 10 times. Thus dreams of mountain scenery seem to be more closely connected with the sex complex than with any other. From looking up in my diary, I find that these two types of dreams—those containing mountain scenery, and those whose contents are peculiar to dream life, nearly always followed a day in which the sex complex was aroused, although the sex complex did not seem to find direct expres-

sion in dreams. I can not account for the origin of the symbolization. It has become perfected, as I can tell from the dreams themselves. It also is of interest as evidence that the dream state is one of dissociation. But it also shows how subtly a motive may find expression. In my dreams, the sex complex has come to be the central motivating one, and will often influence the expression of other complexes. However, I do not commit myself to the statement that my dreams expressing the travel, home or school complexes are also always motivated by the sex complex, or always occur with it.

6. Wish-Fulfilment and Symbolization.

Freud emphasizes the fact that every dream has a psychical motive or cause. But is this motive or wish always fulfilled in the dream? We know from the character of dream consciousness that wish-fulfilment is easier in it than in waking reverie. But in waking reverie it is easy enough to imagine a wish as fulfilled, although the sense of reality of course prevents any belief in its fulfilment. On the other hand, is wish-fulfilment necessary in dreams? Why would it not be possible for a wish to be merely expressed in a dream, as often occurs in waking consciousness?

My dreams show wish-fulfilment in 83.5%, or 188 of 225 dreams. In all but 4 dreams there was expressed and represented a discoverable psychical motive or wish. Thus 39 dreams, or 16.5%, contained a wish which did not find fulfilment. These facts show that although there is a psychical motive in dreams, its fulfilment is not necessary, any more than in waking reverie where a wish is the center of activity.

The development of a symbolization, as a means of expressing certain thoughts or wishes in a uniform manner, may probably be regarded as common to dream life, each individual having his own symbolization, which perhaps makes the expression of its appropriate wish or complex more easy and certain. Symbolization of repressed complexes would also be a means of evading the activity of the censor.

7. Ethical and Moral Sense in Dreams.

Havelock Ellis, in his "World of Dreams," states that

the moral sense in dreams is usually that of the person normally conscious, although it may be increased or decreased in activity. The variation in activity he states to be due to the fact that in the dissociated dream state the higher mental possessions are reduced to the level of the lower ones, and that the upset in associative activity prevents many ideas, presumably the higher developed ones, from gaining expression. That the moral sense is active in dream life needs no argument to prove. I have found myself conscious of the ethics of situations in my dreams, and so does everyone. But the moral sense may be blunted in that the dreamer allows to exist thoughts and situations which he would repress in waking life. One explanation of the decreased activity of the moral sense is based on physiological and neurological principles—that the upset in associative activity is due to stoppage of connections between neurones in the cerebral cortex. If such loss of connection does occur during sleep, then associative activity in dreams would be a haphazard affair. No matter how a dream started, the continuation of its content could scarcely follow any directing psychical motive. We could never discover, from an examination of many dreams of one individual, any unity in dream life.

There would be no discoverable scheme of representation in dreams, or mechanism of development, for each dream would in its content be determined by chance. The order of images would depend upon what neural paths or connections were accidentally made. I will grant a diminished cerebral activity, circulatory and neural. But any complete breaking of connections, or even a severe break, would result in a dream life so fantastic and haphazard that any investigation of it would be well-nigh impossible. We do know that dreams reflect the waking life of an individual, and we have seen how various psychical complexes determine the content of dreams. The development of a systematic scheme of representation, or symbolization, occurs in dream life. These facts argue against any such complete break in neural connections as Ellis suggests.

However, the diminished activity of the moral sense is explicable on psychological grounds. The natural and

psychical interest of a wish or thought aids in its expression. During sleep, the will is less active, and when a normally repressed thought occurs in a dream, it will tend to continue in the dream because of its inherent interest. The recognition of it as immoral may be lacking, but I find such cases to be rare in my dreams. The recognition may be expressed by a disagreeable emotion, or by the lack of fulfilment of the thought or wish.

Thus the moral sense is active in dreams, although frequently diminished and changed in form. Ellis accounts for criminality in dreams as due to visceral disturbance. Again we have a physiological attempt at explanation. If his explanation were true, the repetition of a visceral disturbance should cause another criminal dream. But it would not explain at all the nature of the criminal act, or the selection of it.

The question comes back to the point of the psychical origin of dreams. The essentials in the formation of a dream are the occurrence of a psychically significant idea and the tendency for expression of an associated wish, thought or complex. Thus a dream containing a criminal act would depend upon the relation of that act to some psychical experience. It would represent the psychical motive. Ellis's explanation does not at all account for the motive of the criminal act.

8. Summary.

With regard to dreams as containing a psychical motive and being a reflection of waking experience, interests and problems, the following points are brought out in the statistics from my record.

1. Eighty-three per cent. of the dreams recorded contained a wish-fulfilment, and 98% contained a psychical wish, regardless of its fulfilment.

2. There is a well-defined tendency toward symbolization, so that a certain type of dream represents in its content a particular motive.

3. The dominant complex is the sex, in that it has exerted an influence over the expression of other complexes. However, in direct expression, the sex complex occurs in but

52% of the dreams recorded. Other complexes are often the predominant ones, even when the sex element is present.

4. The emotional content of the dreams recorded shows the influence of waking interests and problems. The frequency and manner of expression of the four chief complexes: home, school, sex and travel has changed materially in the course of four years. Thus dream life changes with the development of the psychical and intellectual life.

5. The chief factor in causing anxiety dreams and dreams of unpleasant emotional content is a psychical struggle or conflict. That 12 of the 15 dreams of fear recorded were anxiety dreams indicates, I believe, that a psychical pressure causes them. A repressed wish alone will not cause an anxiety dream, but if the repressed wish is one connected with a psychical struggle it may.

6. Sex is not the essential characteristic of anxiety dreams, unless the sex complex be the one about which there is a psychical struggle. In my anxiety dreams, the sex element was present in 60% of the cases, only slightly higher than the frequency of the sex element in all my dreams. The school and home complexes and the pressure of daily activities were the other chief causes.

3. Contents of Dreams.

Chart of Statistics and Correlations.

1. Vividness and Coherency.

	No. of Cases	Per Cent.
15. Ordinary dreams.....	150	66.6%
16. Vivid dreams.....	75	33.3%
17. Coherent and natural dreams.....	125	55.1%
18. Incoherent dreams.....	99	44.9%

Vivid dreams occurring at waking—61 out of 75 vivid dreams.

Vivid dreams and dreams upon going to sleep—2 out of 7 on going to sleep.

Incoherent and vivid dreams—42 out of 99 incoherent.

Incoherent and ordinary dreams—57 out of 99 incoherent.

Coherent and ordinary dreams—91 out of 125 coherent.

Coherent and vivid dreams—33 out of 125 coherent.

Coherent and dreams upon going to sleep—6 out of 7.

Coherent and dreams upon waking—70 out of 143 on waking.

Incoherent dreams upon going to sleep—1 out of 7.

Incoherent dreams upon waking—73 out of 143 on waking.

Dreams during sleep and ordinary dreams..... 65

Dreams during sleep and vivid dreams..... 15

Dreams during sleep and coherent dreams..... 49

Dreams during sleep and incoherent dreams..... 31

2. Imagery and Sensation.

19. Dreams having scenes, feelings and situations peculiar to previous dreams and not a part of waking experience, 49, 22%; 30 in last 100.

20. a. Dreams with productive imagery predominant, 150, 66.6%; 75 in last 100.

b. Dreams with reproductive imagery predominant, 75, 33%; 25 in last.

21. Dreams containing mountain scenery, 44, 19.8%; 22 in last 100.

22. Sensory phenomena in dreams.

a. visual, 225 dreams—100%.

b. visual, colored, 63 in 175 dreams—36%.

c. auditory, 18—8%.

d. motor and muscular, 7—3.3%.

e. organic, 10—4.6%.

f. tactual, 5—2.3%.

23. People in dreams.

a. feel alone, 15—6.6%.

b. feel and know, 7—3.3%.

c. see and know, 141, 62.5%.

d. see but not know, 98—43.9%.

e. crowds, 14 in 125 dreams—11.5%.

f. no people present, 43—19%.

Correlations.

20 and 19—47 out of 49.

20 and 21—35 out of 44.

19 and 21—25.

19, 20a and 21—23 out of 25.

3. Emotion.

24. Pleasant dreams, 90—40%—31 in last 100 dreams.

25. Unpleasant dreams, 77—34%—39 in last 100 dreams.

26. No emotional content, 18—8%.

27. Dreams giving a lasting emotional state, 24—10.6%.

28. Emotions occurring in dreams.

Total instances of pleasant emotions.....	83
Total instances of unpleasant emotions.....	112
Total instances of neutral emotions.....	33
Instances of pleasant emotions in last 100 dreams....	26
Instances of unpleasant emotions in last 100 dreams..	66
Instances of neutral emotions in last 100 dreams.....	12

Correlations.

- Containing sex element and pleasant emotionally—50 out of 90.
- Containing sex element and unpleasant emotionally—45 out of 77.
- Vivid dreams and pleasant dreams—33 of 75 vivid dreams.
- Vivid dreams and unpleasant dreams—35 of 75 vivid dreams.
- Ordinary and pleasant dreams—57 of 150 ordinary dreams.
- Ordinary and unpleasant dreams—42 of 150 ordinary dreams.

4. Memory.

- 29. Dreams, scenes of which are remembered permanently, 104—46.3%.
- 30. Hypermnestic dreams, 90—40%.
- 31. Dreams remembered permanently, 101—45%.

Correlations.

- 30 and 31—49.
- Vivid dreams and dreams containing elements from remote past—49.
- Vivid dreams and dreams remembered permanently—58.
- Vivid dreams and dreams hypermnestic—45.
- Ordinary dreams and dreams hypermnestic—45.
- Vivid dreams and dreams containing elements peculiar to previous dreams (scenes, thoughts, feelings or situations of previous dreams)—35 out of 49.
- Vivid dreams, and dreams containing mountain scenery—23 out of 44.
- 19 (dreams containing elements peculiar to previous dreams) and dreams containing elements from the remote past experience—42 out of 49.
- 19 and 31—35 out of 49.
- 19 and 30—42 out of 49.
- 21 (dreams containing mountain scenery) and dreams containing elements from the remote past experience—37 out of 44
- 21 and 31—28 out of 44.
- 21 and 30—38 out of 44.

5. Time of Dream.

32. Dreams occurring immediately after falling asleep, 7—3.3%.
33. Dreams occurring while or at waking, 143—63%.
34. Dreams occurring during night and sleep, not wakened from, 80—35%
35. Dreams occurring immediately after falling asleep, and wakened from, 5—2.4%.

3. Contents of Dreams.

A. Time of Dreams.

Before discussing the contents of the dreams themselves, the time of occurrence of the dreams may be considered, for it is perhaps of importance in determining the vividness, coherency, and emotional quality. I found that 143, or 63.6% of my dreams occurred at waking; 80, or 35.5%, occurred during sleep and were not awakened from. I could not always tell whether these latter took place during the middle of the night or shortly before waking, but the latter was the case in the majority of instances. There were but 2 dreams, or .9%, which occurred immediately after falling asleep and from which I did not wake. However, 5 dreams, or 2.4%, occurred as I fell asleep and were terminated by my waking.

These statistics tend to show that at least the majority of dreams take place in the lighter stages of sleep and near waking. The dreams occurring during sleep and which I could not place as to time of occurrence, may well have been in a disturbed state of sleep, from which I did not quite wake. But that cannot be proved. That the majority, or even all, of dreams take place in the light stage of sleep does not prevent the possibility of mental activity during the rest of sleep. The definition of a dream as a remembered bit of sleeping mental activity implies that there is some not remembered. Whether the activity in the deeper stages of sleep is as well organized is not known. But regarding dreams as due to a psychological motive, whether aroused by a somatic stimulus or spontaneously from the train of mental activity, and expressing this motive, indicates that the activity is fairly well perfected. The phenomena of somnambulism, when the dreamer acts out his part, but remembers nothing upon waking, also indicates an organized mental life during the entire state of sleep.

B. Vividness and Coherency.

1. There were 150 dreams, 66.6% of those recorded, which were what I termed ordinary. There was nothing striking in their emotional content, nor were they vivid enough to be impressed on my memory for any period of time. There were 75 dreams, 33.3% of those recorded, which were vivid. Of these vivid dreams, 61 occurred while waking. There were 143 dreams which took place on waking, and thus 43.3% of them were vivid. This is a difference of 10% above the proportion of vivid dreams in the whole record. Of the 80 dreams during the night, 65 were ordinary and but 15 vivid. This also shows that dreams near the waking state are probably the more vivid ones. Of the seven dreams occurring immediately after falling asleep, 5 were of the ordinary type. This seems to contradict the preceding statements, that dreams near the waking stages of sleep tend to be vivid more frequently than do other dreams, but I do not feel that there are enough instances to offset the value of the first statistics. The fact that a considerable period of sleep followed these dreams may have caused any original vividness or strength to be dissipated. If so, then the vividness of a dream might depend not only on the psychical significance in it, but also on the length of sleep following it.

There were 125 dreams, 55.1% of the dreams recorded, which were coherent and natural in their content, and 99 dreams or 44.9% which were incoherent. The coherent dreams were usually not vivid—91 of the 125 or 72% were of the ordinary type. The majority of the incoherent dreams were of the ordinary type too—57% being ordinary and 42% being vivid. But the discrepancy is in favor of the coherent dreams. Ordinary dreams were in the majority of the total in my record, being 66% of those recorded.

That only 57% of the incoherent dreams were ordinary itself shows a natural tendency toward vividness. From these statistics, it seems that incoherency in dreams is closely related to vividness, whereas coherent dreams tend to be ordinary.

Of the 99 incoherent dreams, 73 occurred upon waking, and 1 after falling asleep. Thus the large majority of in-

coherent dreams, 75%, took place in a known light stage of sleep. The majority of coherent dreams, 76 out of 125, also occurred at the same stages, but the percentage, which is 60%, is less than in the case of the incoherent dreams. Of the 80 dreams during the night, or rather from which I did not awake and which were probably in a deeper stage of sleep, 49, or 62%, were coherent, and 31, or 38%, were incoherent. We have seen that the majority of these dreams tend to be ordinary, and thus the conclusion is that dreams in the deeper stages of sleep are usually ordinary and coherent, a tendency which has been observed with regard to dream life as a whole.

There were 143 dreams from which I awoke; 73, or 51%, were incoherent, and 70, or 49%, were coherent. However, of the total number of dreams recorded, the majority, 55%, were coherent. So we see evidence from this a tendency for dreams near the waking stage to be incoherent. From these statistics, the following points are brought out:

(1) Dreams tend to be ordinary, 66.6% being of that type in my record.

(2) The majority of dreams are coherent. I do not mean that they are as coherent as waking thought, but that they approach it disconnectedness of imagery, rationality and reality.

(3) Incoherent dreams tend to be vivid more than ordinary dreams.

(4) Dreams occurring near waking tend to be vivid, and also incoherent. This bears out (3).

It must be remembered that these conclusions are not stated as absolute facts. They express the tendencies in a large number of dreams, and there are many exceptions.

The classification of dreams as ordinary and coherent was an arbitrary one, and the standards are relative. In but few cases was the manifest content as coherent and natural as a waking train of thought, and there was no sharp line of demarcation between dreams as vivid and as ordinary, or as coherent and incoherent. There were different degrees of vividness and coherence, but my judgment of a dream was determined either by my feelings at the time of recording,

or, in case of dreams analysed some time after recording, by memory of the affects of the dream when it occurred and by feelings revived in recalling the dream. In such a method there is an exposure to errors, but in a large number of dreams the errors in judgment one way would tend to be offset by errors the other way. Moreover, every effort was made to conform to a standard in mind. After some practice, judgment was comparatively easy and certain.

C. Imagery and Sensation.

1. **Sensory Phenomena.** As might be expected, visual imagery is by far the strongest in dreams. All of the dreams contained it. Colored imagery was shown in 63 of 175 dreams, or 36% of the dreams analysed for it. Ellis makes the statement that color in dreams is of pathological origin. What his evidence is, he does not state. If in our visual experience we have colors, it should be natural to have color in visual imagery either productive or reproductive, whether in the waking or the sleep state. Why colored imagery in the sleep state should be of pathological origin, yet natural in the waking state, Ellis does not attempt to explain. I am partly color-blind, yet in 36% of the dreams tested, color imagery was present. There were doubtless many other dreams whose images may have had color in them, but if so it was not impressed on me so that I remembered.

Auditory imagery occurred in 18 cases, or 8% of the dreams recorded; motor and muscular imagery in 7 cases, or 3.25%; organic imagery in 10 cases or 4.4%; and tactual or touch imagery in 5 cases or 2.2%. Under organic imagery are included the two cases of taste and one of olfactory imagery.

Miss Andrews, in "Studies in Dream Consciousness," found that 81% of her dreams were visual, and half of them colored. If by visual dream she meant a dream strongly predominant in visual material, her statistics seem reasonable. But I believe her statistics too low if she implies that 19% of her dreams contained no visual imagery. One naturally understands and imagines first in visual terms, although other types of imagery may assist or even occasionally predominate.

ate. Her statistics of colored dreams are probably above criticism, for the amount of colored imagery in dreams will depend on the individual.

2. **People in Dreams.** With regard to the presence of people in my dreams I found the following statistics. In 15 dreams, 6.6% of those recorded, occurred people whose presence was felt, but who were neither seen nor known; in 7 dreams, or 3.3%, occurred people whose presence was felt and who were known but not seen; in 141 dreams, or 62.3%, occurred people whom I saw and knew; in 98 dreams, or 43.9%, were people whom I saw but could not identify; in 43 dreams, or 19%, no person or persons occurred. Crowds occurred in 14 of 125 dreams, or 11.5%.

Miss Andrews found that 66% of dreams dealt with people of the every-day life. I presume that the people in these dreams were known, and also seen, as would probably be the case, judging from my statistics of dreams in which people were known but whose presence only was felt. Thus her findings agree with mine in this respect.

That dreams should occur in which no persons are present is probably quite natural, for a certain part of our conscious life deals with situations in which no people are present. A stronger reason is that some of our waking reverie contains no reference to, or does not involve the presence of any person or persons. Whether the percentage of dreams without people is greater or less than the proportion of waking thought can not readily be determined.

Where the presence of some person was felt, but the person was neither seen nor known, I might have discovered an identity through a close analysis of my dream, for Freud and others would say that the person whose presence was felt represented some one person of waking experience. The same would hold true in the cases where people were seen but not recognized as known. Freud states that crowds in dreams indicate the presence of a suppressed wish. However, of my 14 crowd dreams, only 4 were connected with the expression of a repressed wish.

3. **Productive and Reproductive Imagery.** Dreams in which the majority of imagery was productive were the most

frequent, being 66.6% of those recorded. In the first 125 dreams, which covered the first two years of my record, the percentage of dreams predominant in productive imagery was 60%. In the last 100 dreams, the percentage was raised to 75%. Is there any reason for the increase?

I have stated that my dreams containing mountain scenery, and scenes, feelings and situations peculiar to previous dreams, are symbolical probably of the sex complex. These dreams were nearly all of the productive imagery type, as shown by the following statistics. There were 49 dreams containing scenes, feelings and situations peculiar to previous dreams, and 47 of these were strongly productive in imagery. That of course follows from the definition of the dreams in the class. But reproductive imagery was very infrequent in these dreams. Of the 44 dreams containing mountain scenery, 35 were strongly productive in imagery. These two classes of dreams occurred together in 25 out of a possible 44 cases, 23 of the 25 being of the productive imagery type.

Thus these symbolical dreams tended to be productive in imagery. They increased in frequency of occurrence in the last 100 dreams, and had some influence in raising the percentage of dreams of productive imagery. What the factors were I was unable to measure. But I am inclined to believe that with the perfection of symbolization in all forms the dream imagery will tend to repeat itself, and will express certain complexes and motives in the same forms.

D. Emotion in Dreams.

1. The proportion of pleasant and unpleasant dreams has already been discussed in the chapter on Purpose, but a brief résumé will not be out of place. The record shows pleasant dreams to have been in the majority, except in the dreams of the last year and a half, the change in proportion reflecting the psychical struggle going on during that time. That 18 dreams, 8% of those recorded, had no discoverable emotional content at all is perhaps natural, notwithstanding the fact that the emotions in dreams are their important and distinguishing feature and the key to analysis. It is quite possible that in dream life there should be some cases where the

theme of the dream is practically neutral emotionally. For some part of our waking activity is barren of emotion and in sleep, when the waking interests continue activity, some thoughts or ideas might well cause the development of a dream without being related to a complex whose manifestations are emotional. Freud regards lack of emotion as the result of restraint from the censor, and he states that analysis will bring out the emotion. Such may be the case in instances where the dream has a relation to a suppressed psychical complex. But I do not believe Freud's explanation would hold true for all dreams of seemingly no emotional content.

The occurrence of 46 dreams, 20.5% of those recorded, in which emotions both pleasant and unpleasant occurred so that the dream as a whole left no distinct impression one way or the other, is also natural. A dream contains elements whose sources are in different psychical complexes, and a dream as representing complexes whose emotional manifestations are different would contain the different and perhaps conflicting emotions. We find analogous phenomena in waking experience. One may think about some interest, and although the subject may be pleasant or disagreeable itself, ideas aroused by association may differ in varying degrees. If one should recall his thoughts during a period of two minutes, at times it is quite likely that it would be impossible to state whether as a whole the thoughts were predominantly pleasant or unpleasant in after-effects—that is, measuring them by an after-impression.

There were 24 dreams giving a lasting emotional state, which exerted a determining influence upon the mood of the day following the dream. The mood did not necessarily last the whole day, for the waking interests were enough to change the state of mind—as Freud states is the reason for the disappearance of emotional states due to dreams. On February 13th of the present year [1914], I was the victim of a severe attack of depression, which had come upon me slowly. On the morning of the 13th I awoke in a very bad mood, whose source may have been some dream, although I remembered none. By working hard for several days I got rid of

the depression. But in looking back over my dreams of the few days preceding the day of the depression, I could find evidence that the mood was the cropping to the surface of some repressed complexes. They had appeared in these dreams, and may even have aided in producing moods of the days preceding the severe attack of depression.

Whether the attack was the result of the dreams alone is not the important point. The emphasis should be laid on the fact that the dreams showed the presence of a subconscious psychical struggle which first expressed itself in them, and later caused the fit of depression. The opportunity of seeing in dreams the growth of a mood is not common. But if it were, one might be able to ward off an unpleasant mood by seeing the process of its growth.

The emotions occurring in my dreams are listed below in the order of frequency of occurrence, the first column of figures standing for the total number of occurrences, the second column for the occurrences in the last 100 dreams. The letters in front of the name stand for the nature of the emotion—unp. unpleasant; p, pleasant; n, neutral.

p—Pleasure	54	19
unp—Worry	46	26
p—Love	26	7
unp—Fear	17	10
unp—Anger	14	10
n—Awe	10	5
n—Confusion	8	2
n—Surprise	8	2
unp—Disgust or abhorrence.....	7	4
unp—Anxiety	5	4
unp—Doubt	4	2
unp—Embarrassment	4	2
unp—Sorrow	4	1
unp—Shame	3	3
unp—Depression	2	1
unp—Disappointment	2	0
p—Fun	2	0
unp—Loneliness	2	2
n—Pity	2	0
n—Curiosity	1	1
n—Excitement	1	1
unp—Discomfort	1	1

n—Pride	1	0
p—Relief	1	0
n—Sympathy	1	0
n—Wonder	1	1
unp—Repression	1	0

The list may be summed up thus:

1. 1. Total instances of pleasant emotions..... 83
2. Total instances of unpleasant emotions.....112
3. Total instances of neutral emotions..... 33
2. 1. Instances of pleasant emotions in last 100 dreams..... 26
2. Instances of unpleasant emotions in last 100 dreams... 66
3. Instances of neutral emotions in last 100 dreams..... 12

The significance of the change in emotional character of the last 100 dreams has been discussed.

2. Dreams containing elements from the sex complex were 117 in number, 95 of them being distinctly pleasant or unpleasant emotionally. Fifty, or 52.6%, were pleasant, and 45, or 47.4%, were unpleasant. The total number of dreams of distinct emotional quality was 167, and in these the proportion unpleasant was 47%, pleasant 53%. Thus the same ratio occurs in the dreams containing elements from the sex complex. This proves nothing, although it may indicate that in my dreams containing sex elements there was not a predominance of suppressed wishes, if suppressed wishes involving a psychical struggle are an important and frequent factor in causing dreams of unpleasant nature. There is another thing to be considered, that in only a small number of these dreams was the sex motive the predominant one, either in quantity of representation in the dream or in significance of the elements representing the complex. So the emotional nature of dreams containing the sex complex may often have been due to other factors from the latent content.

In vivid dreams, there was a slight majority of unpleasant ones, there being 52% of such, while in the ordinary dreams the majority of distinct emotional quality were pleasant, the percentage being 56%. The percentages of ordinary and vivid dreams in those of distinct emotional quality was 59% and 41% respectively, while regardless of other considerations the percentage of ordinary and vivid dreams in the

whole record was 66.6% and 33.3%, respectively. The indication thus is that in dreams of distinct emotional quality there is a tendency toward a greater number of vivid dreams. Such perhaps ought to be the case, where we consider that the vividness in dreams is often because of the psychical significance and emotional nature of the vivid elements. Displacement will cause important psychical elements from the latent content to appear obscure, and vice versa. But a strong emotional element in the manifest content would naturally be vivid.

In some cases Freud regards intensity of emotion as due to the fact that in the latent content sources of emotion furnishing the same emotion may join each other in order to produce it. I believe that a given emotion will also call up from the latent content other emotions and elements through their associative relation. However, the point is that the emotion is the moving force. That the emotions appearing in the manifest content and those revealed in the latent content through analysis are the same, which is Freud's statement, is the key to analysis of dreams. "The ideas may undergo displacement, substitution, condensation, while affects (emotions) remain unchanged."

E. Memory in Dreams.

1. I found that 101, or 45%, of my dreams were readily recalled at any time, either incidentally during the day, or when reading them over in the record. In the latter case, I might read only the first sentence about the dream, but it would be enough to recall the rest of it as it had occurred. That the dream could remain so fixed in memory, and so ready of access to waking thought, is evidence that dream life is not a haphazardly fantastic series of images, without cause, method or purpose. It is on the other hand closely related to the waking life, being another phase, perhaps, of the individual's psychic life. The dream can draw upon memories of the remote past waking experience and use them. This was shown by the fact that 54% of my dreams contained reference to thoughts or persons of the remote past, and it also supports the view that dream life is bound up with the

waking life through common psychical interest. A third fact to be considered is the recurrence in dreams of scenes, situations and feelings peculiar to previous dreams—the symbolizing power and tendency of dream life. Thus we see that the memory of dreams after their occurrence and the ability of dreams to represent events and experiences of the past support the view that dream life is connected with the individual's waking life.

2. The dreams which were readily remembered even for long periods after waking were vivid in 58% of the cases, whereas only 33.3% of all my dreams were vivid. Of the 75 vivid dreams, 58, or 77%, were remembered permanently, whereas but 45% of all dreams were remembered permanently. The close relationship between vividness and memory of dreams is natural, for we tend to remember vivid experiences.

The relation of vividness and memory in dreams, as evidenced by the appearance in the manifest content of scenes, persons, thoughts and experiences from the remote past and by the recurrence of set symbols in dreams, is also close. Of the 75 vivid dreams, 49, or 65%, contained elements from the remote past, whereas but 54% of all my dreams contained elements from the remote past. In the whole record, vivid dreams were but 33%, whereas in the 121 dreams containing elements from the remote past 40% were vivid. This seems to indicate that these elements were usually more vivid than elements of the present alone, and that they had acquired the greater vividness through a greater psychical importance. I have shown that the elements from the remote past were usually selected because they best represented certain psychical motives—and in certain types of dreams had become almost symbolical. Vividness and psychical importance would naturally tend to be related, and therefore the greater than normal proportion of vivid dreams in those containing elements from the remote past.

3. There were 90 dreams, 40% of those recorded, which were classed as hypermnesic because they contained elements from the remote past which were never or rarely thought of in the waking life for some time previous to the dreams.

These dreams, too, were more frequently vivid than the rest of the dreams recorded, 50% of them being vivid as against 33% of all dreams. The influence of the psychical significance of these unfamiliar elements from the remote past must be considered. If, as seems probable, they are of peculiar significance, the dream as a whole will have a peculiar significance and will tend to be more vivid.

4. The dreams containing mountain scenery and those containing elements peculiar to previous dream experience, which symbolize in me the sex complex, are naturally of greater psychical significance than normal dreams because of their being symbolical. Is their psychical significance of any influence in determining their vividness, or the degree to which they are remembered? If they are vivid more frequently than other dreams, and if memory in and of them is stronger than in other dreams, the previous statement of a relationship as existent between vividness, memory and psychical significance finds supporting evidence. And such seems to be the case, as shown by the following statistics.

A. Dreams Containing Elements Peculiar to Previous Dreams.

1. 35, or 70%, of the dreams containing elements peculiar to previous dreams, were remembered permanently, whereas only 45% of all dreams were remembered permanently. The converse shows the same tendency, for while this type of dream was but 22% of all those recorded, 35% of the dreams remembered permanently were of this type—containing elements peculiar to previous dreams.

2. 42, or 85%, of this type of dream were hypermnesic in character, whereas but 40% of all the dreams were hypermnesic. That these dreams repeated elements peculiar to previous dreams was enough alone in most cases to make them hypermnesic.

3. 42, or 85%, of this type of dream contained elements from the remote past, whereas only 54% of all dreams contained such elements.

4. 35, or 70%, of this type of dream were vivid, whereas but 33.3% of all dreams were vivid.

B. Dreams Containing Mountain Scenery.

1. 28, or 63%, of these dreams were remembered permanently, whereas but 45% of all dreams were remembered permanently.

2. 38, or 86%, of these dreams were hypermnesic, as against 40% of all dreams.

3. 37, or 84%, of these dreams contained elements from the remote past, as against 54% of all dreams.

4. 23, or 52%, of these dreams were vivid, whereas but 33.3% of all dreams were vivid.

5. **Summary.**

1. Psychological significance and vividness are closely related in dreams.

2. Memory of and memory in dreams bear a close relation to psychological significance and to vividness.

3. 45% of the dreams recorded have been remembered permanently; 40% of the dreams were hypermnesic in content. These facts illustrating the continuity of waking experience with dream life indicate that the dream life is not a haphazard, aimless, meaningless, thing, but finds its part in the individual's whole psychic life.

The fact that dreams can become a part of permanent waking memory indicates a close relation between waking and dreaming consciousness. Freud states that forgetting of dreams is largely due to the activity of the censor. But waking interests, which take up the effort and attention of an individual, would alone cause a dream to be forgotten just as any other bit of conscious activity, unless it were vivid and interesting enough to force itself on the memory. We forget the greater part of our waking thoughts, for various reasons—but not always because they are censored.

Why may not dreams be forgotten for similar reasons, as well as for the difference in character of the dream life as a state of dissociation, and without any act of the censor? Freud, however, does admit that factors causing forgetfulness in the waking state—single experiences, weak impressions, lack of association—are effective in forgetting of dreams.

5. Summary and Conclusion.

Before giving a summary of and drawing conclusions from the points brought out in this study, it would be well to repeat what I stated in my introduction. I am fully mindful of the fact that the general value of my statistics may not be great. They are not large enough, nor are they necessarily true of every individual. What truth lies in my conclusions depends naturally on the accuracy of my statistics, and while I believe them to be accurate as far as I myself am concerned, their meaning may not hold true generally. There is another point to be considered, that should I ten years from now write another paper on dreams, using my own record for material, some of my conclusions might be quite different, due to the change in character of my dream life. In the study of a large number of dreams of one person, therefore, the individual variation from the average or normal, and the possible change of dream life in the individual, due to changing interests and problems, must be taken into account in forming any conclusions.

I have emphasized in this paper three points—the nature of dream consciousness, the reflection of waking experience in dream life, and the psychical motive in dreams. By psychical motive is meant that in each dream there is present or expressed some interest, wish, or problem which has been part of waking experience, has a psychical significance, and which usually guides the course of the dream. The value of dream life as a means of introspection and of seeing the forces which are unconscious in action but which are potent in determining one's development has also been touched upon.

This value is not limited to diagnosing pathological mental states, but extends to the normal mental life. One who makes himself familiar with his dream life can learn from it what the psychically disturbing factors in his mental life are, and can control their influence through the knowledge. These psychic disturbances may be discovered through their appearance as guiding motives in dreams, although often there may be several psychical factors controlling the direction and content of a dream.

In the discussion of dream consciousness I have attempted

to show that it differs in degree from waking consciousness, and that there is a series of transitional stages between them. The faculties of waking consciousness appear in dream consciousness, but usually in a changed manner. The emotional content of dreams is the important factor, and with the psychical motive is the key to the understanding of dreams. The chief differences between waking and dream consciousness lie in the alterations in attention, association, will, and memory. There is a tendency for dream consciousness to symbolize certain psychical interests, so that their expression in a dream follows a set form. This tendency I discussed in the statistics on my "typical" dreams—those containing mountain scenery, and those containing elements peculiar to previous dream life. These dreams also illustrated well that dream consciousness is a state of dissociation, connected with the waking state, but with memories and modes of expression of its own.

Dreams reflected waking interests and problems, and the change in mental development. This was shown in the emotional side, and by the change in influence of the four chief complexes occurring in my dreams—the school, home, travel and sex complexes.

I believe that it is probable that mental and psychical activity is continuous during sleep. It may reach a very low ebb, but it still continues. Dreams are remembered parts of sleeping mental activity, and the probability is that the majority of normal dreams, if my statistics hold true generally, are of psychical origin.

These are perhaps the chief points brought out in my study. There are many minor points, but it is unnecessary to repeat them in this summary.

I wish to express here my gratitude for the generous criticism and the helpful suggestions given me by my professor, Dr. Ernest H. Lindley. I should also pay tribute to his patience with me, for at times I badly needed his encouragement to make me continue my task.

AN ANALYSIS OF SOME PERSONAL DREAMS. *

By John Watson (pseudonym).

Ann Arbor, Mich., Oct. 24th, 1914.

Dr. James H. Hyslop,

Dear Sir:—I wish to tell you of a dream that I had last night.

In the dream I was passing, in my native town, (Lexington, Mich., on the shore of Lake Huron) a small shop where meat and groceries are sold. On the walk was a fisherman's box. A box of this sort is made with flaring sides, and is about three feet long. A box of this size would take up a good part of the walk in question, and did so in the dream. In the box were several live red pigs,—five, I believe.—all of a size; each weighing 150 to 200 pounds. I did not wonder at their being in a fish box, but did wonder if they would stay in the box, and why they should be before the shop; reminding myself that the proprietor does no butchering, but gets his meat from a brother in Crosswell, four miles west of Lexington. I turned out a little to pass the box and pigs, when they dropped out of the dream, but I found myself with one pig under my arm, or in my arms. I do not remember the color of this particular pig, so that I cannot say whether this was one of the original lot. I do not think that I noticed the color, and I certainly did not pick one out of the box, or from the ground. How the pig came into my arms formed no part of the dream; but it was there, and formed a good big armful, though probably smaller than those in the box had appeared.

* We publish another analysis and discussion of some dreams, and the present paper came at a timely moment to reinforce the lesson of the first paper. It is desired that members and others may be encouraged to record and analyze their dreams in the same way. Some day it will prove useful in psychic research to refer to them. There is no attempt here to suggest a theory of them and that is not primarily the important thing. The first duty of science is to record its facts and explanations will follow when the facts justify.—J. H. H.

The peculiar thing about this last animal was that its body was perfectly rigid. At this point the dream ended.

The most interesting thing about this dream is that most of the elements in it can be accounted for. First, as to my being in Lexington. This, of course, would not be strange; but yesterday, and the day before, my attention had been directed to that vicinity. On Thursday the *Detroit Journal* reported the wrecking of Governor Ferris's special train about midway between Croswell and Amodore. The account was sent, I believe, from Croswell. The brakeman was bruised, but no one else was injured. Yesterday the *Journal* printed over a column of stuff sent from Amodore, a village of 200 or 300 inhabitants. The writer calls it "this city." The writer ought to turn preacher, or else take to heart the railroad classic "Off agin, on agin." I was much amused at the account. Last night I had been reading H. B. Alexander's article on "The Subconscious in the Light of Dream Imagery", and had stopped at the top of page 636 of Volume III of the *Proceedings*. I had made some notes, and in two places raised questions. One question is in point here, and that is in reference to "the space of dreams". "Objects appear to be of their normal size," says Mr. Alexander, but is not inclined to be dogmatic. In my dreams I sometimes find myself on the bank of the lake, at home, with a steamboat near shore, more vivid and distinct than the real steamer would be. This seems to indicate that the parts of the steamer are larger than normal in the dream. I had thought of this in reading Mr. Alexander's account of "the space of dreams", and this dream steamboat had again directed my thoughts toward home. Of course the pigs and box are clearer evidence.

The next question will be, "Why a fish box?" Two or three weeks ago, I was practising the memorizing of persons' names by forming assimilations and associations. One case was Mr. Gill, a lumber dealer. Gill suggested fish, and gill-nets. Gill-nets are carried to the fishing grounds and back in the boxes described, and, when set, are marked by buoys. The latter consist of long poles, each running through a block of wood, the lower end of the pole being weighted to make

the pole stand upright. I had decided that the poles should be the thing that should recall Mr. Gill and his lumber, but the dressed lumber of the boxes seems to have prevailed.

Again, why pigs? Before beginning my study of dreams I had read Professor F. N. Scott's address on "The Genesis of Speech", in the Publications (or Proceedings) of the Modern Language Association; Volume XXVIII (1908), pages 26-59 ff. He considers at length the relations between a mother and her child in arms. Fright will cause a tension of the child's body, which the mother's fondling will relieve. In a foot-note, page L, Professor Scott states that the description given "was suggested, in all its outward details, by the behaviour of a mother and baby macacus". I had a vague notion that a macacus is a monkey, but made a mental note that I must consult the dictionary. This I forgot or neglected to do last night. Anyway, the animals had been in a zoölogical garden, and so, by inference, in a cage or pen. The most familiar animals kept in pens (for one that did not grow up in a city) are pigs. The fish box, then, serves as a pen. The last previous occurrence in my mind of the idea of pigs had been a few days before, when I had written that, in the case of my small nephew, born in Port Huron, the primary meaning of the term pig was a "whaleback" steamer. There may be still another connection between the dream box and the real box; that is, the fact that fish are handled in these boxes, as well as the nets. In both the dream and the reality, the box holds animal food.

But why red pigs? My first sight of a red pig was in April or May, 1888, and the color made upon my mind a lasting impression of time and place, as well as of itself.

Why was the pig under my arm, and why was the body rigid? Plainly I was to "mother" the beast, and relieve the tension.

I had seen, yesterday, references to Freud's discussion of dreams, and this recalled one point that I had noted last winter,—that is the contrariness of dreams. After reading, I had dreamed of President-Emeritus J. B. Angell. He was prancing back and forth, kicking up his feet. In a physical sense this was, of course, an impossibility. Taken as a

symbol of the inner life, it was true enough. In my dream of last night there may seem to be some contradictions. Our notion of space is contradicted by seeing five pigs in a fish box, but their being there was due to the association of ideas. Logic of one sort overrides logic of another sort. Again, I would not naturally choose a pig as a subject if I were to try "mothering" a beast; but the pigs had come into the dream in a logical way, and I had no feeling of any sort towards the one under my arm, except to wonder at the stiffness of the body. I did not reach the point where I would understand that I must relieve it. Finally, I am not of the "mothering" sex, but before we can call this a contradiction, we should have to know whether sex is of fundamental and permanent significance in the real life of the spirit.

Most of what I have said has been said with reference to Mr. Alexander's statement that his dream images have little or no connection with his ordinary thought and imagination. I ought to add that I have no sympathy with materialism, in Psychology or elsewhere, and hope that, as I read the rest of the article, Mr. Alexander will prove his point to my satisfaction.

At one other point (page 630) I raised a question which may be answered as I read on. "With persons of the auditory type, the hypnogogic images are auditory", says Mr. Alexander. My imagination is of the auditory type, and I generally know when I am just on the point of losing consciousness by the auditory images in my mind. My visual images are usually so indistinct or weak that I used to think that I had none. In dreams I see things more vividly than I do with my eyes. When I am half asleep, I often see visual images, clear and vivid. These should hardly be classed as hypnopompic images, though sometimes images in a dream, or, briefly, a dream, will awaken me with a start. The reason for suggesting the possibility of calling the half-sleep images hypnopompic is that I think that they are perhaps more numerous when I am making an effort to stay awake. There does not seem to be any relation between the images and the will to keep awake, and it is more natural to suppose that it is the will that keeps me from falling or

staying asleep. I may drop off for an instant; and often do. I do not remember that there is anything startling or grotesque in these visual images.

Later.—Whether or not “association” can explain the dream I have described, most of the elements are connected with my waking thoughts, and this, according to Mr. Alexander, is a stronger proof of his contention; one which, in his own case, is largely lacking. If associations were made as I have suggested, they were, of course, wholly subconscious.

Yours very truly,

JOHN WATSON.

Ann Arbor, Mich., Nov. 2, 1914.

Dr. James H. Hyslop,

Dear Sir:—I have your kind letter of Oct. 30. It has occurred to me that the contrary, contradictory or inverted element of some dreams is really not so much symbolic, perhaps, as complementary to the facts as we see them when awake, or representing some state or process carried to its logical end. Thus the dream in which I saw President Angell, which [occurred] very soon after reading an account of Freud's theory of dreams and noting the symbolic or inverted element, might be regarded as symbolizing the old precept, “A sound mind in a sound body”, or, on the other hand, as pointing out the complement of President Angell's mental vigor.

Again, in the case of “mothering” the pig, the one element not mentioned by Professor Scott in this discussion of the genesis of speech was the father. The mother and child are only a partial family. Since writing I have had two more dreams that have the apparently inverted or contradictory element. One day I had occasion to say something about “my bald head”. There is little hair left on the crown of my head. That night I dreamed of a classmate whom I had not seen for fifteen years. What hair I have is fine (in calibre) and lies close to the scalp. My dream-image of Bryant had rather scanty hair covering the crown, rather bristling, while the parts below the crown were bare. I don't know what put Bryant into my head, though I think

of him occasionally. Between us (I was conscious of being within a few feet of him, but did not at the time think of my own head) we had a full head of hair, also a complete bald head. I can hardly account for the appearance of Bryant's head except upon some such assumption as that of Mr. Alexander. I am not sure whether I had got my notion of the complementary character of some dream elements at the time of this dream, but rather think so. I know that I had before the next (and last one). Last night in my dreams I was walking the street (again in Lexington, I believe) clad only in a cotton night-shirt. This sort of condition, or even nakedness is not so rare in my dreams, and may be due to being cold in bed. Last night I woke up and pulled the cover over me, but whether this was before or after the dream I cannot say. Last night there was a complementary element, which, I believe, had never occurred before. If I knew that the dream occurred after pulling on the extra cover, the increased warmth might account for it. One minute I was clad only in the night-shirt, and the next I looked down at myself and noticed that I had on an overcoat, with the collar turned up. I believe that there was nothing under the coat, or nothing except the night-shirt.

As for the visual images which I see before going to sleep, I could not, at this time, add anything. I have not seen so many of them lately. A few weeks ago, I was, for some reason, drowsy a good deal of the time, in the day or evening, and often had to make efforts to keep awake and at work. Just now I am not troubled in this way. I shall, however, keep track of such things, and may be able to get some data.

Very truly yours.

JOHN WATSON.

P. S. Nov. 3.

Last night I had some hypnogogic images that were unusual. I saw several persons standing close together, and heard them talking. The persons, especially the faces, were indistinct, and probably the words were likewise indistinct. Regularly such images are distinct, either purely visual or purely auditory (words). I was at once aware that I must

study the persons and their conversation, or, perhaps, song. (They were grouped as if singing, but the auditory images at the time did not suggest a song.)

As soon as I began to attend to the images, the whole thing disappeared.

Auditory images and visual images are sometimes found together in my dreams, both kinds vivid and distinct. At one time, when I was reading Greek tragedy every day and all day, I would, in my dreams, take up the story where I had stopped, and go on with it, in as good Greek as was ever written, so far as I could judge. That is, the tragedy would repeat itself in auditory images. It always seemed to me that it began where I had stopped.

This last summer I dreamed of a lady whom I had known all my life. She was singing, and, I believe, accompanying herself. She sang the whole song, which was entirely original, that is, one that I had never heard, and probably one that had never been written. I could not, on waking up, remember anything of the song.

Auditory and visual images appeared in my dreams last night. I remember only a part distinctly. I seemed to be in a large room, but did not stop to think where the room was. There were several persons present, most of them rather indistinct or unemphatic. One tall man was leaning against the wall or jamb of a door, face toward the wall, apparently asleep. I thought the face was familiar. Some one tickled or scratched his face without disturbing him. Perhaps he was dejected, rather than asleep. The next thing I knew, the sleepy or dejected figure had (unseen) left his position, and was sitting beside me. Somehow the name of Smith * was mentioned, and the other said "I never want to see him again". The next words that I remember came from the same source, and were these, "The cow has kicked the horse into the fence". I remarked, inwardly, to myself that he meant to say: "The cow has kicked the horse (over the fence) into the garden". When he said that he

* Pseudonym.

never wanted to see Smith again, I realized that he was Smith himself. Perhaps I had recognized him before this.

Here again I can trace some connection, while some parts of the dream cannot be explained. In 1911 I went to Trent * College as a teacher, completely deceived, till we got there, as to the financial condition of the school. This misunderstanding was due to a statement published in their catalogue, and never changed, so far as I know. Smith was the dean, and seemed to have considerable influence. Towards the end of the second school year, things had become so desperate that concealment no longer availed, and the teaching force was cut down. My work was given to another teacher, a Trent College graduate, who had to drop some of his own favorite work. The honorable "trusties," as I call them, offered, through their spokesman the president, to write letters to help me get another position. This offer I ignored, not needing their help. I was "sore" for some time, though I could not blame them for trying to "retrench". What was hardest to forgive was the original lying. (Fortunately, while I was in Trent, a long lawsuit was ended by compromise, resulting in financial independence, so that the action taken did not need to worry me.)

In the summer of 1912 we built a little house, and before leaving Trent several "surprise" parties, as they came to be called, were held for my pupils and fellow-teachers. The present lady of the house feels that she is under some obligation to me, and recently asked if she couldn't do something for me. I asked if she could and would have some more parties, at my expense, and she has agreed. The first will occur this week. The coming party has made a strong impression on my mind, and I believe that the large room and the people in it represented one of my surprise parties. Smith attended one of them. In making out a list of my pupils for the lady of the house I nearly forgot to mention Ruth Smith (not related to the dean). This may account for Smith's appearance. He sat beside me, in the dream, in a peculiar way, which has led me to think of the way in which

* Pseudonym.

one of the lady teachers sat upon the sofa at the faculty surprise party.

As for Smith's remarks, the first, "I never want to see him again", seems to go back to something that I have thought of a good deal recently. I hope to go to Trent to see some favorite pupils graduate in 1916. Of "the powers that be", I have said often to myself, most of those that I know I should be glad enough to see, but a few, for purely personal reasons, I should prefer not to see.

I have always thought that some of the trustees were ashamed of what they had done for me. Smith's words indicate that he was ashamed of himself. Did he have anything to do with my being dropped, and was he ashamed of it? Not so far as I know. He left Trent when I did, whether voluntarily or not I do not know, but ostensibly on a "leave of absence" which sometimes means a dropping. Smith and I were always good friends, so far as I could tell. A faculty is a complement to a board of trustees, and Smith, as dean, might well represent the faculty. The true inwardness of Smith's being ashamed is not clear. I had never thought of the possibilities that I have mentioned.

As for the second saying, it symbolizes, to me, the dropping of myself and others. This is naturally called being "kicked out". In the dream the phrase was "kicked into". "Kicked into the fence" might be the equivalent of "kicked out", "scrapped", but my instant correction added, not a contradiction or inversion, but the complement. That is, I had been kicked out of one position ("garden", or base of supplies) and the offer of help to secure another position was the complementary act, the being "kicked into the garden", that is, into another base of supplies. This looks like real symbolism or figurative language, or a dream oracle.

Why should a cow and a horse appear in the dream? I have at times said that a teacher is everybody's dog, and the idea of kicking is evident in this. This may account for the appearance of animals. It just now occurs to me that the cow and the horse may be symbolic, as well as the kicking and the garden. The cow is a source of food, or nourishment, and the horse is a work animal. These two beasts

would well enough symbolize the trustees and the teachers. Again, in my (rented) room, there hangs a picture in three scenes, representing an English fox hunt. One scene shows a horse and rider hurdling a fence. This picture seems to have furnished the notion of horse and fence, and also of cultivated land. The way in which the elements were combined and the symbolism expressed, would never have occurred to me when awake.

Ann Arbor, Mich., Nov. 5, 1914.

Dr. J. H. Hyslop,

Dear Sir:—I think that I have some hypnopompic images now.

Yesterday morning, half asleep, or more nearly asleep, I heard some sentences. They just said themselves, without effort, thought or will power on my part, so far as I could see. This last point is certainly true of what happened this morning.

One of yesterday's sentences (incomplete) was, "As for money, if you should have money with Japan". Evidently "war" was the word that ought to stand in place of the second "money". I had read within a day or two of mistakes like this in writing or speaking. Rather, perhaps, it was the power to understand a sentence when the first words had not been attended to. The article dealt with the "perseverative tendency", and occurs, I believe, in the *Psychological Review*, one of the numbers for 1912, '13, or '14. I have a note at the library on this. As I think of it, I am not quite sure that the article was not read yesterday morning, after the fact. War and "the sinews of war" became confused.

In another sentence (yesterday) occurred the German phrase "Gier-satz". The rest, in English, was forgotten. I knew at the time that the German phrase did not harmonize with the rest of the sentence. In fact I had forgotten the meaning of "Gier", and had to look it up in the German dictionary. I had read a discussion, the night before, of Freud's dream theory, later than one I had read last winter. This had reminded me of Freud's theory that dreams are

fulfilments of suppressed or repressed wishes. The author (of the review) finds some difficulty with this theory, and so do I. "Gier-satz" evidently goes back to the review. The word *satz* had been frequently before my eyes in reading German works a week or more before.

Another from yesterday morning is: "Their runs were _____". In the dash occurred a word whose exact form, if it ever completed itself, I could not clearly remember. It was a corruption of "suffocated". I believe that there were some l's in it, as if from confusion with the French "souffler", perhaps. The word "smothered" would have done well enough. The whole sentence seems to be suggested by the football season. I remember only [one] other case where words were corrupted or run together in my dreams. This was years ago. I heard, or used, the expression "propomulgate".

This morning, as usual. I woke up before six o'clock. I heard the library clock strike a quarter or half past five. Before long I dropped off for an instant, when the following said itself, in auditory images: "To subdue them at will [in] a bonny old bark".

This woke me up completely, and I remained awake. The sentence is a perfect anapestic line. I was not quite sure whether the article was "a" or "the", and the preposition I had forgotten.

Before dropping off and hearing the anapests, I had thought of two things. One was a little schooner, fully rigged, with wooden sails, which I had made and presented to a small boy in this city. The other thing was the probable length of the European war, a common enough thought at present. I thought of what had often been said, that it would continue till one side is exhausted, or "pacified", as Cæsar used the term. Last night I had read the enclosed clipping, which is enough to account for the epithet "old", and also for the "bark". Last night, too, I had read, in the first volume of the *Journal*, Miss Miller's account of subconscious creative imagination, and the account of Mrs. Delinger's dreaming of the place where a revolver was thrown after a murder.

I had some dreams last night, but had nearly forgotten them until (I believe) after hearing the anapests. Then I recalled parts of them. I remember going into a bath-room (Cf. Miss Miller's Egyptian statue experience) and seeing there a revolver, an old black hat, an umbrella (I believe) and the bare hull of the little schooner I have mentioned. I knew that this was the same schooner, though the model was different, better, more like the ideal schooner, as Plato would have said, and though the color was different. The dream schooner was yellowish, as if varnished. Years ago I did varnish some hulls, and one still remains in my father's house. I had read an article on the apperception of colors, or the feeling towards them. Red, green, and yellow were prominent in the article. The incident of the schooner, dismantled, was not a wish realized (unless the ideal character is such) but a fear or wonder fulfilled. There is a younger boy in the family, young enough to strip the schooner, and in the dream I knew that it had happened. The name of the little schooner is Borevd. I did not, in the dream, or in my waking thoughts, before hearing the verse, think of the name. The syllable Bor may have helped to suggest "bark", though of course that is the proper poetical word anyway. I had given to Borevd's owner's chum a larger boat, capable of real sailing, named Orevd, and had been told that Orevd had been tested in the family bath-tub.

The umbrella, I believe, was broken. It seems to be a symbolic element. Perhaps the heading of "*The Sea Fight in the Storm*" accounts for the broken condition. The revolver, of course, recalls the one found by means of a dream, but it may also be associated with the old hat. I connect the hat with something that occurred here in 1903. I had known the "hero" the year before, but was at the time in Illinois.

A study of the Ann Arbor and Detroit papers for April, May and June, 1903, would find the story as I read it. A senior in the medical department disappeared. He had written several notes purporting to tell of his being pursued by the members of some secret organization whom he had somehow offended. Finally his hat was found (I believe) beside the Huron River, probably with a last note, perhaps with a

revolver beside it. He was later seen in Canada. It was learned that he was engaged to two young ladies, and one of them expected to be married on Commencement day. I had not thought of the affair for years, so far as I can remember.

The phrase "to subdue them at will", reminds one of the phrase "to score at will", which is used in football circles every fall, besides reminding one of the expectations of Germany at the beginning of the war.

As to the phrase "bonny old bark", I had never used or thought the term "bonny" in connection with the little schooner, but had often thought of her as "nice little Borevd!" This afternoon I made a special visit to see whether my vision had been prophetic. The little schooner is still intact.

As for the use of anapests in the subconscious line, this goes back to the parabases of Aristophanes's comedies.

In the middle of the day, going to sleep voluntarily, I had some hypnogogic images. They agreed with my general account of them as being (chiefly or most significantly) auditory. Today, in the first instance someone was talking with me, and the remarks turned upon a friend. I resented something that was said, and after replying woke up for a moment. The person who did most of the talking was indistinct, if I saw him (or her) at all. Dialogue is rare in my dreams. After falling off again, the scene changed. I was on the athletic field, and a man was explaining the new stadium and its seating arrangements. Part of the stadium was quite clear. The speaker, I believe, was clearer than in the other instance, but not distinct. I have no recollection of either figure. The words in both cases were intelligible enough.

I have been making a study of mental images and imagination in connection with my thesis, and in this way ran across the articles on subconscious creative imagination. It occurs to me that the increasing importance being attached to the subconscious may throw some light upon the question of pre-existence as well as upon that of the future life. The small boy who was held responsible in my dream for the trouble to Borevd, talks, I was told this afternoon, of the time when he

"lived with God". "God was good to him, and he was good to God" (a slap at his teacher, who had kept him after school). When the teacher asked him why he did not stay, he answered: "God sent me, and I had to come". He is about four years old.

Very truly yours,
JOHN WATSON.

Ann Arbor, Mich., Nov. 8, 1914.

Dr. J. H. Hyslop,

Dear Sir:—I have not yet provided myself with the threatened dream book, and will take time to describe and analyze a hypnopompic dream that I had this morning. At the close of it I woke up and stayed awake. A few minutes later the clock struck six.

As in the dream in which Smith figured (and Smith, by the way, had attended one of my "surprises"), I was in a large room (not recognized) with a feeling, at least, that the occasion was a social gathering. Whether I saw any figures except the one that I shall describe, I cannot say. The emphatic figure was a tall, bearded old man, sitting in a chair, clad in a fur overcoat and cap. The collar of the overcoat was, at one end, detached from the coat. Coat, collar, and cap were all of the same material, and looked as much like the old time buffalo robes as anything else. The cap seemed somewhat larger than would be expected, but not much. The old man pulled out, for several inches, a hat-pin, which had been thrust into the fur collar, and left the pin half in and half out of the collar. "I never lose it," he said.

I understood, without his saying it, that the hat-pin was used when the collar was turned up to protect his face. Before the scene changed someone passed through a hallway shouting something which I either did not understand, or else forgot. (There is no hallway in Trent, only a "vestibule", as the Norwegian foreman called it, on the porch.) I wondered a little at the old man's wearing such a heavy covering in a house. Presently the scene shifted, and the old man and I were sitting at the end of a dining table, which was drawn out to its full length and covered with a white table cloth. No one else was at the

table except at our two places. The old man and I were eating apples. Suddenly the old man pushed a piece of apple (a part that he did not intend to eat) over beside my plate, or where my plate ought to be. The bit of apple looked good, as I remember it, but as I understood it, it was a piece of waste material, and I wondered a little at his action. Just then I noticed that my own plate and apple had got onto the floor. As I bent down to pick them up, I gave to the piece of apple (and perhaps to some of my own apple waste) a shove that took it back beside the old man's plate. As I resumed my upright position, the old man turned towards me and said very placidly "That (or "There") is your place", putting his finger on the exact spot. According to his interpretation, the place where he had deposited the bit of apple was in his own "territory", and I had encroached upon the same.

Just before or just after his showing me my proper place, he said, "Oh, you are not through yet". Then I woke up.

I should have stated that when I thrust the piece of apple back beside the old man's plate, I regarded it all as a rather good-natured piece of fooling or joking; also that the old man was sitting exactly at the centre of the round end of the table, while I was at his left. This would bring me between him and the table leg, where there would not be room for one to sit. I was not conscious of any crowding, never thought of the table leg at all.

My analysis of the dream is about as follows. Friday and last night I had been thinking a good deal about the "surprise" in Trent, which was planned for one of those days. There had been running through my mind, and been on my tongue, a line from a student song, "Cheer, cheer! the gang's all here!" This seemed to express the proper sentiment. I was with them in spirit. Besides there had been a good deal of cheering in Ann Arbor since 1.30 yesterday afternoon. The shouting in the hallway probably goes back to one of these facts. The long hallway (which I did not see, but felt or knew to be long) perhaps goes back to my walking under the new concrete bleachers at the Pennsylvania game yesterday. The old man may be explained in different ways. I had noticed one man in a fur overcoat yesterday, and one woman in a long fur coat, at the game.

Fur coats, collars, and caps are naturally associated in my mind with Trent. (I have business relations with Trent, besides the sentimental connections, and so Trent is never far from my thoughts.) The large size of the cap is perhaps due to the tall head-piece worn by the drum major or leader of the university band yesterday, the first time I had seen him in his new outfit. The fact that the fur collar was partially detached may be due to the fact that in Trent fur collars are sold which may be attached by buttons to any overcoat. I have one of this sort. But the regular fur coat has in the collar an integral part, like any other coat. There may be here a contradictory element, but it is more probably symbolic or complementary.

At my first "surprise" (May, 1913) the participants were the members of my favorite class, and it happened that they were all girls, a sufficient number to make a good tableful. They were all modestly dressed, and the same is doubtless true of this last "surprise". If I saw any figures in any part of my dream, I saw no girls or women. The fact that the collar was partially detached (or, possibly, unbuttoned) probably goes back to the low-necked dresses now worn. The hat-pin symbolizes the girls plainly enough. The expression "I never lose it" is not quite clear. Perhaps it refers to the fact that the girls and I remember each other kindly, and that I have told them that I hope to see them graduate in 1916.

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At this point I stopped writing, and went to dinner. I sit at a round table with some undergraduates, boys of about half my age. Yesterday one of the Pennsylvania game visitors appeared at the table, wearing a low-cut waist made of white lace or mosquito-netting with dress-shields prominently visible. Yesterday was warm and bright. Today is cold and gloomy, and she wore, in coming to dinner, a green cloak with a fur-trimmed collar, and the same waist. The last boy to arrive found his place filled, and without saying anything went on to the next table. This does not mean that there is anything prophetic in my dreams. They never come true unless I go out and make them come. The explanation of the table episode comes later.

To go back to the break, I should have said that the favorite

class mentioned was to come to the first "surprise", i. e., yesterday. Very likely some others came, but of that I shall not know till I hear further news. It may be said that in this old man we have a case of inversion. It may as well be said that an old man clad in furs, in the habit of covering his neck and face with a fur collar is the complement of lightly clad or under-clad (if it was so) young women. Something between the two extremes would give a just proportion.

I have said that the old man may be accounted for in more than one way. I do not remember faces well, even when I am awake. I am not quite sure whether the old man was Mr. Andrew H——, of Trent, or the placid, unsophisticated-looking old patriarch mentioned in the *Journal* (or *Proceedings*) as having told Horace Bushnell, in California, of dreaming of a party of immigrants struggling in the snow on a mountain pass. I had read the account shortly before. Mr. H—— had come with his man to deliver some potatoes, the first year of our stay in Trent, and I had some conversation with him. Whether the potato incident (I occasionally saw him thereafter in a fur coat and cap) would account for our eating apples together I hardly know. The placid character of the old man in the table scene suggests that the old man was Horace Bushnell's patriarch. Perhaps he was the patriarch in the form of Mr. H——.

As for the table scene, it was my table, it was my surprise, and the old man had taken my place at my own table, and calmly told me where my plate belonged, while I took it all rather good-naturedly. Yet it seems to have waked me up.

Yesterday, at the Pennsylvania game, a young man had politely asked a man, two rows below me, if the people in that row could move along a little. The inquirer was probably an usher. The man replied, emphatically "No, we can not!" I did not like his tone. Soon after, various people appeared and tried to find seats beside the man in question. Either some mistake had been made, and the seats had been sold more than once, or some other mistake had occurred. Finally a man came along who refused to give up his real or supposed right to a seat, though the by-sitters suggested to him to sit in the aisle, an easy and reasonable way out of the difficulty. The two men showed a nasty

temper, and shoved each other for a while, but soon realized the unfavorable attention they were attracting, and subsided.

I could not help wondering, after the game, what I would do in such circumstances. The old man and I seem to have found the proper frame of mind for persons in such circumstances. Here again one might speak of an inversion, but it seems as much like another case of the complement. What the old man and I did was needed to balance what the others did, to make a unity or harmony, as John Ruskin put it in his *Modern Painters*, out of two things or ideas each in itself imperfect.

The saying "You're not through yet!" ought logically, to precede the pointing out of my place. Whether I had noticed, before his saying that I was not through (or asking if I was through), that the table was bare, I am not sure. I believe that his remark at least led me to interpret the appearance of the table as meaning that the others had finished and cleared off the table, as they actually did at the real (1913) "surprise". (We all finished together, and then the girls cleared the table and washed the dishes.) The eating of apples meant, of course, the end of the banqueting, and made it seem not unnatural that no other guests appeared. The hat-pin by this time had disappeared, at least had dropped out of consciousness.

My sitting at the old man's left is perhaps due to the fact that I remember which girl, in 1913, sat at my left, but do not remember the relative positions of the others. Another inverted or complementary element is the fact that the real guests were invisible and that, consequently, there was plenty of room.

Very truly yours,

JOHN WATSON.

P. S.—Nov. 9.

I have your interesting letter of November 7. Since signing my letter it has occurred to me that the eating of apples may go back to Juvenal's fifth satire, line 150. This satire treats of stingy patrons and their treatment of their clients. If a patron invites them to a meal he has a better quality of eatables and they have to take unpleasant food. There are brought in for the patron "apples upon the odor of which you might feed". My thesis deals with Juvenal.

Yesterday after dinner I took a nap. Instead of hearing

things, I saw things. First a number of people busy upon a horizontal bar and then swinging in a sort of box. (I am not sure about the bar, but there was the swinging.) I think that this woke me up. Then I saw, on dropping off again, an orchard near my father's home. A man and a girl (presumably Mr. John P—— and a daughter, but too distant to recognize) were in the orchard, holding hands. They would run a few steps and jump into the air. On touching the ground they would repeat the performance. I do not remember seeing any apples, but the distance was so great that I could hardly have distinguished an apple. They seem to have been picking apples, and one jump served to gather all the fruit on a tree.

The apples seem to go back to the banquet dream. The performances on the bar, which turned into a swing, and the jumping and running in the orchard may have been suggested by a relay race that was run between the halves of the football game. A meeting of the graduate club, a week before, may have had something to do with it. The meeting was for sociability and fun. There was dancing, including the Virginia reel, followed by joining hands in a ring and going through various evolutions. I have never learned to dance, and looked on. The fact, too, that the dancing was in a gymnasium may have suggested the bar and the swinging. Refreshments were provided, but I took only some cider. However, having paid my share, I slipped some snow apples into my pockets and ate them the next day. The apple idea may thus have been only a week old.

Ann Arbor, Mich., Nov. 29, 1914.

Dr. J. H. Hyslop,

Dear Sir:—I have your letter of the 26th, and am glad to know that my dreams seem to be of some use to you.

Since last writing, I have had three more banquet dreams, and have had some further ideas about the two that I have described to you.

In the first dream described, I believe that the figures seen were (except, of course, Smith) the girls who had attended my first "surprise", and who were to attend the first one this fall. I have given them a description of my five banquet dreams, and have told them that when one of them, in the first dream,

scratched Dean Smith's face without disturbing him, this must have been a case of inversion or complement, balancing the times when he had spoken to them, of course without provocation.

In the second dream, the old man in furs, I am inclined to think, represents Mr. Schulz,* who is buying the house, and there was a case of divided authority. The fact that I was at his left is due, I judge, to the fact that at the first "surprise", in 1913, the girl at my left made a remark that I have remembered, and for this reason I have remembered who sat at my left, while I could not now tell where any one else sat on that occasion. The sudden disappearance of every one except Smith and myself, in the first dream, is to be explained by saying that the girls had gone to get the supper, as they actually did, in 1913. Just why supper was never served in the first dream is hard to understand, except for the fact that what Smith said was enough to wake me up or stop my dreaming.

It has occurred to me, further, that these two dreams complement each other. (I intended to say that the fact that no one appeared at the table in the second dream, except the old man and myself, is to be understood as meaning that the girls had cleared off the table and were washing the dishes, as they actually did, in 1913. I presume, though, I had explained it thus in a previous letter.)

In the first dream the girls were present, but disappeared, without my seeing the result of their work; in the second they did not appear, but had evidently been there, and I recognized what they had done (after waking up).

In the first, eating had not begun, and in the second, it had been all but finished. In the first I was sitting and saw a young man standing, who came and sat beside me and talked with me. (I believe I took some part in the conversation.)

In the second I was standing, at first, and the old man was sitting, a fact which, I believe, I had not mentioned. Then we were both seated. The old man did all the talking. The old man's tone was quite different from Smith's.

On the night of November 17-18, I had my third banquet dream. The scene was again in Trent, and there were several

* Pseudonym.

persons in the room. Once more I recognized only one person, one of my brothers. He was sitting next to me, and I understood, somehow, that he was in charge of things. There was in the midst the core or cylinder of an ice-cream freezer, with the lid on it. I wondered if my brother would give me some ice-cream. He paid no attention to the ice-cream but handed me a sauce dish of preserved cherries, or possibly raspberries. What impressed me at the time was the color.

Whether he gave me a spoon, I do not remember, and what became of the fruit I do not know. I paid no attention to it, except in the matter of the color. I was still interested in ice-cream, and having come to feel more independent, I started to see if I could not get some for myself; but I could not find a spoon, large or small, or any dish to put it in, so that I never got so far as to take the lid off the can.

When I had concluded that ice-cream was not for me, I suddenly noticed a bowl (one, I believe, that we had had in the house in Trent) filled with table scraps. The scraps were heaped up six inches above the rim, and almost at the top was a hemispherical mass of ice-cream, such as they serve at the boarding house in Ann Arbor, but a great deal larger and of a bright yellow color, like butter. It had never been touched, but I concluded not to rescue it. Then I woke up, or quit dreaming. No words were spoken, if I remember correctly.

After this dream I concluded that if I could go often enough I should get a full meal backwards.

The presence of my brother and the repetition of divided authority are probably due to the fact that our father wished, last spring, to sell our old home and move into the next county, where another brother and his family live. The first brother is unmarried, and he and our father live alone in the house except when I am there. Our father has given up the idea of selling the home, but I had told him that rather than let it go out of the family, I would try to buy it, my brother, of course, continuing to make his home there.

The colors of the fruit and of the ice-cream seem to go back to the first "surprise" in 1913. I had provided a brick of three-colored ice cream, packed in a *four-sided* can, and at the proper moment brought it out, to the surprise and delight of the guests.

One of the girls was delegated to open it and serve it. When she opened it up she called out, "Oh red, white and brown girls!" She meant, of course, to put a comma after "brown", but it sounded as I have written it, and this remark, and the other one mentioned are the only remarks that I remember. I had been thinking of the three-colored ice cream. The red appeared in the fruit, and the yellow color of the ice cream in the dream was perhaps a blending of the brown and white.

On the night of November 21-22 occurred the next banquet-dream. This time the scene was in Lexington, my native town. We get our own breakfasts, each one when he is ready, and go to a boarding-house for the other meals. In my dream, for some reason, the scene was in the house next door to the boarding-house. I saw a considerable number of persons sitting at tables. I could tell that there were at least two tables, because there was a right angled turn. The people, or some of them, were in the front room, not in the dining-room. I am not sure whether I recognized more than one person, and this person had come with me. My dream ended before we had sat down, but this time we were going to begin the meal at the beginning.

The fact that my brother had appeared in the preceding dream may have had something to do with the change of scene to Lexington. The particular house in which we found ourselves was due to my having, within a day or two, read in my home paper that the owner and his wife had left Lexington to visit a son.

I had been impressed by this because the owner is an invalid, and is seldom able to walk. Oddly enough, I learned next day, from a postal card, that Mr. Schulz, in the little house in Trent, was going to "entertain the family, twenty of us" on Thanksgiving [Day].

Whether this would mean a second table, I do not know; but if they all ate together, the dining-room did not hold them all, and the table (or tables) had to extend through the archway into the front room. If they preferred they could set the two tables at right angles in the front room, and seat twenty people at them. I have not learned how they arranged things. If I learn that all sat in the front room, I shall feel that for once in my life there has been a prophetic element in one of my dreams.

The last banqueting dream occurred on the night of November 22-23. It was indistinct, or wholly lacking, in some respects, or else I forgot some things. I do not remember recognizing the scene, do not remember anything about the scene or any persons. The only thing that I remembered on waking was some oysters. This time again I was going to begin at the beginning. What could have suggested oysters I don't know. We have them occasionally at the boarding-house, and, properly enough, they formed the first course on Thanksgiving [Day]. Whether they were used in my "surprise" by proxy, I do not know. They did not appear, being out of season, in the "surprises" of 1913.

I intended, but forgot at the beginning of this letter, to add one more remark concerning the dream in which the old man appeared. I am inclined to think that the piece of apple that he offered me was good, that he meant to do me a favor, and that I mistook the quality of the apple and his purpose in putting it beside my plate. I have no theory to explain why my own plate should get on to the floor. There had been no mishaps at the "surprises" in 1913.

Very truly yours,
JOHN WATSON.

Ann Arbor, Mich., Dec. 6, 1914.

Dr. J. H. Hyslop,

Dear Sir:—I have another dinner dream. This time I went less than a block, to the boarding-house. I found myself at the right table, which was surrounded by people. Again I recognized only one, the brother who had given me fruit but no ice-cream. He sat next to me, on my left. On my plate were two pieces of cake, one an inch or more square, the other smaller. Both looked as if they had been partly eaten, but at the time I had no recollection of having touched them. I believe, in fact, that they looked as if mice had nibbled them. My brother reached over and took my larger piece, though the cake plate with several pieces of cake on it, was nearer to him than my plate was. At first I thought nothing of his action, but soon he said something that implied that I had taken too much cake, or more than my share. I told him, with considerable warmth, not

to take anything more from my plate. The exact words used in this dream were forgotten.

This dream looks like an inversion of the one in which the old man gave me a bit of apple. There was a change in age, of action, and of mood. But it can just as well, or better, be interpreted as the complement or logical conclusion of the other dream in which my brother appeared. His failure, in the former, to give me what I wanted (while he gave me something that I did not care about) finds its logical conclusion, or complement, in his taking from me something that I had and evidently wanted. The cake must be the complement of the ice-cream. In the former dream the ice-cream, intact, lay upon a bowlful of scraps. In the latter, pieces of cake that should have been among other scraps, were the only things on my plate. There was no ice-cream in this last dream. We are liberally provided with cake at the boarding-house, and I am fond of sweet stuff. I have wondered sometimes if I eat too much of it. When we were small boys, his conception of *meum* and *tuum* was rather vague, and he would borrow my mittens, for instance, without my knowledge. Whether this fact accounts for his action in the dreams is not clear. More likely it arises in connection with the painting of the "lake" that the little schooner is "sailing" in. I wished him to do this, since he is somewhat of an artist, but seemed not to make myself clear. He offered me some paint and gave some advice, evidently thinking that that was what I wanted.

Very truly yours,
JOHN WATSON.

NOTE ON PHILOSOPHIES AND REVELATIONS FROM THE SPIRITUAL WORLD.

The last number of the "*Unpopular Review*" (April-June, 1915) has an article on psychical research in pursuance of the editor's policy to have an article on the subject in each number. It shows a striking tendency to go beyond the mere acceptance of a future life as proved but also to offer some samples of the ideas about it which have been obtained through mediums and more especially Mrs. Piper. The method of the writer is one on which supreme caution should be shown. When we find incidents given to prove personal identity and that are undoubtedly supernormal information, we do not require to raise any question about the conditions under which they are obtained, save those which affect their supernormal character. When we come to statements, however, about that life, we have to emphasize the limitations which we are under in our knowledge of the conditions under which statements about it can be made, and more especially the possible form in which communication comes to us besides the form of a spiritual life which may not superficially reveal itself in the form of statement about it. This is no place to discuss these conditions at present, and hence only a note of caution is registered here, based on the possibility that the life may be much more a mental one than the communications superficially indicate. There is no literature in which the contradictions about the nature of that life are more numerous than in the literature of spiritualism, and this is true in spite of many remarkable uniformities and agreements. We require to compare the "revelations" of a long period of time to ascertain the real unity between them.

It is natural to take the language as we ordinarily understand it and to measure the veridicity of the statements by what we know of this life. While that is measurably correct, it has its limitations. There are many paradoxical statements which seem absurd superficially, but which interpreted psychologically have very suggestive conceptions involved and it is that type of statement that must be studied. Suppose a communicator says he met Rembrandt as soon as he desired it, we may find it easier to believe that, on the view that it is a mental world, he is still in a dream state. This conception may cover much and certainly requires us to pause in the acceptance of statements.

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PROCEEDINGS

OF THE

American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

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CONTENTS

On Some Experiments with the Ouija Board and Blind-folded Sitters. By Sir W. F. Barrett, F. R. S.....	381
Some Unusual Phenomena in Photography. By James H. Hyslop	395
Recent Experience in Hypnotic Practice. By Sidney Wilkinson, M. R. C. S., L. R. C. P.....	465
Experiments in Non-Evidential Phenomena. By James H. Hyslop	486

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PROCEEDINGS
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ON SOME EXPERIMENTS WITH THE OUIJA
BOARD AND BLINDFOLDED SITTERS.

By Sir W. F. Barrett, F. R. S.

Several of the members of the Dublin local section of the Society for Psychical Research have been engaged, since the section was founded, in different branches of psychical investigation. Some have been experimenting in thought transference, others in automatic writing, some using the so-called ouija board and some have had regular sittings with various professional mediums, but no results of evidential value, or at least no results worth publishing, have been obtained until recently.

One of these groups has been meeting for some months past at the house of one of our most active and valued members, the wife of a well-known Dublin physician, Mrs. S., and some extremely interesting and valuable results have been obtained.

In the present paper we propose to give a preliminary report of these experiments in the hope of stimulating others to conduct similar experiments.

Two years ago, Mrs. S. and her sister, Miss D., had a number of interesting sittings for the development of automatic writing through Miss D. The scripts obtained were very curious, but mostly within the range of subliminal activity. Miss D., however, did not wish to continue as the scribe, for it seriously affected her health and sleep: moreover, Miss Jane Barlow, who had been one of the circle, was unable to continue owing to the long and serious illness

of her father, the late Vice-Provost of Trinity College, Dublin.

A new circle was then formed and after working for some months three sitters, namely Mrs. S., Rev. S. H., and a friend of the latter, Mr. L., devoted themselves exclusively to the experiments described in this paper. Instead of a pencil or planchette another autoscope, the ouija board, was tried. This consists of a board on which the alphabet is printed, and moving over it, a little triangular table with pointer, running smoothly on three legs tipped with felt. When the three sitters placed the tips of their fingers on the little movable board,—or indicator, as we will call it—messages were spelt out by the indicator pointing to successive letters of the alphabet. Though this is a slow and laborious method of obtaining automatic messages, yet it has its advantages, as will be seen directly. Moreover, after several sittings great speed and accuracy in indicating the letters were obtained. The results of each sitting were carefully recorded in a book by an onlooker (usually Mr. Wakeman) with all necessary details of date, sitters, etc.

Though some extraordinary messages were obtained in this way, giving information and answers to questions beyond the conscious knowledge or intention of the sitters, yet clear evidence of a supernormal character was lacking. The happy thought then occurred to the sitters of each being blindfolded. This we tried and it was found that the indicator moved with even greater rapidity and precision, and from this time on Mrs. S., Mr. L. and Rev. S. H. devoted themselves to developing this experiment, and Mr. Wakeman very kindly acted as scrivener. Though none of the sitters had any means of seeing what letter was indicated, coherent messages, correctly spelled and often of considerable length, were given. Questions were promptly and intelligently answered, and the sitters declared that the indicator rushed about so rapidly that their hands followed it with difficulty.

So far I had not taken part in the circle, though in frequent consultation with the sitters. On the first occasion at which I was present, I examined the method of blindfolding and found it effective even if the sitters had not assured me

of the fact. This was on October 19, 1912, just after the Balkan War had broken out, but before the Bulgarians had gained any victory. The message that was swiftly spelt out was remarkable. I had expected a deceased friend of mine, whom I will call Sir John Frith Hartley, who purported to be the control at a previous sitting, to be the control now. He was unknown personally to the sitters and they were surprised when his full name and title were correctly spelled out, still more so by the message he gave to "Grand Lodge" of Freemasons, Sir John having been one of the highest rank in the Dublin Masonic Order. But when I was present, instead of his name coming, "Isaac David Solomon" was spelled as the control, and the message came "Blood, blood everywhere in the near East. A great nation will fall and a small nation will rise. A great religion will stand in danger. Blood everywhere. News that will astonish the civilized world will come to hand within the next week."

Now, whatever the source of this message it was perfectly true, for within a week, the first great victory of the Bulgarians at Kirk Kilisse was announced and subsequently, as we know, a great nation fell and a small nation rose.

I then asked if we might turn the board with alphabet round, so that the sitters would be unable to know in what position the letters were placed. Instantly the reply was spelled out: "It makes no difference." So the sitters, still blindfolded, lifted the indicator and I turned the board with the alphabet. The messages were at once resumed and letters correctly indicated in the new position. I asked if Sir John were there? The answer spelled out was "I do not know him." "Who then are you?" I asked. "Isaac David Solomon" was again spelled out, and he told us he was a Jew, as his name indicated.

I then asked, "Can any deceased friend of mine speak to me?" Immediately the answer came that I was to take the place of one of the sitters. One of the sitters, Mr. H., then gave place to me and I was securely blindfolded. On placing my fingers upon the indicator with the two other sitters, the extraordinary vigor and swiftness of the movement of the indicator amazed me, and it seemed incredible

that any coherent message could be in process of delivery, but a long message came as follows: "The same combination must always work together in order to obtain the important messages, as it is very tiring unless the same three are present. There is one present who is unsuited to the receiving"—this on inquiry referred to myself. Another message came, but we were all too fatigued to go on, and the sitting was brought to a close. On removing the blindfolding, and not until then, did the sitters know the purport of the messages given.

On November 11th, the sitters acting upon a suggestion I ventured to make, instead of being blindfolded by wraps tied over the eyes, had procured opaque screens covered with black satin which were fastened over the eyes by an elastic cord over the head; space was cut for the nose so that the screens fitted close to the cheeks. These are somewhat similar to the opaque screens used by oculists with patients after operation for cataract and are more effective and pleasanter than bandages. In addition to the eye screens the trio had made a new pattern of "board" which facilitated certain tests being applied. This consisted of a sheet of plate glass resting on a table of the same size, beneath the glass being placed an alphabet, and on the glass a small copper indicator having short legs tipped with felt; the smoothness of the glass surface enabled the indicator to travel about more freely.

The three regular sitters then took their place with the opaque screens over their eyes and messages came from one Peter Rooney, who said he had died in Boston some ten days previously. The sitting was interrupted, as the Rev. W. P. R. in his letter to me given subsequently says, in order to cut out the letters of the alphabet from the large sheet on which they were printed, and while the sitters were blindfolded, Mr. R—— and I arranged the letters beneath the glass in the most promiscuous order. This was done beneath a table cover over the glass so that even had the sitters not been blindfolded they could not have seen how the letters were placed. Upon resuming the sitting, a very singular thing occurred: instead of sending a message, the indicator insisted

on examining each letter, tracing with perfect accuracy the outline of the position of each and moving from one to the other continuously, exactly as if it were a living animal smelling out each letter.

When it had completed its inspection, and not until then, Peter Rooney resumed his message. The purport of it was that he had lived a wretched and bad life, mostly in gaol, and, he added, life at last became so unendurable that nearly a fortnight previously he threw himself under a tramcar in Boston and so committed suicide. It was only afterwards that the blindfold sitters knew the purport of the message, they were laughing and chatting together during its delivery. To us lookers-on it seemed very incongruous, for the message was delivered in the most life-like manner, with evident pain and reluctance leading up to the tragic conclusion.

The next day I wrote to the Warden of the State Prison at Boston, Mass., to the Chief of Police in that city and also at Boston, Lincolnshire, to our Hon. Member, Dr. Morton Prince of Boston, and to Dr. Hyslop, Hon. Sec. of the American S. P. R., asking if any information could be given us concerning this Peter Rooney, and requesting a reply as soon as possible. In course of time I received their replies, which I will give later on.

At a third experiment in my own house, the sitters were, as before, Mrs. S., Rev. S. H., and Mr. L. The alphabet was printed on card below the glass top of the table, and the indicator the same as before. The blindfolding was by the opaque screens (these were always subsequently employed); the details of the letters were recorded, as usual, by a friend, Mr. W., who writes shorthand. The messages (spelled out with rapidity) were, however, of no special interest, but the experiments made to test clairvoyance were remarkable. While the sitters were blindfolded, I asked if a figure I had written down could be given. "Put it under the glass" was the answer. So I did. "Turn it around" was the next message. It was turned in a position opposite to that of the alphabet. Instantly the indicator ran to the correct figure on the card below, the visitors, of course, had no idea what figure I had written. Asked to try another figure known



to no one but myself, and placed on the under side of the paper so that it was hidden; the message spelled out was that "it was difficult and tiring, but would try." So I placed the paper under the glass with another figure privately written on the under side. The indicator spelled out "9 for fourpence," which was wrong, but those words, we found, in small print were on the upper side of the paper and previously unnoticed by us. Here there is evidence of the ability to read writing visible to human eyes, but unseen by the sitters, and inability to read what is unseen by human eyes. But it was not conscious telepathy from those outside the circle, for, owing to the small print, no one present had observed the words before they were spelled out. Again I asked one of the sitters, Mr. M., to think of a figure and ask the intelligence to say what it was. "Hold Mr. L.'s hand" was the answer. Mr. H. did so, and instantly the correct figure was pointed out, though of course Mr. L. was utterly unable to see and did not know the figure. We then asked Mr. L. to scribble down some figures on a piece of paper without thinking, and not tell anyone what they were; he did so, and a few moments later told us he had no recollection of what he had scribbled down, as he was engaged in conversation at the time. Then we asked the intelligence to indicate the figures,—the sitters of course blindfolded; and the bit of paper on which the figures were written concealed in my hand, unseen by, and the figures unknown to, myself. Instantly the indicator pointed to the figures 3, 4, 7, 8, —, on referring to the scrap of paper, it was seen to be perfectly correct. This shows the ease with which the sub-conscious or secondary self of Mr. L. is able to actuate the indicator though the figures indicated were unseen and even forgotten by the conscious self of Mr. L.

Questions were asked whether the intelligent control could see and tell us what was going on in the drawing room of Mrs. S.'s house in Dublin, six miles off. It took five minutes to do so and then the indicator said "Why do you keep the folding doors shut." This was the case and is of course of no evidential value. Then it was asked to see what a friend of Mr. L.'s, who had just left them for England, was doing at that particular time, which was noted. This

friend had been using the ouija board with Mr. L. and was singularly successful. The answer to our query came in a couple of minutes and was subsequently ascertained to be correct, through possibly a mere chance coincidence.

After this paper had been read at the S. P. R. meeting on December 9, Dr. W. McDougall, F. R. S., came over to Dublin and had some sittings which unfortunately were not as satisfactory as usual. The weather was bad, and this seems to have had some effect on the results, but even after Dr. McDougall had left my subsequent sittings were not as good as the earlier ones. The little circle, living widely apart, found it inconvenient to continue to meet regularly, the evening being their only free time, and Mr. L., who is delicate and was not well, preferred to sit at his own house in the country; the weather was also wretched.

Before discussing the question of the efficacy of the blindfolding it is desirable to see how far we can trust the authenticity of the messages.

The identity of Isaac David Solomon it is impossible to attempt to verify as he gave no address, but it was an odd name to assume. As regards Sir John Hartley there is nothing conclusive: it is certainly singular his name should be intended and a very appropriate message sent, when he was unknown to the sitters. But Peter Rooney committed himself to place and date and told us he had committed suicide ten days or a fortnight previously in Boston.

In answer to my inquiries the Governor of the State Prison of Massachusetts wrote to me as follows:

"We have not had anyone in confinement here under the name of Peter Rooney, and have no knowledge of any of our former inmates having committed suicide within a short time past."

Dr. Morton Prince forwarded a letter from the Boston Police Superintendent, which is as follows:

"Dear Sir:—Regarding your inquiry concerning Peter J. Rooney, I learn from the Police Records, that on the fourteenth of August, 1910, he accidentally fell from an inbound elevated railway

surface car opposite No. 400 Washington Street, Dorchester District, receiving a scalp wound which was attended to by Dr. A. T. Davidson, No. 394 on the same street. Rooney then went to his home, No. 14 York Street, which is near the place of the accident, and was laid up four weeks.

"He is still living and resides at the same place, that is, 14 York Street.

Very respectfully yours,

(Signed) THOMAS RYAN,

Chief Clerk,

Police Department,

Boston, Mass."

A little later I heard direct from the Chief Inspector as follows:

"Dear Sir:—I beg to acknowledge receipt of your letter of the 19th inst., and to inform you that Inspector Lynch, of this Bureau, has made an investigation relative to Peter Rooney, and finds no record of him having been sent to prison from Boston; no record of his having been confined at the Massachusetts State Prison or Massachusetts Reformatory; no record of him having committed suicide, or no record of his death in this city from any cause.

Trusting this will give you the desired information,

I am,

Yours respectfully,

(Signed) JOHN R. McGARR,

Chief Inspector."

It is of course only a chance coincidence that a man named Peter Rooney fell from a tramcar in Boston and was injured more than two years previously.

I also heard from the Chief of Police in Boston, Lincolnshire, saying no such person as Peter Rooney had committed suicide or was known to the police in that town. Hence the story given by the soi-disant Peter Rooney is completely false so far as any Boston is concerned, and this he subsequently admitted. This elaborate and fictitious story is, however, characteristic of the dramatic inventions, like ex-

ternalized dreams, which so often come through these automatic channels and which are so misleading to the novice and so mischievous to the credulous.

There remain three cases of names of deceased persons which were correctly given at sittings, when I was not present. The facts are narrated in Mr. H.'s paper read before the London S. P. R. Here I will only add my investigation of the accuracy of the statements made in the one case in which more particulars were given than in the newspaper announcement of the death. This was the case of a deceased young lady who had a very unusual name, which I will call Electra Praiseworthy. The control purported to be this deceased lady and gave her name correctly, the name being unknown to any present. She stated that she lived in Upper Norwood, was unconscious for some days and believed she "passed over" between Friday and yesterday (Sunday) morning, and in answer to a question said she was unconscious *before* death and suffered intense pain. Now it happened by a curious coincidence that the family of the deceased young lady lived not far from a friend of mine in Upper Norwood and through my friend I was able to communicate with the father of the deceased. In reply to my inquiries he tells me that the message purporting to come from his daughter "fits in with the facts in every particular;" in asking him for details he replies that his daughter, whom I have called Electra, was unconscious for some days before death and suffered considerable pain. It is certainly a remarkable chance coincidence, if such it be, that the fact of unconsciousness for some time before death and the pain suffered were correctly given; though of course utterly unknown to any of the sitters.

Now, the announcement of the death of this young lady appeared in the London Daily Telegraph, which arrived in Dublin shortly before the sitting took place. The only one of the three sitters who sees that paper is Mr. L., and at first I thought it was obvious he had consciously or unconsciously caught a glimpse of the announcement before the sitting. But closer investigation, which I have made on the spot, renders this extremely improbable. The paper is taken

in by Mr. L., and delivered at his house soon after 7 o'clock each evening; it is put folded in his letter box and as a rule the announcements of death are folded inside. When Mr. L. left his house in the suburbs, to catch the train to Dublin for the purpose of this sitting, he was not sure whether that day's Daily Telegraph had been delivered or not; he assures me he did not take it with him in the train nor did he open it before he left. The train left at 7:20 and he had fully 10 minutes' walk to the station. Even had the column of announcements of death been folded outside he could not casually have read it as he was leaving. Mr. L. has sent me his statement following upon my investigation.

Personally I have complete confidence in Mr. L.'s statement, and the only possible criticism is that in some absent-minded way he took up the paper, brought it to the light, adjusted his glasses (he is short-sighted), opened the paper, glanced through the announcements of death, and unconsciously read the one in question. The objection to this is, as Mr. and Mrs. L. both assure me, that they are never in the habit of looking at the announcements of death. Hence if this were done on this occasion it must have been for the purpose of deliberate fraud. We are therefore driven to that alternative, if we reject the supernormal character of message. To those who know Mr. L. this is, of course, an incredible hypothesis. Ultimately all investigation of rare phenomena rests, as Professor Sidgwick long ago remarked, "on the probity and intelligence of the persons recording them, and it is impossible for us, or any other investigators, to demonstrate to persons who do not know us that we are not idiotically careless or consciously mendacious."

We now come to the most important question in connection with these experiments, viz.: as to the efficacy of the blindfolding of the sitters. Mrs. Sidgwick has drawn my attention to an interesting paper in the first volume of the *Journal of the S. P. R.*, p. 84, "On vision with sealed and bandaged eyes." Here an illiterate youth called "Dick", when mesmerized, was able to describe objects held in front of him, or to name correctly any card drawn from a pack, when his eyes had been sealed and securely bandaged. At

first sight it seemed absolutely impossible that "Dick" could have obtained any glimpse of the object, but Mr. (afterwards Dr.) Hodgson and Mrs. Sidgwick made a series of experiments, under conditions analogous to those to which "Dick" was submitted, and found that in spite of the most careful blindfolding they were able to see through a minute chink and repeat most of "Dick's" performances. The conclusion arrived at was that *no* bandaging of the eyes can be made satisfactory, and that Dick really saw with his eyes, but not consciously.

It is, however, to be noticed that the experimenters state "the chink if not left in the original bandaging can generally be produced by working the eyelid under the plaster." The eyes had been plastered up with gummed paper and a penny put on the eyeballs, this was fastened in position by more gummed paper, the chink being usually found or produced between the eyebrow and the nose. These experiments are of great interest and show how extremely difficult it is to blindfold a subject effectively. But if Dick were really mesmerized I doubt if his success is explicable by unconscious normal vision. For in the hypnotized subjects I have examined the eyeballs turn upwards when deeply entranced and normal vision appears impossible owing to the eyelid covering the pupil, also we know and our proceedings bear witness to cases of undoubted clairvoyance in a hypnotized subject.

The question, however, is not this, but whether it is impossible to blindfold the eyes absolutely. With regard to bandaging I would be inclined to agree with Mrs. Sidgwick, but a black bag thrown over the head and tied round the neck would get rid of the difficulty, assuming there were no pin-holes in the bag. There is, however, an objection to this method in long continued experiments owing to its discomfort and the difficulty of breathing. Opaque eye screens such as the sitters used are more convenient and can be made more or less effective by cotton wool or a velvet pad round the edge. But even with such precautions a fraudulent sitter could manage, no doubt, to create a chink and by moving his head to and fro might be able to see external objects.

The eye screens used in these ouija board experiments I have carefully tested. Undoubtedly a little light is let in from below, but in order to get even a partial glimpse of the alphabet, the head must be thrown back. This, however, none of the sitters attempted to do; they all said they preferred to keep their eyes closed and invariably kept their heads still. By moving the forehead I find a chink of light can be let in near the nose, but even so, as anyone can try for himself, one eye alone is able to see and it is impossible to direct the chink to the alphabet without moving the head about and then only a very restricted view is obtained while only large letters can be read. The sitters moreover all signed a paper stating that they could not see and *did not see* the alphabet. Their good faith cannot be questioned and we are therefore driven to assent that if normal vision was employed it was unconsciously exercised and the elaborate messages swiftly and unconsciously concocted and spelled out. There would appear to be some evidence for this hypothesis as, when Dr. McDougall was present, an opaque screen suddenly interposed before the blindfolded sitter (there was only one in this case) stopped the motion of the indicator. On the other hand it was subsequently found that the silent interposition of a sheet of glass, unknown to the sitter, had the same effect. Moreover in the first experiments at which I was present with the three sitters when the phenomena were much more striking, the Rev. W. P. R. silently held a large opaque fire screen over the alphabet and it appeared to make little difference, the indicator spelled out the message as usual.

Here is Mr. R.'s memorandum on this experiment:

"When present with Sir Wm. Barrett at the sitting in question, I observed that the interposition of the opaque screen made no appreciable difference in the speed at which the message was spelt out, and certainly it caused no interruption, much less a cessation of the message. The letters of the alphabet were arranged in three lines and in order. It occurred to me that possibly the sitters knew the position of each letter, as a good typist knows her key-board, though they might be unconscious of the fact themselves. I ventured to

suggest that the letters be jumbled. The sitters agreed and Sir Wm. Barrett and I re-arranged the letters at random, the sitters being blindfolded all the time. On resuming with the ouija board thus altered, the movement of the indicator was very slow, it travelled three times in and out between the letters and then proceeded to spell out, slowly and deliberately: '*There is a disturbing person.*' Here we laughed and asked the 'control' to indicate which of us was the culprit—the elderly man or the young man? Here occurred what, to my mind, was the most impressive feature of the sitting. We all expected some sort of answer to this question. The short-hand writer said, 'It seems to be writing nonsense now.' The 'nonsense' on examination proved to be—'*ality in the room.*' That is, our question was ignored and the 'control' calmly finished what he intended to say. A second instance of ignoring a question and continuing a sentence that we thought had been completed, occurred at the same sitting. So far as I could judge the blindfolding of the sitters was perfect and their *bona fides* is to me beyond question. When the opaque screen was held over the board, the letters were visible only to the reporters who bent down to see underneath the screen.

W. P. R——."

But all doubt will in future be set at rest by the use of the new blindfolding arrangement Mr. L. has since devised. This consists of a pleated opaque black calico veil fastened to the upper edge of the eye screens and hanging down to the chin. I have tried this arrangement and it is absolutely light proof, and by no movement of the head can anything whatever be seen.

Independently of this I myself am absolutely convinced, after careful investigation, that none of the sitters could use their normal vision, consciously or unconsciously, in the experiments recorded in this paper. We all know, it is true, the wonderful powers exhibited by the subnormal self, and many remarkable illustrations of this, and of the unconscious perception of sensory stimuli that lie below the threshold of sensation are given in our Proceedings. But I do not know of any cases which are quite parallel to these ouija board experiments. For we have here, in addition to the blind-

folding of the sitters, the amazing swiftness, precision and accuracy of the movements of the indicator, spelling out long and intelligent messages, not only without halting or error but with emphasis on particular words, proper punctuation, and the use of quotation marks in appropriate places. Messages often contrary to the expectation and beyond the knowledge of the sitters, and also the interjection of opprobrious epithets wholly foreign to the desire or habit of thought of any present.

Reviewing the results as a whole I am convinced of their supernormal character, and that we have here an exhibition of some intelligent discarnate agency, mingling with the personality of one or more of the sitters and guiding their muscular movements. At the same time I quite admit that for the present the wisest course is to suspend our judgment and endeavor to get the conditions as favorable as they were in the earlier stage; other enquirers will also, it is to be hoped, conduct similar experiments. Unfortunately here, as in all other psychical phenomena, the conditions of success seem to be fugitive as well as elusive, and any discouragement on the part of the sitters, however unintentional, is always prejudicial to obtaining the best results.

SOME UNUSUAL PHENOMENA IN PHOTOGRAPHY.

By James H. Hyslop.

"Spirit photography" has been a claim for more than half a century, and a psychic researcher can hardly announce any unusual incident without being involved in the suspicions which have centered around that subject for this whole period. But readers would be hasty if they take the title of this paper to imply anything assertively or even doubtfully of a spiritistic nature. It is because some of the phenomena which are here to be the subject of consideration do not even superficially suggest such an interpretation that they receive notice. Casual readers of stories about "spirit photography" would judge the case by the state of the scientific mind toward it and in most cases would not take the trouble to read the facts. The mere announcement of something unusual is a signal for inferences which the facts themselves might not justify. It is not the explanation of such phenomena that is important but the record of them. We ought to have learned by this time that the easy explanations of things when psychic research began is not to be tolerated any more. "Fraud" and "humbug" are easy methods of escaping the responsibility of investigating. But the usual method of the Philistine has been to laugh at any facts which interfered with his repose of mind and, when he could laugh at them no longer as facts, to assert that they were of no use. A wave of the hand with the theory of fraud was deemed sufficient to dismiss the facts altogether. But we have found so much hysteria where the Philistine assumed normal conditions that the presumptions are not on his side at all for the theories of fraud, but all on the side of apology for the subject of the alleged phenomena, tho it may not be on the side of their supernormal claims. Hence phenomena may become unusual without being regarded as supernormal, and when we find that the supernormal is often associated with abnormal conditions of some kind or even clearly interpenetrating the normal

itself, we have a more interesting explanation than the simplest one which the Philistine has so long proposed without proof.

Nor do I mean by any such remarks to beg any questions in regard to the nature of what is to be reported here. I am not forecasting results or theories, but disarming prejudice, in order to ask for the consideration of some phenomena which are unusual in spite of the simplest suggested explanation of them. They are not published as evidence of anything supernormal nor as anything which can easily be explained by fraud. The reader may just as well dismiss that theory from account. The lady who reported her experiences to me is in no respect a professional psychic and began her experiments—and I may add prosecuted them—with the sole object of satisfying her own private curiosity and made no attempt to interest scientific or other people. Whatever explanation we entertain, we must dismiss the point of view of fraud from consideration.

Let me give some account of the lady herself. Mrs. Lee belongs to the family of the Du Ponts, the great powder manufacturers, and is a woman of some means in her own right. She has built an institution for work of charity, lives in it, and devotes herself to various forms of charity to children and young people, all at her own expense. She had known a Mr. Bocoek, an Episcopal clergyman who was interested, I believe, in this charity work. He died a few years ago, and apparently gave rise to automatic writing by Mrs. Lee.* This automatic writing one day told her she could take photographs. She procured a kodak from her son and began to experiment according to directions. It was some three months before anything unusual occurred. Her

* The following is the testimony of an acquaintance of Mrs. Lee and of a relative of Mr. Bocoek, represented in the photographs. Her name was given me by Mrs. Lee as one to whom Mrs. Lee had sent some of her work and especially the photograph of Mr. Bocoek for examination and confirmation of the fact that it was a picture of him. In the lady's letter to me she makes the following statement, dated September 12th, 1914, and written from England:

"I spent a few hours with Mrs. Lee in October last. She showed me a picture of Mr. Bocoek, which I considered a very good likeness. I had a

usual procedure was to place either an oil portrait of the dead clergyman or an oil portrait of herself on a chair and photograph it, having a private firm of picture dealers develop the films, without telling them what she was doing. Among the first things that began to appear on the films were discs or half discs of light superposed over some part of the photograph of the portraits, and these were not regular. Some times they would not occur after many trials and it was impossible to tell when to expect them. The majority of the films showed no such effect and it was impossible to account for the light spots by any form of leakage for making "light struck" pictures. Such effects should appear on all the films, or in some definite order. But nothing of the sort seems to have occurred. I took myself 30 photographs with it and not a trace of any leakage of light occurred, and indeed in the 30 exposures no trace of anything inexplicable occurred. In 6 other exposures two irregularities occurred, one of them this disc of light, and the other an unusual picture which will be noticed in its place. Also, in the course of Mrs. Lee's experiments, some unusual pictures appeared which have all the appearance of double exposures, tho Mrs. Lee asserts and asserted that they were taken at a single exposure. It was clear that whatever might explain the discs of light would not explain these apparent double exposures and that the kodak was not the cause. The explanation had to be sought outside the kodak. But the circumstances made it impossible to suspect any fraudulent motive on the part of Mrs. Lee, as she had nothing to gain by taking the pictures and everything to lose by invoking suspicion on herself. She is a woman of intelligence and excellent social standing, and her philanthropic life excludes ordinary expla-

picture of him in Detroit, if I remember rightly, but I could not direct any one to the trunk or box in which it is packed. I have letters also from him which are also unattainable. Should I return to America in time to make them of any use to you and you want them, I will send them to you. I am very familiar with Mr. Bocoock's writing and the papers shown me by Mrs. Lee seem to have been in his own writing. I must own that I have never been very much interested in this matter—have read a few of the published reports of your Society. I am not a 'believer', yet not a scoffer.

"Mrs. Lee I regard as a woman possessed of strong common sense and the last person in the world to be 'hoodwinked.' I knew her in Washington sixteen years ago and had known Mr. Bocoock before that period."

nations of her phenomena, in so far as character goes. It is that fact which makes it a duty to record the facts in my possession.

My attention to the phenomena was called by the following letter with copies of the photographs described:

Dec. 18th, 1912.

Dr. James H. Hyslop.

My dear Sir:—I am enclosing three photographs taken by me with a kodak, 5 minute exposures, and developed at one of the numerous shops where amateur work is printed. No. 1 [Fig. 1] represents the portrait, an oil painting, with practically no change. No. 2 [Fig. 2] shows a fairly clear head to the right, while No. 3 [Fig. 3] the straight back wooden chair on which the portrait stands can be clearly seen through the canvas. These are not the only phenomena I have experienced in photography. I would be glad to have your explanation. I write automatically an hour or more daily.

Very truly,

MARGUERITE DU PONT LEE.

In this account Mrs. Lee makes no mention of the conditions under which the pictures were taken; nor does she call attention to the facts that in No. 3 [Fig. 3], besides the visibility of the chair through the canvas there are also visible three faces of the person in the portrait, the middle one not being very distinct, and three frames of the portrait or rather, to speak more accurately, three pictures of the portrait as a whole partly superposed on each other. The picture also of the two young men above the portrait in No. 1 [Fig. 1] shows here in duplicate and probably would show in triplicate, if it were not for the conditions which made the middle face in the portrait dim and also probably more or less superposing of one of the pictures of one young man on that of the other. Nor did she call attention to the circular form of diffused light which appears over the left hand face of the portrait, which ought, under ordinary or the same circumstances, one would think, to appear in the same relation to the other faces, at least to elongate the patch of light. But as a whole it is plain that the whole area

exposed to the film is duplicated or triplicated, except this diffused circular light.

I do not think that a "fairly clear" head, besides that of the portrait, can be seen to the right of the face in No. 2 [Fig. 2]. The appearance of a face in it would be explicable by the imagination, as in various forms visible to some people in the clouds. I think it is nothing but a round disc of light, however you attempt to explain it. There is no duplication of any part of the portrait or general field, and without the hypothesis of leakage somewhere in the kodak we should not easily find an explanation of the circular cloud. A generally diffused light, such as is visible on No. 1 at the right of the shoulder, might be explicable. But there is nothing visible in the field to account for either this diffused light in No. 1 [Fig. 1] and the disc in No. 3 [Fig. 3] unless it be reflected light from the picture of the young men above. Yet it is not clear how that supposition will apply, because it shows itself, as it should, on that picture itself, and one does not easily see how the laws of optics would permit light reflected from its surface to enter the kodak at any other angle than the one actually visible.

Of course, we may suppose that light from some point in the room is thrown on the portrait and causes an unequal amount of it at given points so that the effect would appear in the film. But as the exposure was always the exact five minutes and under the same general conditions of light the effect should be uniform. But it was not, and we should have to fall back on defects in the films and accidents of development. But I shall not enter into a criticism at present. I am going only far enough to indicate why I desired further information before offering any explanations.

We should notice also that No. 1 [Fig. 1] represents a slightly different position for the chair and portrait than Nos. 2 and 3 [Figs. 2 and 3] which are practically identical. We should need to know what the results were in each of the six exposures to study the possible influence of accidental light from any point upon the portrait. It did not occur to Mrs. Lee that this provision should be complied with in the samples presented.

Chemical action in developing sometimes produces freak effects and we should have to face that possibility in the disc of light visible in Nos. 2 and 3 [Figs. 2 and 3], but the recurrence of this effect in accordance with a certain definite law of location in many of her photographs would weaken this hypothesis, tho it be applicable in these two instances.

I suspected double exposure in the case of the visible chair through the canvas, especially that the other parts of the field also showed triplicate photographs, and trembling hands for the explanation, if double exposure did not occur. Nothing had been said in the letter quoted about the conditions under which the photographs had been taken, the evident assumption being that I should understand perfectly normal conditions to prevail. Consequently I wrote a number of inquiries on the suppositions mentioned and others. The following was Mrs. Lee's answer to them:

Dec. 24th, 1912.

Dr. Jas. H. Hyslop,

My dear Sir:—Yours of the 21st received. In reply to your questions would say in regard to question 1, I have preserved all my films and send a number for inspection. 2, I always use the same chair. 3, The three photos I sent were perhaps taken two or three weeks apart. Under no circumstance is the camera moved a particle while exposed. 4, I do not know much about photography, but some one who does tells me developers do not move the films while in the process of developing them. 5, I am enclosing other specimens. 6, The films were developed and printed by Mr. Reid Baker, 1322 F St., Washington, D. C. He tells me he prints from 1,400 to 2,000 daily. 8, I always place portrait on chair prior to placing film in camera. The camera is put in closed where I keep it, before the portrait is moved from chair. 9, Two exposures, as you suggest, are out of the question by way of explanation.

Very truly,

MARGUERITE DU PONT LEE.

Answer to question 7 was omitted by Mrs. Lee. It was whether the person who developed the films remarked anything about Nos. 2 and 3 [Figs. 2 and 3]. But the

answers dispelled the ideas that I had about the condition supposedly applying in the explanation.

In addition to this reply Mrs. Lee sent me further odd photographs which only repeated such phenomena as I have indicated, except that she thought that, in one of them, there was an attempt to transfigure one of the portraits on the other. That is, while Mrs. Lee's portrait was on the chair she thought the attempt was to make the face of the other portrait appear superposed over her's. This is not clear enough to escape the verdict of illusion or imagination.

I found it necessary to ask a number of other questions and the following is her reply. The nature of the questions may be inferred from the answers.

Dec. 30th, 1912.

Dr. Jas. H. Hyslop,

Dear Sir:—1. There is no glass over the portrait. 2. There is no mirror in the room behind me or facing portraits. 3. Almost all pictures are taken from one position. Early photos, showing transfiguration by addition of spectacles and moustache to my portrait, were taken about three feet away. An expert showed me best position and proper light. 4. I always stand portrait firmly on chair with frame resting against wall and door frame. The portrait may or may not be perfectly perpendicular. I do not care. 5. Half a dozen people have opened and shut the shutter just as I do, and they all declare the working of the shutter cannot offer an explanation. The camera, I am positive, is perfectly motionless during exposure. 6. The little table is inlaid, but with a pattern not at all similar to a shamrock. 7. After your pointing out the collar and trace of face it seems to me to be another transparency of the canvas, such as is shown where the chair is seen through the canvas on another film. 8. No, I did not see the collar, but I see it plainly after you called my attention to it. 9. I simply find the portrait through the finder as accurately as I can. The camera is 6 feet from the portrait and is a pocket kodak. 10. If you will have prints made from the films I sent you, you will find in one round white mass quite a distinct face.

Very truly,

MARGUERITE DU PONT LEE.

Having had only a small part of the samples said to have masses of light or circular discs of it, I had asked if she had found any of them tending to develop into faces. But I did not see the evidence clear enough in the one referred to above to regard it as described.

I had assumed that the kodak was held in the hand when the exposure was made, but inquiry brought out a denial of this and the statement that it rested on the table untouched, except when the shutter was opened and closed. When I visited Mrs. Lee I found that this was true for all the exposures we had on those occasions. In the same letter just quoted she adds further statements and explanations which give a clearer idea of what the process is or was in taking the pictures. I quote her statement:

"Concerning the opening of the shutter. It works properly. I place one hand firmly on top of camera, open shutter and remove my hand instantly without shaking the camera a particle. I stand perfectly motionless during the 5 minutes' exposure. Then I place as before two fingers of my left hand firmly on camera and close shutter with right hand. No one is allowed to be in the room or approach it while I am photographing.

"Do not fail to notice in one of the films a large face in upper right hand corner. It comes out clearly if the photo is printed to bring it out. I use films of six in each roll. I have asked photographers and they say that, if those white places are from leakage, they would appear on every one of the six films, and continue to appear until the camera is put in order. Such is not the case. Often only one or two films of the six will show white places. Then again I may take a dozen and have no *white spots* on any of them."

The general conditions, then, are these. The kodak rests on a table and is not held in the hand. It is not touched during the exposure except as described. There is no chance for trembling to cause the appearance of double exposure. That will have to be done in the usual accidental or intentional way. The exposure is for five minutes, much longer than is usual or necessary for good photographs. There is no mirror behind the camera on the wall or elsewhere. The

picture of the two young men is covered with glass and acts as a sort of mirror, as is apparent in the pictures. But the reflection from it does not appear to account for the effects, certainly not the double and triple photos. Moreover it was not on the wall when I took my own photos.

Mrs. Lee adds to the answers to questions a narrative of other experiences with Mr. William M. Keeler (not Pierre Keeler, the well known professional medium, but his brother) who at one time was himself a professional "spirit photographer", but is now in the employment of the government as a photographer in connection with the care of the insane. The narrative of Mrs. Lee obtains its interest solely from the fact that she concealed from Mr. Keeler what she was doing. All her own work up to this time—and afterward for that matter—was entirely private and for her own satisfaction alone, a few intimate friends being allowed to know what she was doing. The following is her statement:

"In connection with this you may be interested to hear of a very remarkable photo I took a week ago under very different circumstances, yet producing, in a way, similar results. I go once a week and have ten photos taken by Mr. William M. Keeler, this by way of investigation. Mr. Keeler is unaware that I have had any results myself. Last week quite on the spur of the moment he said: 'I believe you have some powers. Suppose you take a photo of me.' He explained the workings of his large camera and then seated himself on the small gilt chair before the black screen. He says in all his experience he has never seen such a photo and is going to give me the plate. In the picture the chair stands alone in front of the curtain. Behind the chair is a photo of Mr. Keeler and a photo of myself nearly on top of him, yet each face distinct. In addition is a likeness of a physician who passed over last summer. The chair *standing alone* suggests to me a similarity to the chair showing through the canvas in the photo I sent you. I might say that from time to time I get spirit photos at Mr. Keeler's that I am absolutely certain there is no duplicate of within several hundred miles."

Again I am not quoting this as evidence of the super-

normal but as an incident which must be explained in connection with several asserted conditions. (1) Mrs. Lee concealed her own work. (2) Mr. Keeler is no longer engaged in professional "spirit photography". (3) He apparently discovered by supernormal means that Mrs. Lee was psychic. (4) The chair appears to be empty and Mr. Keeler behind it. (5) Mrs. Lee's own picture is seen in the field tho she was standing at the camera taking the photo.

The weak points evidentially, points, too, that are fatal to its scientific value are that Mrs. Lee did not have her own plate and that she did not take it away and see to the developing herself. Most critics would also insist that Mr. Keeler might have casually learned what Mrs. Lee was doing and have been prepared for any experiment. But this is so unlikely under the circumstances that it must have evidence or show more plausibility than mere imagination can give it. The first two points are the important ones.

As bearing on the matter, inquiry showed that Mrs. Lee had begun experiments in the previous spring, of 1912, with Mr. Keeler and that the photo just described was taken on December 12, 1912. The interval was great enough to allow for all sorts of possibilities. Besides Mrs. Lee had 115 photos taken by him up to the time of writing this letter to me. Nothing is said about the failures or insignificant photos. This is all important and in all scientific results the whole series of facts should be known. Moreover Mr. Keeler had been given Mrs. Lee's name and address.

But she narrates a fact of some interest which should be quoted, as it came in reply to my queries designed to ascertain what loopholes there were in the evidence.

"Two months at least after dogwood had ceased to bloom in the woods here, I received a photo with a branch of the blossoms over the skirt of my dress. Now the clergyman whose photo I sent you and with whom I constantly communicate associates me with that particular flower. If Mr. Keeler is manufacturing the photos, he might have used roses or lilies, but dogwood would hardly have suggested itself, and where could he have gotten it."

The coincidence, of course, is between the dogwood in

the picture and references to it in the automatic writing. It is not probable that a detail of this sort would be ascertainable when Mr. Keeler had not been told of Mrs. Lee's work, and she asserts that she is positive that Mr. Keeler knew nothing of any of her work at this time. Mrs. Lee goes on to add some other incidents.

"I have received, at different times, an excellent likeness of an old clergyman and his wife whom I knew for years. These photos have been recognized by others. There is no photo of the clergyman in town that Mr. Keeler could have seen in any way and I never heard of a likeness of his wife anywhere. I have received an excellent likeness of my great-grandmother. I have a picture of her. It has been locked up for five years. I have besides several photos of my old friend, the evangelist, D. L. Moody, obtained a photo of a clergyman closely connected with my family during my childhood, and a likeness of a gentleman who married my mother's first cousin. I have also had many faces recognized by people (who never saw Mr. Keeler) as relatives of theirs.

"I am positive it was impossible for Mr. Keeler to have had photos of any of the above mentioned except Mr. Moody, but why associate Mr. Moody with me? I spent a winter in the house with him in Boston when I was 14 years old. He was very fond of me. I omitted mention of a photo obtained of an uncle who died in 1860. There is no picture of him in town."

It would seem unlikely that Mr. Keeler would obtain photographs of the parties mentioned in this account, but striking as the narrative reads, the fundamental question is that of identification of the pictures. We require careful comparison and clear characteristics to be sure that the identification is correct, and tho several persons are said to have identified some of the persons indicated, we need the corroborative judgment of disinterested persons and perhaps the various photographs for comparison.*

* As bearing on the question whether Mr. Keeler could have known anything about Mr. Boccock before he became associated with Mrs. Lee's work the following facts should be on record, as given me by Mrs. Lee.

Mr. Boccock was born in Georgetown, D. C. (a part of Washington),

My questions and assumptions about the process of taking the photographs, inasmuch as Mrs. Lee had not described it before, led her to write the following description of it:

Jan. 1st, 1913.

My dear Dr. Hyslop:

I find from your letter of yesterday that you are laboring under a very decided mistake concerning my method of taking the photographs. I place the kodak firmly on the top of my sewing machine. This machine is not at all rickety and the kodak has a steel pin upon which it maintains an upright position and a very steady one. After finding the portrait in the finder, in order not to shake the kodak in pressing the shutter, I place two fingers of my left hand firmly on the kodak, opening shutter with right hand, at the same moment removing fingers of left hand from top of kodak. I remain standing perfectly quiet during the 5 minutes exposure, then I place two fingers carefully on top of the camera and instantly close the shutter. No one is in the room, no one comes near the room. My building is 54 feet square, built in a very substantial manner. No street cars pass, and I perceive no jarring in any way from any cause. Persons accustomed to taking photographs have examined the room, the kodak, tested the stability of the sewing machine, observed the method of handling the kodak, and each and all declare that shaking of the kodak as an explanation is impossible.

Of course, to a person like myself who has had, along other lines, a great many wonderful psychic experiences, and who is moreover quite clairvoyant, the photographs present no difficulties.

February 10th, 1858. He was educated at Washington and Lee University at Lexington, Virginia. Afterward he went to Philadelphia to do newspaper work. He relinquished an editorial position on the New York Press to enter the ministry of the Protestant Episcopal Church and was ordained in 1894. He preached in Washington for eight months, and went to Philadelphia after his health broke down and died in Philadelphia February 15th, 1904. He had thus been dead ten years before this work was done. Mr. Keeler could not well anticipate what would come to Mrs. Lee as described and the testimony of Mr. Bocock's relatives indicates that no photograph of him could have been used to make most, if not all, the photographs in which his likeness appears. He was a shorthand writer and some of the photographs of messages show shorthand in them.

The present writer would say that psychic experiences along other lines would not remove difficulties attending real or alleged photographs like these reported. They no doubt make any one more open minded, but as the explanation is not always the same the difficulties exist with every new unorthodox explanation.

The next letter contains an account of two more interesting experiments which are worth mentioning, on any theory of them.

Jan. 25th, 1913.

My dear Dr. Hyslop:

Your letter returning the prints received. I would say that the camera has been examined by several experts, as has the room, etc. I am enclosing a print taken recently. When I took the picture the lamp clearly to be seen was behind the camera a little to the left about ten feet from the portrait and chair. [Fig. 4.] I am also enclosing a photo I took of my brother at Mr. Keeler's. My brother was sitting on the gilt chair you see in the print. [Fig. 5.] The house contains but one gilt chair. I might add that both Mr. and Mrs. Keeler attribute the chair to "some power of yours, Mrs. Lee." Mr. Keeler told my brother, who questioned him, that in all his experience he had never obtained this particular phenomenon.

Very truly,

MARGUERITE DU PONT LEE.

The picture which Mrs. Lee took of her own portrait is a most interesting one. The chair is seen through the canvas as in Figure 3, except that her own form partly obscures it. The chair stands near a door going out into a hall and the facing at the side of the door is seen all the way down through the canvas and frame, but is partly concealed by the chair. The lamp is not clearly resting on the chair, but comparison with other pictures of the lamp on the chair makes one think that the present appearance is due solely to the dimness of the image and its obscurity caused by better impression of the frame. At any rate the important thing is Mrs. Lee's

allegation that it was taken at one exposure with the lamp behind the kodak and on the table. But the important thing to be remarked is the presence of the picture on the wall which is a picture covered with glass and will reflect a dim image of everything in the room from it. If the camera were in the right position to catch this image the fact might account for the obscure image of the lamp. But this ought also to be true of other objects in same locality as the lamp, so that the whole picture should show other forms. But probably the lamp had a better reflecting surface and would throw more light than other objects. At any rate, seeing this possible interpretation, when I made my experiments, I saw that the picture on the wall was removed, having noticed that its light was thrown at least very near to the kodak camera.

Of the other picture, we have to face the circumstance that it was developed by Mr. Keeler and not by Mrs. Lee. The whole effect might have been produced in the printing, as the plate is not in Mrs. Lee's possession. If the plate shows this picture its explanation would be quite different. If the picture is on the plate it could be explained by a triple exposure. First the chair could be exposed and then the plate turned upside down with the chair in a slightly different position or the camera pointed to it from a lower position, and then the same plate exposed when the brother was present. But if the picture is not on the plate printing from three different plates would easily account for the result.

These reports made it necessary for me to see Mrs. Lee and the room in which the photographs were taken. Consequently I arranged to visit her and the following is the report of that visit. I had not expected to try for any photographs, but the sequel shows that a most interesting experiment was the result.

Fig. 6 represents an alleged single exposure of Mr. Boccock's portrait and the result is practically its disappearance with the chair seen through the canvas and the frame visible, but not as clear as is necessary. But the chief interest is in the circular disc of light that evidently obscures the face of the portrait. The picture represents a combination of two other types.

Report of Experiments.

New York, Feb. 16th, 1913.

I called on Mrs. Lee yesterday to see the conditions under which she takes her photographs. The room is perhaps 15 feet long and 10 feet wide. The door entering it is to the right of the picture of the young men seen in many of her photographs and is usually open when the pictures are taken. There is a door outside this opening into another room. It is seen from this room, in which the pictures are taken, obliquely. It was shut today in the experiments which we performed.

The small chair on which the portrait rests when taken stood near the door and to the left facing us. The picture of the boys seen usually in the photographs was removed from the wall before the experiments were made. I refer especially to this because of its possible relation to the photograph of the lamp in one of the pictures. Suspecting that the lamp which stood on the table behind the kodak might have had its image reflected into the camera from the glass on this picture of the boys, I examined this possibility and found that it could not be so reflected. Standing up facing it I could see an image of it much like that seen in the photograph, but when stooping in the line of the camera where it would have to enter it, the lamp could not be seen. The picture of the boys was at least a foot too high to reflect the image to the camera, perhaps more than a foot. The lamp stood about three feet behind the camera and to the left, so that the angle was correct for the image to fall at least near the median line of the camera, but not as low as the camera was. I found therefore that my suspected explanation did not hold, tho there were almost the conditions that would satisfy the hypothesis. Whether the camera had ever been situated so as to catch this image cannot now be determined. But if, as Mrs. Lee said yesterday, the kodak is always placed where it was when I tried the case, it is certain that the image of the lamp could not have been reflected into it. According to her statement also, trained photographers have examined the room and said that there was nothing there to account for the photographs.

Mrs. Lee agreed to take six pictures for me as an experiment and she stated that the process which would follow was identical with that by which all the photographs were taken. My description, therefore, of the process and conditions, as I witnessed them, will apply to the other photographs.

Mrs. Lee first placed the portrait on the chair which sat next the door which was on its right. The lamp sat on the table behind the kodak about three feet and a little to the left, as we faced the chair and portrait. The kodak rested on a small stand made for the purpose and which was a little higher than the table. There was a window behind the kodak some ten feet, the kodak being about five feet from the portrait on the chair. But the curtain of this window, a yellow one, was drawn so that no bright light came from it on the objects within the range of the kodak. There was another window at the left of the kodak about seven or eight feet. The curtain on this was put up so that the full light from it shone on the scene at right angles to the plane in which the light came from the portrait to the camera.

After the portrait was placed on the chair, Mrs. Lee loaded the kodak with a roll of films. She then placed the kodak on its little stand and found or focussed the portrait. She then opened the shutter of the kodak with her right hand and came back to her seat, keeping her eye on her watch for five minutes, when she closed the kodak and reset it for a second film. This was done for three exposures and then the portrait was removed from the chair and the lamp put in its place and three exactly similar exposures made for it, except that the time was ten minutes each. As soon as these exposures were made the roll of films was taken out and put into the box in which it came from the store and given to me. I put it into my pocket and after I had left the house put it into my valise and on my return home locked it up in my iron box without telling any one that I had it or what I had been doing. It will have to remain there until I return from Boston next Wednesday evening and I shall have it developed in the proper way.

Two things were established by the experiment. The first is that the films were exposed but once in my presence.

Second, there was no possibility of moving the kodak, since Mrs. Lee did not hold it in her hand. It rested by itself on the stand. The one point that must suggest a weakness is that the films were not of my own providing. I was not prepared to get the right kind of films, and was content to observe her own *modus operandi*. That, so far as observed, was open and above board. My conversation with her showed that she was a most intelligent and sincere woman, interested in this subject, and having had experience in it only for the last six months. She told me it had been predicted to her by automatic writing through her own hand that she would be able to take spirit photographs, and she began experimenting for it after that.

So far as I can see the only limitation on the experiment is the one of my not having my own films. I did not take the kodak to pieces, as I know nothing about such things, and from what I know of the photographs taken with it an examination would reveal nothing of suspicion about it, as there is no such uniformity of result as a defect of the kodak would produce.

JAMES H. HYSLOP.

New York, March 1st, 1913.

I received the prints from the films today. The results must either explain themselves or remain inexplicable. The conditions are explained in the previous record of the experiments.

There is nothing clearly exceptional in the first picture [Fig. 7]. There are some lines that are straight and apparently not due to chance on it. In one instance the lines are at right angles and lines above these are perfectly straight as if something with a straight edge had been taken. Some blurs are just above the head of the portrait and not in straight lines, showing a possible accident traceable to unknown causes, but not significant. Above these and on the frame of the portrait are clouds which do not show on any of the other films or pictures of the frame. They are not evidently significant. But taken with the straight lines remarked they might be part of some apparent effort to produce a picture of something at right angles to the vertical of the

portrait. But this is not evident. It is remarked only to indicate an obscure suggestion that will help to describe the actual facts.

The second picture shows nothing of interest. [Fig. 8]. It is only a normal photograph, except for two straight lines of light in the left hand corner extending up to the left corner of the portrait. They are not significant so far as can be observed. They might or might not be due to a stray ray of light, but are not noticeable in any other of the five pictures.

The third picture [Fig. 9] is normal except for the very distinct circular cloud of light, partly superposed on the face of the portrait and brightest at the left hand and above the center of the cloud. It is exactly like the halo or cloud on a number of those taken by Mrs. Lee when alone. There is not a trace of this cloud on any of the other five pictures. It is not like light struck pictures. The shape of the halo is too definite for this. We could only suppose that certain numbers of exposures are liable to this from some defect of the kodak not yet discovered.

The fourth picture [Fig. 10] is the most interesting of the six. It consists of a picture of the portrait with the lamp in the foreground and the chair on which the lamp rested visible through the canvas of the portrait. We must remember that the portrait was not on the chair, but taken away and put in the other room and lay on the bed. The lamp is not as distinct as is desirable. But the reflection of the light from the corrugations on the shade is distinctly visible, if I am not mistaken in the interpretation of the lines which are, so far as can be detected, exactly like the instances in which the lamp is clearly visible with the light reflected from the corrugations. But the body of the lamp is not visible. There are only four spots of light which exactly resemble reflections visible on the lamp clearly photographed in the other pictures. Then there are two straight lines of light which resemble those reflected from the chimney in the other pictures and superposed, one of them, on the nose of the portrait. It is all the more significant from the fact that the picture is the first one in which the lamp was actually exposed and the portrait was not on the chair. The jamb of the door

also, like the chair, visible through the portrait. This is very clear and distinct. The back of the chair is also clear, but not as clear as in some other pictures taken by Mrs. Lee. But it was actually exposed to the film and so was the jamb of the door, but it is not so distinct as outside the frame of the portrait through which it is visible.

The fifth picture [Fig. 11] is not a clear one and shows nothing assuredly of interest. It is normal except for some spots which might be interpreted as an attempt to produce some writing, tho that interpretation has no distinct evidence for its correctness. I refer to it in this way to indicate a vague resemblance in the facts, while the explanation might be anything, as the lines are not distinct enough to make the resemblance in any respect evidential. They are not on any of the other pictures and might be due to some accident not now discoverable.

The sixth picture [Fig. 12] is a clear and normal one.

JAMES H. HYSLOP.

In writing the description of the results I neglected to say that I personally witnessed the development of the films in a New York photographing establishment, that of Mr. Gessford with whom I was acquainted and by whom I had had several photographs of my own taken. It was to make the supervision complete that I asked to witness the development, and no tricks were played with the films.

It is very noticeable that the sixth exposure gave a very clear normal negative, while all the others, taken under precisely the same conditions, are not so distinct. This may have been an accident.

It is the third and fourth pictures or exposures that are the interesting ones. I had removed the glass covered picture from the wall, so that the usual rectangle of light visible on its lower edge or on a part of that edge could not be present. It was due to reflected light from the window. Consequently it can not be supposed to be the cause of the circular disc of light and there is nothing in the field to reflect such a light on the lens and have it reflected back. There would be a very large magnification of any such image on a convex lens,

and hence there would have to be a most brilliant light shining on the lens to produce any effect whatever. But there was not even a dim light in the field, to say nothing of the fact that the conditions were the same for all six exposures.

In the fourth picture or exposure, the same phenomenon can be produced easily enough by double or triple exposure. I have produced it in the presence of Mrs. Lee herself and she was, of course, aware of this reproduction of such effects. She would herself have attached no value to a single anomalous result. A double exposure might take place by mere accident. But it would not occur with any probability so often as would have to be supposed in the results which she possesses. Besides, I was myself the observer of the process on this occasion and there were but six exposures. The roll was a new and unopened one, so far as I could detect it. I purposely observed that fact and witnessed every step of its insertion in the kodak.

There is only one way to account for the third and fourth pictures by double exposure. We should have to assume that Mrs. Lee had taken the box of films and performed a part of the experiment before my arrival and then retired to a dark room and there unrolled the exposed films and re-rolled them on the original spool and had it ready for me when I came. In this matter, for the third picture she would have had to expose the film first for the circular disc of light, made in some way perhaps in a more or less darkened room which would not show when the light was made. For I witnessed the exposure of the portrait. In regard to the fourth picture she would have had to expose the chair first, then expose the portrait, having rolled the films off to the proper number before exposing them. Then re-rolling the films in the dark to be ready for my experiments. I of course had not gone with the expectation of making any experiments or even of witnessing them. It was Mrs. Lee who suggested the trial. Double exposure was excluded from the experiment, unless it was made in the manner I have conjectured possible. But Mrs. Lee would not do anything of the kind normally and she showed no traces whatever of any hysterical tendencies. I made careful observations with the

possibility in view and there was not the slightest trace of it or any symptoms of it. In the earlier development of her psychic experiences there was some evidence of hysterical symptoms in a trance or semi-trance condition when she was returning home on a train, but she never noticed any other than a normal condition of consciousness at all other times. We should have to assume that she went into some sort of trance, waking or sleeping, and prepared the films as described, in order to account for the results observed. That is entirely possible in spite of the fact that no traces of such phenomena showed themselves to me or were discoverable by herself. No one would suspect her to be anything but a perfectly normal person and she would not normally perform any such trick. That may as well be assumed at the outset, and there is no way to suppose double exposure, but to assume that it was done unconsciously. That is the only tenable hypothesis in these two pictures, and there is no evidence to support it.

This last remark, of course, does not mean that the evidence is satisfactory for the supernormal character of the phenomena, but it does mean that the circumstances are such that the burden of proof rests on the man who would advance that hypothesis, tho the man who believes the phenomena genuine would have to accept responsibility for that view. The case is simply one of non-proven for either side.

One objection can be made to this hypothesis that Mrs. Lee had returned the film to the spool. It is that it would be extremely improbable that I or any one else should focus the kodak accurately on the chair so as to prevent blurring. But the reply to this might be that the films had been exhausted chemically by her several exposures and that I did not really take any pictures. Those who know about the effects of repeated exposures on undeveloped films must answer that question.*

* New York, Nov. 6th, 1914.

I resolved on some experiments with a camera today for the purpose of ascertaining whether I could reproduce such results as are apparent in the pictures I took in Mrs. Lee's home. The plan was to expose the field for a given time and then to put a lamp shade in the same field and repeat the

One thing was settled by No. 3. It is that the circular disc of light cannot be explained by light reflected on the lens or metallic surface of the kodak, because the only source of any such supposed light was removed from the wall. The fact that the patch of light on the glass covered picture was rectangular in shape apparently makes no difference, at least it would not do so in passing through a lens to form an image on the opposite side. For whatever shape the source of the light, when the point on which the image falls is out of focus, the image is round. But the supposition of reflection of a square or rectangular patch of light from a convex surface of a lens to form a circular light brighter than the source and brighter in a part of the disc is so absurd that no one acquainted with optics would venture on the hypothesis. How much more ill must it fare when that source of light is not present at all, as in the present series of pictures. But as double exposure is the objection I resolved on experiments to settle this question, taking my own films and camera with me. I also used Mrs. Lee's kodak and my own films. The following is my report:

Experiments.

March 13th, 1913.

The following experiments were prepared for as I describe

exposure on the same film for the same length of time to see if the second exposure would show results similar to the pictures taken in Mrs. Lee's home. The following is the record of what was done:

- Film I. First exposure, indoors, no sunlight allowed in the field. Exposure five minutes.
Second exposure, no sunlight allowed in the field. Exposure five minutes.
- Film II. First exposure, sunlight in the field. Exposure one and one-half minutes.
Second exposure, sunlight in the field. Exposure one and one-half minutes.
- Film III. First exposure, sunlight in the field. Exposure five minutes.
Second exposure, sunlight in the field. Exposure five minutes.

The development of the films shows the lamp shade only in the first exposure. This was the one in which no sunlight fell on the field. The time of exposure where the sunlight fell on the field obliterated the material that would respond to a second exposure. This is an important fact in estimating the probabilities in the case of the photographs taken with the films of Mrs. Lee.

below. They follow the experiment described before, which had such results as to make a more careful set imperative.

On my return to New York I developed the films of the first experiment and finding the result not easily explicable I arranged for a set of experiments with my own camera and films and at the same time with Mrs. L's camera and my own films. I therefore purchased at Wanamaker's store, New York, a set of four films of the size N C 6 EX $3\frac{1}{4} \times 4\frac{1}{4}$ 118, and four films of the size N C 6 EX $3\frac{1}{4} \times 5\frac{1}{2}$ 122. Size 118 was for Mrs. L's kodak or camera, and 122 was for my own. I made no statement to the clerk of whom I bought them what they were for. I am not known personally by any one in the store, so far as I know, and certainly not by the clerk of whom I bought the films. I took them home, showed no one what I had gotten and locked them in my iron box, of which I carry the key in my pocket, telling no one of my purchase. There is no other key to that box accessible than the one I carry. Last night before taking the train I took out the boxes of films and marked my own set, 122, 1, 2, 3, 4, and my own name on each, and Mrs. L's set with A, B, C, D, and the name of Mrs. L. on each. I then tied them up and locked them in my valise of which I alone have a key and carry it in my pocket all the time. It remained locked on the train during my trip which was between 11 P. M. and 7.15 A. M. I was, of course, not known by the porter on the train and said nothing to a soul as to who I was or where I was going or what I expected to do. The only word with the porter was a request to make up my berth and to awaken me when we were at the place whither I had gone. On arrival at the hotel I left the locked valise in my room until I got breakfast, when I opened it and loaded my own camera or kodak with a set of 122 and did not allow the camera to be out of my sight in the room, no one entering till after I left for the experiment. I put a box of 118 in my coat pocket for Mrs. L's camera. The rest of the films I put in my overcoat pocket to keep with me and not to leave even in my locked valise. When I arrived at Mrs. L's I kept my own camera in my hand or on the floor beside me until we were ready to experiment and she sat at my left all the while some

four or more feet from my camera. When we were ready I placed my camera on the sewing machine for a rest. I then examined her camera and after taking out a spool of films and taking off the lead foil asked her to hold her hand on it a short time, all the while holding one end of it in my own hand and never allowing it to be out of my sight. It was held perhaps a minute. I then placed it in her camera and set it for the picture. I did not have her touch my own film, as the camera was already loaded, and I wished to try my own films without this procedure. I deliberately assumed that holding the film in her touch before inserting it might be a help. It was, of course, not unrolled but remained sealed until I had inserted it in the camera.

I then asked Mrs. L. to place her portrait on the chair which had been used in all or a large number of her experiments. I removed one of the pictures from the wall, and she one, to make it bare and not to permit any reflection from objects behind the cameras. Each time I set the cameras and turned the films and opened and shut the shutter of my own camera while Mrs. L. opened and shut the door of her own by a simple pressure of the arm for the purpose. She was not allowed to set the films. I did this each time with her in sight of me all the time. The exposure of the portrait was made three times and I then removed it into the other room, placing it on the bed and then exposed the lamp three times. The portrait was exposed five minutes, the lamp ten minutes. I was exceedingly careful to see that there was no double exposure and I had a good means of checking this off by comparing the figures which mark each exposure on the film and are seen through the little aperture for the purpose. We did not leave the room until all the exposures had been made, save that I left for perhaps six seconds to put the portrait in the other room and returned to put the lamp on the chair in its place.

As soon as the exposures were made I personally took out the films, wrapped each spool up in the lead foil which had been around it and put it back in the original marked box out of which I had taken it and put the boxes, 129 in the left, and 118 in the right coat pocket, as each had been

before. I then took charge of my own camera and would not allow it out of my sight, having it either on the table, in my hand, or on the floor beside me, until after luncheon, when I came away with it and my results.

At no time did Mrs. L. have a chance to manipulate the cameras and she never even touched mine. I had to have her help at first to open her own as I was not familiar with the style of her instrument. During the exposures she had no opportunity to interfere with the work, as she was never out of my sight, I facing her all the time and watching her at the camera which she had to open and shut, which she did simultaneously with my opening and shutting mine. It was not suspicion that dictated this course, since all her own experiments were for her own satisfaction and she is a private person devoting her life to the education and help of the poor. The only reason for excluding her from the important parts of the experiment was to throw the whole responsibility for mistake or accident on myself, or on any other less reputable explanation. The experiments were in every respect test ones. I had every means of protecting myself against mistake by the use of the two cameras and checking the setting of the films by each other. I was exceedingly careful to see that no double exposure was possible and indeed the number of films in each set, six, made it easy to assure myself of that.

I was careful to see, also, that there was no glass surface in front of the cameras from which reflections might be cast into the cameras. That was the reason for removing the pictures from the wall and hence there was nothing to cause unusual results from that source.

March 14th, 1913.

Examination of the films shows no trace whatever of anything unusual.

March 14th, 1913.

The experiment of Thursday was repeated today, with one little mistake by myself. When I began turning the first film into its place I resolved before completing it to pull out the lens to its position and did so, forgetting afterward to finish bringing out the film. The experiment was conducted

as before, Mrs. L. not doing any part of it. This time I had her remove the portrait after the third exposure and I remained in the room with the cameras.

March 15th, 1913.

I was present at the development of the films this morning that were taken yesterday, as I was also for the films taken Thursday. No trace of anything unusual occurred on the films so far as we could see.

JAMES H. HYSLOP.

March 15th, 1913.

In the third experiment I used only Mrs. L's camera and managed the whole affair myself, she being only present and not touching even the trigger for opening and shutting the shutter.

JAMES H. HYSLOP.

March 16th, 1913.

In this experiment I used both cameras again. I opened and closed the shutter for both cameras for the first three exposures and owing to the tendency to shake her's out of position I had her open and shut it the next three exposures. In the second exposure I shook her's considerably out of place and the picture may be slightly different from the others on that account. But otherwise I had everything absolutely in sight. We talked less in this series than the others, I thinking quite more favorable to results.

JAMES H. HYSLOP.

The summary of this series of experiments is as follows: I took 42 pictures in all, under the same general conditions as the series with Mrs. Lee's own films, 18 with my own camera and 24 with Mrs. Lee's. I had this time furnished my own films and remained in the room all the time and not allowing any double exposure. There were no results whatever like any of those before, except the normal pictures. Absolutely all were normal in this series of 42. The conditions were good test ones against the possibility of supposing double exposure,

except by accident, and the result showed that no double exposure had occurred even by accident. The results were entirely negative.

JAMES H. HYSLOP.

This negative result will be interpreted by most sceptics as against the genuineness of Mrs. Lee's pictures when taken out of my sight and also against those when I was present previously. But this is not true. If we knew all the conditions affecting such phenomena a negative result would have more cogency. But we do not know what might prevent the occurrence of the effect. Mrs. Lee was mentally quite intense during the last series of experiments, very hopeful that we should succeed and vindicate her claims in regard to the previous pictures. A part of the time we engaged in animated or interested conversation. But in the later experiments we avoided this, having found that the prior ones were failures to get the desired results. For all that we know anxiety and interest on our part defeated our purposes. We have no evidence that they did so, but Dr. Hodgson's experience with Mrs. Piper and mine with both Mrs. Piper and Mrs. Chenoweth have indicated that the influence of anxiety and interest, not only on the part of the medium, but also on the part of the sitter, in some way affects the results. Why, we do not know. It would be hasty to assume in this instance that these influences had anything to do with the results, but we are too ignorant of the conditions that might be necessary for success to attach too much weight against Mrs. Lee's claim from the negative results in this series. We must remember that Mrs. Lee was not always successful when alone, often having whole series of experiments without any results. One set of experiments is not sufficient and soon after this series the new type of picture with Mr. Keeler was followed by failure on Mrs. Lee's part to get any more of her own kind when alone. Consequently all that we can say is that nothing was proved, but that the facts under test conditions did not disprove the possibility of double exposure in the successful cases.

There were many hundreds of photographs taken which

exhibited no anomalies and there was also a large number of unusual photographs which I have not mentioned. Some of them could not be made to appear as anything more than accidents of development or printing. Two or three were accidents of printing as stated by Mrs. Lee. But the larger number of them represented actual anomalies on the film or plate and the explanation had to be sought independently of printing. There was a number of very curious ones which are not easily explained. One such might be explained by accident but they occurred so often that it is not easy to accept accident as the explanation. For instance, a number of pictures represent the surroundings clearly enough, but the portrait inside the frame is not visible and is blurred out, so to speak. If the whole field had been blurred there would have been no anomaly, but to have the square portrait part invisible, while frame and other objects in the room are normally clear is not easy of explanation, if it occurs a number of times. Of course, it is not at all necessary to suppose anything supernormal. That is not the issue here, but the explanation along ordinary physical lines which are not easy to conjecture.

There are a few anomalies which rest for their interest on the accuracy of Mrs. Lee's statements about the conditions under which they occurred. Several of them represent the same conditions and the same general effects as those which I have described as showing the portrait on the chair when it was not there in fact. Mrs. Lee, for instance, thought to put a paper over the portrait and to photograph it covering the portrait with a view to see if the portrait would be seen through the paper. On one of these the circular disc of light appears, and there is nothing in the field to explain it. Fig. 13 illustrates this instance. Then, on one occasion when she was photographing the chair and no portrait was on it, there came the appearance of the covered portrait on the chair with a dim semicircular disc of light on it. This is seen in Fig. 14. Again, when photographing the lamp on the chair the paper covered portrait appeared in dim outline on it with chair and lamp also visible, as in Fig. 15, but the covered portrait was not on the chair. It was in another room. This means

that the last two pictures represent photographs of objects not before the camera at all, but in another room wholly out of sight.

It would be easy to explain all this by some form of double exposure whether accidental or intentional, but no such accident or double exposure occurred in any of the experiments which I witnessed or performed. As I have remarked, the honesty and veracity of Mrs. Lee cannot be impeached, but accidents may now and then occur which she did not notice and so her statement of the conditions might be erroneous from mal-observation. Besides we have not the whole series of photographs taken with an accurate note of their conditions at the time. Attention was concentrated on the successes and the other pictures are often not recorded or kept. We have the selections of those that had an interest for Mrs. Lee and that, too, without an adequate record of the conditions obtaining at the time.

For sometime after my experiments Mrs. Lee could not get results of any kind but normal pictures. I was there in March, but in October the phenomena returned and the following, of some interest, were reported to me. In the first two representing the portrait on the chair, the portrait was actually "in a room across the hall and the door closed." [See Figs. 16 and 17]. In the next the lamp was exposed on the chair for ten minutes. The lamp is not seen at all, but a crescent of light above where the lamp should be seen appears, tho there was nothing in the field to account for it [see Fig 18.]. They are all, of course, exposed to the objections already mentioned, but they show such a multiplication of the same phenomena that we should not naturally explain them by merely accidental double exposure. But how a lamp should actually disappear from the field is not referable to double exposure of any kind, tho some accident in managing the development or losing sight of the identity of the film might account for it.

It occurred to Mrs. Lee to try another type of experiment. She had seen some account in the papers of some French experiments by holding plates on the forehead. Mrs. Lee resolved to try this. She enclosed plates in black paper and

then in an opaque envelope, tying the same on her forehead and keeping it there for an hour. During this time she occupied herself either at reading or domestic work. The plates were undoubtedly affected, but the results show either blurred effects of light or dark lines which can be accounted for by the seams in the envelopes. The argument for the influence of the seams in producing the straight bands on the plate is overwhelming, and suggests clearly enough that small quantities of light penetrated the enveloped and black paper.

The next series of experiments were with Mr. Keeler. I had told Mrs. Lee what the fatal objections were to anything she obtained by Mr. Keeler when *he* developed the plates. It mattered not how honest the man might be, the sceptic would not believe this of any one who had been a professional "spirit photographer". By this time Mr. Keeler knew of the nature of her work, she having told him something of it a short time before the experiments which I am discussing now. Hence the conditions affecting the following photographs are not what they should have been for scientific results. What interest they have depends on the difficulty either of getting the means to commit fraud or of accurate identification of the pictures.

The following "spirit photograph" [Fig. 19] was taken by Mr. Keeler when Mrs. Lee was present and under conditions described as follows:

"I am enclosing a copy of the most wonderful photo I have yet received. It was taken at Mr. Keeler's, the camera focussed upon the black curtain, exposure 12 seconds. Near the bottom you can see the bottom of the black curtain. The building is undoubtedly this one, and the attitude of the hand on the arm is very characteristic of Mr. Boccock. You will notice not only the stone work and window through the body, but the legs can be seen through the coat. The head and face are remarkably like Mr. Boccock."

There is undoubtedly a building visible, with windows and stone work, but I am unable to pronounce so confidently on its identification with her own house. Nor is it at all clear that Mrs. Lee's identification of the black curtain is assuredly

correct. What the plate and not the print might show in this respect I do not know as I write. It is not apparent in the print which I have in my possession. There is nothing superficially in the picture to suggest anything supernatural, save the appearance of the legs through the coat. But there is no assurance on this point. The fact might be due to an accident either in taking the picture or in printing from the plate. There are little anomalies in it not suggestive of a cause by the legs. What might be taken for a line representing the leg may be the edge of the coat. Hence I am not inclined to believe that there is any representation of the legs seen through the coat. The whole case will depend on two things. (1) The identification of Mr. Bocock and (2) the question whether any such photograph of him was accessible to Mr. Keeler. On this matter we have the testimony of Mr. Bocock's brother who is a professor in Athens, Georgia. He says of the photograph:

"I can neither find here among my papers nor recall any photograph of my brother standing. It is undoubtedly a good likeness, an unmistakeable likeness. I don't understand what all this means, and I can't formulate in any satisfactory way the theory of the nature of existence after death which such a phenomenon involves."

This identification of the brother is fairly conclusive, especially as he seems to have no interest in admitting the facts. If no such photograph of the deceased Mr. Bocock exists, the photograph has some interest. It would seem also that the position of the hand with its spread fingers would not probably represent any photograph that a man would naturally take in life to give to friends or keep for himself. It is certainly not usual, and this Rev. Mr. Bocock was not interested in this subject before his death in any particular manner, if at all. He was a liberal minded Episcopalian. The attitude in which he is represented is not a natural one, nor is it like the average "spirit photograph" which is a face more or less accompanied by some sort of halo.

I further explained to Mrs. Lee the necessity of having results in which either a coincidence occurred between her thoughts and the results with Mr. Keeler or that she should

supply the plates and develop them herself. No scientific man would accept results produced and developed by Mr. Keeler, especially since he persistently refuses to permit the kind of experiment that is necessary to vindicate him against the suspicion of fraud. I tried to secure some sittings with him and he would not answer either one of my letters, tho I sent him addressed and stamped envelopes for reply. It seems that he and his kind can never learn that it is not their honesty that determines the evidential value of their work, but the impossibility that those who do not witness the experiments shall be in a position to conceive any kind of fraud whatsoever under the conditions prescribed by test experiments. I would not listen to any results reported as having been produced by Mr. Keeler alone.

Consequently Mrs. Lee set about experiments in which she preceded the sittings with Mr. Keeler by automatic writing at her own home, miles from Mr. Keeler's home, and in which Mr. Bocoock promised to appear at Mr. Keeler's and either show writing on the photographic plates or appear personally in the picture. The following pictures were taken under these conditions with the important additional condition that Mrs. Lee took her own plates and did not allow Mr. Keeler to touch them, and she developed them herself in his presence, he being required to stand at a distance during the whole performance. Mr. Keeler did not know that Mrs. Lee had arranged for specific kinds of results either mentally at home or by the automatic writing and what came seems to have been in response to these prearrangements. Mr. Keeler merely knew that she was there for photographs of some kind.

In two of the photographs taken under these conditions Mr. Bocoock appears. One of them represents him in an abnormal position in which no photograph of him was ever taken and in which no person would have a picture taken for any ordinary purposes. This is seen in Fig. 20. The face is evidently the same as in Fig. 19. The second one is more natural in position, but the face is less like that in the two previous cuts. [See Fig. 21.]

The next pictures, represented in Figs. 22, 23 and 24,

purport to represent the writing of Mr. Bocoock, and their whole value depends on the conditions alleged for taking them. Mrs. Lee noticed that the writing was always signed by his initials, tho in life he always signed his name in full. Without saying anything to Mr. Keeler she expressed her surprise at it in the communications with Mr. Bocoock at her home, and the next time she got writing from him, Mr. Keeler knowing nothing about the facts, she got his signature in full.

The picture signed by "William Mumler" has no special evidential interest beyond those already mentioned. It may be noticed that the handwriting is different from that of Mr. Bocoock, tho many of the letters are made exactly as in his. For instance the "K" and the "I" are exactly like Mr. Bocoock's, and other technical features show a common source. We find the same phenomena in the genuine messages of Mrs. Smead, Mrs. Chenoweth, and Mrs. Piper, so that the identity remarked is not proof of fraud [Fig. 25].

The following picture, of Mark Twain, has an unusual interest in the accidental confirmation of its type. Mrs. Lee and Mr. Keeler held the plate in their hands and developed the plate at Keeler's but kept him at a distance during the development of it. Mrs. Lee did not let the plate go out of her hands. The point of interest is that, after it had been made Mrs. Lee accidentally met a Mrs. Kendall, previously an entire stranger to her, and in the course of conversation told her about her work and showed her the photographs. Mrs. Kendall recognized the one of Mark Twain. I obtained an introduction to her, and she told me personally that she had seen Mark Twain personally draw such a picture, when she was a young lady 18 years of age in Montreal. [See Fig. 26.]

The following two pictures were also taken by Mrs. Lee and developed by herself [Figs. 27 and 28]. Mrs. Lee held the plates in her hands and Mr. Keeler did not touch them. He was required also to stand at a distance while she developed them herself.

The following are not so good evidentially, tho they have their interest after the more satisfactory ones. Mrs. Lee

spends the summers at East Gloucester and while there last summer (1914) she held plates in her hands and sent them on to Mr. Keeler to develop. [See Figs. 29, 30, 31, 32, 33 and 34.]

In Fig. 29 there is apparent some sort of background which is not distinct enough to identify. In Fig. 30 the landscape is clear enough, but it is not identifiable and nothing can be said about the impossibility or improbability of his having played a trick in the production of it. But Mr. Bocock appears in a hat this time.

Fig. 31 is remarkable for its clearness except in the trees, which are some sort of palm. Fig. 32 has some characteristics suggesting a part of the bay at East Gloucester and the inn where Mrs. Lee spends her summers. Two boats are visible, but details about the house and other features are not correct for a photograph of the place. The identification is not at all satisfactory, to say nothing of the absence of conditions to insure that Mr. Keeler could not have had a picture of some place for the purpose, or even of East Gloucester. He would have to prove that he could not possibly have had a part in it. But Fig. 33 refers to the scene just described and was taken at the same time and in the manner described. This picture cannot be regarded as evidential. The chief interest in these instances, in connection with the others, is in the variety of positions in the photographs of Mr. Bocock, there being no standing photographs of him extant, so far as his friends know. The various alterations of his position could not be taken from the same photograph without special manipulations which would seem impossible and they would be quite unusual and may be said to be unknown to the profession generally.

Fig. 34 represents a picture in which Mrs. Lee held the plate in her hands at East Gloucester in the dark and, taking it to Washington with her, developed it herself in the presence of Keeler, but without his coming near her in the process. Mr. Bocock stands in the midst of the group a very tall, lank and lean person, quite different from most of his pictures, but with a hat on that is the same as in Fig. 30. He is not

proportioned at all as are the other figures. He is abnormally tall and lank.

There was, of course, no evidence that Mrs. Lee's holding the plates had anything to do with the result, especially when she sent the plates to Mr. Keeler for development. On any theory, genuine or fraudulent, we could assume that Mr. Keeler was the cause, a fraud if he consciously tried to cheat Mrs. Lee, and a medium if he acted honestly. Consequently I asked Mrs. Lee to hold the plates and develop them herself with her brother as witness. The following is her account of this experiment. At the same time it should be noted that it is complicated with a photograph from Mr. Keeler who knew nothing of what Mrs. Lee and her brother had agreed upon. The story will tell itself.

"I have two interesting tests to relate, Dr. Keeler knowing of neither. For some time my brother and I have been planning to do some developing. He was to bring developer, etc., I to secure red light. Last Saturday night was agreed upon. A few days previous to that date I received from Dr. Keeler a number of prints, the plates held by me here in the dark, developed by Dr. Keeler. One read: 'You will observe by this that I am able to write you at home, still you need some little more time ere you will be able to hold your development without the medium's aid. You are doing splendidly, so much better than I ever expected or could hope for.' Here, as my brother argued, was a clear case of pre-knowledge of our purpose. We did our developing and got nothing.

"The other test was a writing on a plate from Dr. Keeler's camera work Sunday morning. Since my return, to say nothing of last summer, I have not been feeling well and have talked with several friends concerning the probability of being able to stand the strain of another winter's work. A sentence in the plate was: 'Your work is not yet done.'"

There is not enough evidence to show that the reference in this last message was to what Mrs. Lee had in mind; namely, her health and her work. It is quite possible that it does refer to this, but the message is not quite explicit enough to make that certain. If Mr. Keeler's work had

been proved generally to be acceptable and if the super-normal were more clearly established in his case we might accept the superficial appearance of this message.

The first message, however, is clearer in its coincidence, even tho we should wish to postpone judgment on it until made more definite. But the really important thing in the narrative is the failure of Mrs. Lee to get the result when she developed her own plate. It would seem to establish the necessity, on any theory, of the presence of Mr. Keeler to get an impression on the plates.

But I further suggested that Mrs. Lee take plates to his place that had not been held by her in the dark or at her house and to develop them herself without his touching them. She did so *and got nothing*.

Fig. 35 represents a picture taken by Mrs. Lee in accordance with the following conditons.

"I held the plate here in the dark [Washington, D. C.] before leaving for the summer and developed it myself. At the right you will see Easton Point Lighthouse; to the left the Magnolia Hills."

I think Mrs. Lee reverses the points described. The lighthouse is on the left and the hills are on the right as you look at the scene.

Fig. 36 represents another interesting point, tho it is not in the picture itself. Mrs. Lee held the plate herself at East Gloucester and had Mr. Keeler develop it. She sent it on to him and so did not develop it herself. While she was holding the plate in the closet in the dark she heard a noise in the closet and the next day heard raps on her collar. She says: "I was conscious of both noises before the plate was developed." But she said nothing to Mr. Keeler about the raps and the noise. The picture with writing on it which she received from him reads, as the cut shows: "Yes, dear, 'twas I who tapped. Next time I shall try and rap on your collar. K. B."

We may suppose the picture or photographed writing to have been made in any way you please, but unless Mrs. Lee actually told Mr. Keeler, when sending the plate, about the

noise and raps, there is an interesting coincidence and also a picture which is not evidence of the existence of spirits, explain it as you will. We have no other testimony than that of Mrs. Lee to the statement that she did not tell Mr. Keeler about the raps on her collar. The interest of the incident depends wholly upon the correctness of her statement.

I asked Mrs. Lee to send a plate to Mr. Keeler without having held it to see what the result would be and she reported that the first experiment brought no results. She then wrote me the following on the date of October 10th, 1914:

"You will be interested to hear that last night I again took a plate which had not been held, for Dr. Keeler to develop. He did so and obtained no result, while I got excellent results on all of my six plates."

There is no statement here regarding the exclusion of Dr. Keeler from the development of the six plates. This should have been noted in the account. But later in response to my queries she replies.

Oct. 16th, [1914.]

Dear Dr. Hyslop:

I do not think you understand quite clearly about the developing of the plates at Dr. Keeler's. Friday the 9th and Friday the 16th of Oct. I took with me a plate which *had not* been held. These plates Dr. Keeler developed himself and got no results. On the 9th I developed 6 plates I had previously held, Dr. Keeler not touching them, and got 4 results. On the 16th I developed 6 plates I had previously held and got 6 results.

Part of the experiment you wish has, therefore, been tried twice; namely, on two occasions I have taken a plate not previously held to Dr. Keeler's and he has developed them without results. Next time I will take *one not held* and develop it myself.

Perhaps the following will interest you. Monday the 12th at 9 A. M. my cook related a dream she had had the night before: "She dreamed that she went into the kindergarten room where she found a large fish split open and packed with ice, and a string of smaller fish. I appeared, whereupon she said: 'Why, Mrs. Lee, did you

buy these fish? You never eat these fish.' Oh, yes, I replied, they will do very well."

This was all of the dream. Nellie, the cook, contended it foreboded ill. I said: "Well, maybe it is intended for me." "No," she replied, "it is meant for some one in the kindergarten." I said, "Well, it is funny, I got a string of fish on one of the plates I developed last Friday (9th)." [Figure 37.]

In a few minutes I went down stairs to the kindergarten children, Presently a teacher, who has been with me many years, entered with her brother. They told me she must be operated on at once. (I strongly suspect cancer.) This has been done, a strange coincidence certainly.

Very sincerely,

MARGUERITE DU PONT LEE.

I made inquiry for a first hand account of the dream by the cook and for information on the points whether the cook had known of the picture of the fish before she had the dream and how long before the dream the picture of the fish had been obtained. The following is Mrs. Lee's reply, and it contains the picture of the fish.

Nov. 3rd, 1914.

Dear Dr. Hyslop:

I am enclosing my cook's account of her dream; also a photo of mine of fish developed by me at Dr. Keeler's Friday night, Oct. 16th. I had previously held the plate at home. Dr. Keeler had nothing to do with the plate and the cook could not have known anything, for I had not mentioned the matter to her, and when she told me Monday morning of her dream, prints had not been made off my plate.

I had a very interesting experiment last Sunday night showing that Mr. Bocock knows of our, or my, assertion that Mr. Johnston's presence prevents my obtaining results on the plate I hold and develop, but has no effect on those Dr. Keeler holds with me. Sunday morning, as usual, Dr. Keeler and I held in our own hands three little plates. The noise on one was so peculiar that I marked the envelope with a pencil, drawing three crosses the full length and breadth of the envelope, so I could not fail to see it in the dim light around the developer. Mr. Johnston went with me Sunday night.

When Dr. Keeler gave me the package of three small plates, I could find no trace of pencil marks, and on these three plates, contrary to custom, we got no results, whereas Mr. Johnston stood beside me while I developed 5 plates I brought from home. Dr. Keeler was at a distance from the developer, and saw, with his own eyes, on each of the 4 plates a clear head of Mr. Boccock. Mr. Johnston said, going home, that of course that completely exonerated Dr. Keeler. Mr. J. is giving me a testimonial to this effect. I can send one.

Very sincerely,

MARGUERITE DU PONT LEE.

Mrs. Lee enclosed with this the cook's account of her dream signed by the cook herself. It is as follows:

Saturday night, Oct. 17th, 1914, I dreamed I went into the kindergarten room and saw a great big pine box packed with big fish, slit open and packed with salt. Another box was full of salt water trout on a string. It seemed to me Mrs. Lee came in and said she was going to eat them. I said to her: Oh, Mrs. Lee, you never eat that salt fish and I said to Winifred, (the maid) what will I do with all these salt fish?

NELLIE CONNOR.

At my request Mr. Johnson wrote out a statement and Mrs. Lee transmitted it to me. The following is his statement.

I enjoyed a visit to Dr. Keeler's with Mrs. Lee Sunday evening, Nov. 1st, 1914. A part of the evening was spent in developing photographic plates, some of which had been held in the morning by Dr. Keeler and Mrs. Lee, and five plates, which had been held by Mrs. Lee in her dark closet at home and had never been touched by Dr. Keeler, showed pictures of Mr. Boccock. I watched carefully the manipulation of the plates (Mrs. Lee's) from the time they were taken from their envelopes and placed in the tray for development. At no time did Dr. Keeler get near Mrs. Lee's plates. Those held in the morning showed rather poor results I thought.

R. LE GRAND JOHNSTON.

Nov. 3rd, 1914.

The following is Mrs. Lee's letter transmitting the testimonial of Mr. Johnston.

Nov. 5th, [1914].

Dear Dr. Hyslop:

I am enclosing Mr. Johnston's testimony and prints of the plates to which he refers. Mr. Johnston had not seen the prints and in the dim light around the developer you will notice we both mistook a strange face for that of Mr. Boccock. It might possibly be his brother, as the heads are not very unlike, especially when you take into consideration the fact that the faces I obtain of Mr. Boccock are too long. [Figures 38, 39, 40, 41.]

I received an evidence, on plates taken by Dr. Keeler, with camera, Sunday morning, that Mr. Boccock read my thoughts. Generally at this season I buy large quantities of flowers in the market, but have denied myself this luxury owing to general hard times. At our last séance in the dark, at Dr. Keeler's, my straw sailor hat was brought through closed doors and placed squarely on my head. Upon lighting up I found the hat decorated with two dahlias. On the plate Mr. Boccock writes: "Only a short time since did I notice you looking over some beautiful flowers, admiring them, so sensing your love of dahlias I brought a couple as a gratification of your desire for them and as a surprise I trimmed the black hat which I found lying on the rack in the hallway when I entered." This is all true.

Sincerely,

MARGUERITE DU PONT LEE.

A psychic researcher can believe much, but he usually balks at the penetrability of matter. Such a phenomenon as is here reported tends to discredit things that we might admit to be possible, and as the incident had not been described as fully as it should have been I inquired for further information on certain points, remembering the Burton case, where we proved that Miss Burton had done some of the things reported while she was in a trance. The ordinary observer would have reported them as genuine physical miracles, but the camera and in some instances normal observation attested the fact that Miss Burton was herself the

agent in the phenomena. Here, in that the séance was a dark one, the usual objections to the phenomena arose, tho I needed to know whether the "sailor hat" had been left at home or was in the house where the séance was held. The whole thing, the more especially that it occurred in the house of a man who had been more or less of a professional at one time, savored strongly of normal explanations. Consequently I wished to know several things. Among them the most important were what the dark séances were for and where the "sailor hat" was before it was put on her head.

In regard to the strange picture which was mistaken for that of a brother, I would say that, as soon as I saw the picture, and before I read Mrs. Lee's letter, I recognized Kipling and thought it an attempt to take his picture. Then I read the letter and a postscript says:

"The odd face might be an astral of Kipling. It looks like him. He was a friend of Mr. Boccock's."

If you assume that it is an attempt to give a supernormal photograph of Kipling, it is not a spirit photograph and whatever will explain it under that assumption will explain the whole set. The person himself is not taken in accordance with any known optical laws. If we have not photographed Kipling we have not photographed Mr. Boccock. This, as remarked elsewhere, is well enough indicated in the photographs of the writing and of the portrait, which was not on the chair, with the chair seen through it. The same explanation must apply to all of them.

Nov. 7th, [1914].

Dear Dr. Hyslop:

Yours of yesterday received. I am perfectly willing to answer your questions, but I do not think they will afford as much light as you have. I mentioned the episode of the flowers in the hat, not with any view to your enlightenment in regard to Dr. Keeler's powers, but to give you, in addition to the fish on the plate, another coincidence just as remarkable; one in which Mr. Boccock read my thoughts while looking at the flowers in market and in the florists' windows, and announced on the plate that he had sought to gratify

my wish for and admiration of the dahlias by trimming the hat for me.

The reason I was in the dark at Dr. Keeler's was because at Mr. Bocock's request some months ago, (on the plate) I have, in conjunction with Dr. Keeler and any friend I care to take, had weekly sittings in the dark, following closely instructions from Mr. Bocock. In this way we receive, in Mr. Bocock's writing, Dr. Keeler's history on 12 plates, in 6 plate holders, which we tie together, and on which we each place a hand.

During the first few months noises, etc., about the room, were our only other demonstrations; but of late we have had most extraordinary phenomena, to which my brother, Mr. Johnston, and others can testify.

I wore the black sailor hat, trimmed with a *black ribbon band*, to Dr. Keeler's and as usual upon entering the house placed it on the hat rack in the hall. *Dr. and Mrs. Keeler preceded me into the kitchen and never left me.*

I have no other hat. I therefore wear it regularly. The dahlias were natural. I could not have carried the hat into the séance room because we first went into the kitchen for developing. After that into the dining room. On another occasion I placed my cloth jacket in the chair and sat on it. Later the jacket fell upon the table. Again we pinned a black rubber, used at the camera, over the kitchen window. I left the kitchen last and entered it, when Dr. Keeler was still in the trance, to make a light. During the séance the black rubber fell over our hands on the table. When I went into the kitchen it was not there.

Very sincerely,
MARGUERITE DU PONT LEE.

Now the fact that the "sailor hat" was worn to Dr. Keeler's house and left in the hallway on the rack makes it easier to conjecture what took place, after considering what occurred with Miss Burton, tho the testimony of Mrs. Lee that the Keelers never left her after preceding her into the kitchen, would be supposed to militate against any normal explanation. Suppose that, in an unguarded moment by Mrs. Lee, Mr. Keeler had taken the hat into the séance room and hid it, as they went to the kitchen, and he might have done this all unconsciously. It is not necessary to suppose that he

is a fraud to make the supposition. He might have been in a waking trance and done the thing without knowing it, and without being observed by Mrs. Lee and her friend who was with her. Witness the instance of the young boy who brought the rhinoceros tooth from the church to his home and hid it behind the books and knew nothing about it. Cf. *Journal Am. S. P. R.*, Vol. VII, p. 25.

I might relate an experience of my own in this connection. I took a tramp with my son, a friend of his and also a friend of my own, in the White Mountains. The first night, only, the boys and I slept in the woods. I was firm in my belief that I had not slept a wink during the night. The second night, because of the rain, I got up to hunt for better quarters, and declared to the others that I had not slept a wink. They all laughed at me, because I had awakened them with my snoring. Now I am absolutely certain that I did not lose self-consciousness the whole time. But I had evidently lost sensation. I have found a similar hypnogogic condition several times in my life when I thought I was awake and on the disappearance of the hypnogogic illusions found that I was asleep in so far as sensation was concerned, but self-consciously awake. Here I was in both instances enveloped in a waking trance, a condition in which I should be positively aware of myself as awake, but yet sensorily asleep.

There is nothing to hinder the supposition that Mr. Keeler was in this condition, or even Mrs. Lee, being a psychic and liable to such conditions without knowing it any more than the boy referred to. Hence it is possible to suppose that Mr. Boccock, reading Mrs. Lee's mind when she was looking at the dahlias, resolved to make some point of it at the séance and whether consciously or unconsciously might have influenced Mr. Keeler to get dahlias and put them on the hat all in a waking or other trance. Similar phenomena occurred with Miss Burton, as the report shows and also with a medium mentioned in that report who was somnambulic and in that condition impersonated in so-called materializations.

I asked for a more detailed account of the facts and the following is Mrs. Lee's reply.

Nov. 13th, 1914.

Dear Dr. Hyslop:

Yours of the 11th received. I am enclosing the account you desire of my admiring the flowers, the speedy decoration of the hat with the particular flowers I admired, and usually bought; and Mr. Bocock's message concerning the same.

Dr. Keeler knew absolutely nothing concerning my looking at the flowers, especial admiration for dahlias, etc. This decorating of the hat with dahlias was done while only Dr. Keeler, Mrs. Keeler and myself were present.

Saturday, Oct. 24th, I was admiring a large display of dahlias and other flowers in the window of a florist at 14th and H Sts. It is my usual custom at this season to buy a great many autumn flowers, but this year I am not doing so. Sunday night, Oct. 25th, Dr. Keeler and Mrs. Keeler and myself met for a séance in the dark. I had laid my hat on the hat rack in the hall, a black sailor hat, trimmed with the usual ribbon band. During the séance, the doors being shut, my hat was placed squarely and with some force, on my head. The stiff rim was found considerably bent and the hat decorated with fresh dahlias (2) considerably wilted. Nov. 1st Dr. Keeler in the morning took, as usual, twelve plates in the camera for me. On one the following was written:

"Only a short time since did I notice you looking over some beautiful flowers admiring them, so sensing your love of the dahlias I brought a couple as a gratification of your desire for them, and as a surprise I trimmed the black hat which I found lying on the rack in the hallway when I entered. Now wasn't that a novel idea to decorate that hat?"

Last Sunday, Nov. 8th, I took with me to the dark séance Mrs. M. L. H— and also took a perfectly fresh pink rose. No one knew I was going to bring the rose. I placed it between Mrs. H. and myself near the edge of the table. The table is a large round one. There was no possible way in which either Dr. or Mrs. Keeler could touch the flower. I turned off the light above the table, we four being seated. I had a box of matches in my lap and lighted the light myself. The rose was gone. After some conversation I left the room first, going to the hat rack. My hat was hanging high. As I took it down the pink rose fell from the brim, having been placed behind the crown. The rose was, as were the dahlias, con-

siderably wilted. Several petals fell off and several were crushed *brown*. The rose looked as though it had been out of the water several hours, but it was the same rose, for I had marked the stem. To me an interesting and important feature is the wilting of the flowers: both dahlias and rose looked, so to speak, as though they had been through the war.

Very sincerely,

MARGUERITE DU PONT LEE.

The incident of the rose is exposed to the same hypothesis as the decorating of the hat with dahlias. We have not the evidence to prove this hypothesis to be a fact and we should have no right even to put it forward as a possibility, were it not for the Burton case and that of the young boy referred to, with several others that are similar. We might even point to the cases of Ansel Bourne and Mr. Brewin as showing waking trances in which a whole life was led without the normal consciousness knowing anything about it. As long as this possibility exists in the case at hand there is no proof of the penetration of matter. The whole phenomenon might have a spiritistic origin in the normal automatisms of the persons present. The only thing that suggests spiritistic influence is the mental coincidence between looking at the dahlias and the reference to them in the photograph. There are cases in which like effects have taken place. Once in the Piper case, under the management of Dr. Hodgson, Kate Field said to Dr. Hodgson at a sitting, Kate Field being dead, that she was going to make a living friend send some Maréchal Niel roses. Soon afterward this friend had an uncontrollable impulse to get some roses for Dr. Hodgson and wrote out a note putting it in the box in which they were to be sent. She hunted through a number of florists' stores to get them, but could not secure what she wanted. She then got other roses and wrote on the box that she had tried to get Maréchal Niel roses, but could not succeed. She did not know what Dr. Hodgson had gotten through Mrs. Piper and remarked in her note that she did not know why she was sending him roses. I know of other instances in which such influence is exercised. Armed with these facts we

may conjecture that something of the kind might have taken place in the present instance and the parties being psychic might be in no situation to observe the facts. But for the coincidence mentioned, subconscious dramatization would suffice and if we treated the coincidence as a chance one subconscious dramatization would be preferable as an explanation.

The following experience is a most interesting one, because it has the corroborative testimony of a second party.

Nov. 20th, 1914.

Dear Dr. Hyslop:

Last Sunday afternoon, Mr. R. L. Johnston being with me, I tied upon my forehead a 4 x 5 plate enclosed in an envelope. We sat talking and by his watch the plate was on my forehead one hour and three-quarters. Mr. Johnston saw me develop the plate that evening at Mr. Keeler's. I enclose a print.

Last Saturday evening, when taking a seat in a low chair, I felt a sharp pain in the muscles of my knee. Sunday and Monday the pain was severe, especially when going up or down stairs. Monday I said to the oculist who uses electricity on my eyes: "It seems to me if the doctor wants to keep me here, he would use the electricity on my heart." He replied, "Dr. C. does not believe much in electricity; he has never looked into it much, and what we know little about we are apt to care little for."

Tuesday the pain was so great I did not go out and by night could hardly get up stairs. I took no medicine. At 10.30 while sitting in the dark holding a plate and with *eyes shut*, I saw, for a fraction of a second, a large ball of fire, say ten inches in diameter, and at once felt a very decided shock of electricity through my whole body.

You will remember this is the second experience of this kind I have had. After the first I began getting good results on my plates. I at once thought of this and wondered what development would come next. On the next morning the pain in my knee, to my great surprise, was almost gone and completely so by noon. Now this could not have been mental, because I never once thought of the phenomena in connection with my knee.

Very sincerely,

MARGUERITE DU PONT LEE.

The picture referred to in the above letter is a picture of a human brain, with other shadows, as can be seen in Fig. 42. There is no contention or claim that it is Mrs. Lee's brain. We may suppose anything we please about how it got there. But Mr. Johnston adds his testimony as to the facts. I give this below:

"I spent Sunday afternoon, Nov. 15th, 1914, with Mrs. Lee. At 2 P. M. I saw her tie upon her forehead a photographic plate encased in an opaque envelope. This she kept there over an hour and a half by my watch. After supper we went to Dr. Keeler's, when I stood by Mrs. Lee and saw her develop the plate. Dr. Keeler did not touch the plate at any time. It gives me pleasure to write this, as I consider the result most remarkable.

R. L. JOHNSTON.

Mr. Keeler being exempt from suspicion in the case, the next step would be to supply Mrs. Lee the plate and watch the process.

The objection to this experiment is that Mr. Johnston did not know anything about the plates prior to the experiment and so I suggested to him and to Mrs. Lee that Mr. Johnston should procure a plate and conduct the whole experiment himself not allowing Mrs. Lee to touch the plate. In the meantime I received the following from Mrs. Lee:

December 4th, 1914.

Dear Dr. Hyslop:

I am enclosing another plate print of a plate I tied on my forehead for one and a half hours and developed myself at Dr. Keeler's Nov. 29th. Mr. Johnston made one experiment yesterday afternoon, another today, and will do still another tomorrow. We will develop the three plates Sunday night and I will notify you, if we obtain any successful results.

Very sincerely,

MARGUERITE DU PONT LEE.

The photograph enclosed was another of the brain. It was apparently but one-half of a brain this time, as represented in Fig. 43.

I resolved to try an experiment which would protect Mrs. Lee from suspicion as well as Mr. Keeler. Consequently I wrote to Mr. Johnston that I should be pleased to have him furnish the plates, have them held by Mrs. Lee or tied on her head under his direct supervision, and then taken away and developed under his care, tho in the presence of Mrs. Lee and Mr. Keeler. The object was to eliminate any possible appeal to somnambolic action by Mrs. Lee or preparation of the plates beforehand in a waking trance. My request was granted and the following is the report of Mr. Johnston, exonerating both Mrs. Lee and Mr. Keeler from suspicion.

Friday, Dec. 11th, 1914.

Doctor Hyslop.

Dear Sir:—On December 3rd, 1914, I purchased a box of 4 x 5 plates (Stanley), took them to Mrs. Lee's and placed three of the dozen plates in black envelopes. I then took the three plates to my house, where I locked them in my desk. Each afternoon for three days I tied a plate upon Mrs. Lee's forehead and remained with Mrs. Lee for an hour and a half. I then took the plate to my house and securely locked it in my desk. Sunday evening, December 6th, I went with Mrs. Lee to Dr. Keeler's, where I saw the plates taken from their envelopes and placed in the developer. I watched the process of development closely. Dr. Keeler at no time touched the plates. I have been most careful in carrying out your instructions to the letter and feel that I can clear Dr. Keeler of any suspicion in connection with the results obtained.

My absence from the city has caused delay in answering your very kind letter.

Very truly,

R. LE GRAND JOHNSTON.

Mrs. Lee's account of the experiment is as follows, quoting from her letter which was mainly occupied with other matters, and is dated December 7th, 1914.

He (Mr. Johnston) bought a package of plates, enclosed them himself in opaque envelopes and took them home with him. Thursday, the 3rd, he brought one plate, tied it himself on my forehead, timed it by his watch and took it home. He repeated this experiment

Friday and Saturday. Sunday he brought all three plates. We took them up to Dr. Keeler's and Mr. Johnston stood by me as I developed the plates and noted the results coming onto the said plates. One was a likeness of Mr. Boccock; on one the words: 'This is my signature for the history. Kemper Boccock. Kemper Boccock.' On the other a group of children.

Readers will note that the writing reads: "for the preface of the history," showing a slight discrepancy in Mrs. Lee's account. They can be seen in Figures 44, 45 and 46. It would have been better for Mr. Johnston to have done the developing. But the plates could not have been prepared beforehand by Mrs. Lee, unless we suppose she had done this with other plates and substituted them for Mr. Johnston's. This, so far as I can see, is the only objection to be raised. But it hardly involves an explanation by somnambulatory processes which would have to be made convertible with the normal state to achieve the result as described, and that would introduce an hypothesis of conscious fraud on her part, which would have to be proved by the critic and which is not acceptable without evidence.

At any rate here is an instance which goes beyond the testimony of Mrs. Lee. Mr. Keeler was exempted from suspicion by many of her own experiments, as described, but not her own cases. In this instance, she is not the only witness and has no control over any part of the experiment until the development is done. All through, it is the testimony of Mr. Johnston that must be impeached.

There is another instance in which the testimony of Mrs. Lee is relieved of suspicion. Her brother tried the same experiment as Mr. Johnston, and the following is his report.

February 8th, 1915.

Wishing to note the effect, if any, of a break in the conditions under which my sister, Mrs. Lee, was experimenting, I procured some plates in New York on Feb. 6th, and on the following day "exposed" one for one hour on my sister's forehead in the usual manner, after which I took charge of the plate until evening and developed the same myself at Mr. Keeler's house. The result was

a likeness of Mr. Boccock similar to others obtained by my sister in like manner.

MAURICE DU PONT.

“Exposed” in this account means tied on the forehead after being enclosed in opaque envelopes.

In order to make the conditions clearer under which this photograph was taken I inquired of Mr. Du Pont regarding them and he replies that Mr. Keeler stood from three to five feet away when the developing was done and that he, Mr. Du Pont saw the photograph when it appeared on the plate; that it was the same as the print of it taken afterward and the same as he saw it on the plate at the time. Also Mr. Du Pont says that he himself did the developing.

This account exempts Mrs. Lee and Mr. Keeler from suspicion as to any part in the result, so that in two cases we have independent testimony as to the occurrence of the phenomena.

Mrs. Lee also reports the following fact. She held a plate in her own hand and developed it herself at Dr. Keeler's and obtained what purports to be a photograph letter from Robert Hare. It will be seen in Figure 47. It is chiefly interesting as showing a different handwriting from that of Mr. Boccock's photograph letters. That of Robert Hare reads: “Madam—You may think that a wonderful circumstance of receiving a counterpart of your brain and to any pathologist it would shew a perfectly healthy organ. There are more wonderful things yet to come through your mediumship. Robert Hare.”

The capital “H” is made quite different from Mrs. Lee's mode of making it in her letters to me. Nor is the “R” made as Mrs. Lee makes it in Robert. I note no special resemblances to her handwriting, unless it is in the uniform crossing of the t's and dotting the i's. It will be apparent to any one that it does not resemble that of Mr. Boccock either in the reproduction of his letter written when living or in the alleged letters in the photographs.

The cuts represented in Figures 48, 49 and 50 are of photographs taken by simply tying the enclosed plates on the

forehead. They depend wholly upon the testimony of Mrs. Lee, but they are interesting as showing that they must have been produced by the same process as those represented by photographs of the brain, and that upon any theory whatever. But if genuinely supernormal pictures they tend to show that the photographs of the brain were not made by a process connected with Mrs. Lee's brain, but by something that represented any brain. Figure 48 shows a sort of pen sketch of Mr. Bocock and it is interesting to note that he is represented as wearing spectacles, as in the real photograph which Mrs. Lee has of him. Earlier in her work the first photographs that came of him on the plates were of this type and if they be assumed to be genuine, they throw light upon the process as being different from that which the ordinary law of optics suggests.

Experiments With Mrs. Lee.

January 28th, 1915.

The success of Mr. Johnston induced me to try some further experiments in which I alone would be responsible for the results. My plan was to furnish the plates myself, to tie them on Mrs. Lee's forehead, take them away, not allowing her to touch them at any time, and to develop them myself.

I bought a box of 4 x 5 Stanley plates at John Wanamaker's in New York city. I locked them in my valise at home until I was ready to go to Washington, kept them locked in it on the way to Washington and at all times except when I took them out to enclose them in black paper envelopes which I also enclosed in yellow non-actinic envelopes, the two being the regular X-Ray envelopes.

This valise was one that I had had made to order in London, England, when I was there in 1890. It has a peculiar lock and key. It is very probable that there is not another lock and key like them in the United States. I have carried the key ever since in my pocket with 23 other keys and I have never been in the habit of locking the valise except on similar occasions or when leaving it at a railway station. I have

never loaned the valise once to any one and no one but myself knows the key to it and none of the ordinary valise keys would unlock it. I told no one that I had bought the plates or that I had put them in this valise or that I had locked them there.

I opened the valise in Washington only to insert the plates in the envelopes described, when the packages were locked in the valise again. When I arrived at Mrs. Lee's I went into a dark closet to put a private mark on a plate and restored it to the envelope. The valise was then locked to protect the remaining plates and the marked one tied on Mrs. Lee's forehead where it was kept in my sight all the time for an hour and a half. Mr. Johnston was also witness of this for the one and a half hours. I then removed the package from Mrs. Lee's forehead and locked it in my valise. I took it to Reid & Baker's establishment where I developed it myself without any one else touching it until after it was kept in the fixer. I then had Reid & Baker make the prints, after I examined the plate and found that there was a shadow on it. This shadow, however, is caused by what is called a "stain," an accident of not getting the plate properly covered in the "fixer." It is not a significant phenomenon. But for this accidental "stain" caused in a perfectly natural way, there would have been absolutely nothing on the plate. The black shows what would have occurred.

January 29th, 1915.

In the second experiment I removed the yellow envelope from the covering and left only the black one. I acted on the supposition that the two envelopes represented too thick a covering. I also enclosed the plate in the same black envelope that I had used in the first experiment. The development shows absolutely nothing on the plate.

February 2nd, 1915.

The next four experiments were conducted as before, except that I did not use the same black envelope, having to preserve the plates in the one in which they were placed because I had resolved not to develop the remainder of them

myself. Having failed to get any results when I developed them I resolved to have them developed by Mr. Johnston with Mrs. Lee at Mr. Keeler's. I therefore took each plate away with me after having them on Mrs. Lee's head, to keep them locked up until I could turn them over to Mr. Johnston. The last experiment was on Sunday and I then turned all four plates over to Mr. Johnston and he took them with Mrs. Lee to Mr. Keeler's that evening. Today I received a letter from Mrs. Lee saying that they were total failures. This result has a value which success would not have had. Mr. Keeler could have had no part in it even if it had been a success, as the development was conducted by Mr. Johnston and Mrs. Lee. Their failure is so much in favor of their entire honesty and good faith in the matter. Success might have exposed them to suspicion at least, but failure where they might be supposed to be interested in success and with the opportunity to make it such only tends to exempt them from suspicion in the previous work.

After the development the plates were left in the care of Mr. Keeler to make prints from them, as has been the usual course with Mrs. Lee. But as she and Mr. Johnston, whenever he was present, saw that the development was made before the plates were left with him, he is exempt from any part in the result. It would have been much more satisfactory, however, always to have brought the plates away and to have been able to say that he had never touched them, even after they had been developed, and if his mediumship had no part in the development of the images, as it is apparent that it does affect the result, it would be still better to have the development independent of Mr. Keeler's house altogether. But the necessity of keeping from him what we were doing made it imperative that we should conduct the experiment as we did, regardless of success or failure. But in any case the results are not just what we need to be conclusive.

JAMES H. HYSLOP.

Summary of Important Points.

In applying any hypothesis to these phenomena the reader must remember that he cannot assume any simple set

of conditions. He cannot be governed by the superficial appearance of the phenomena. The history of "spirit photography" has created the assumption that fraud and trickery are the explanation, and in the ordinary conditions and reports of such phenomena this hypothesis is not easily excluded. The conditions easily suggest it and no complications hinder the consideration of it. But in the present instance the circumstances are too complicated to justify a light treatment of the facts. The following considerations must be taken into account in the application of any ordinary explanation.

1. Mrs. Lee is a private person of good social standing and belongs to one of the best known families in this country.

2. Mrs. Lee permits her name to be used in the phenomena and makes no concealment of her relation to the facts.

3. Mrs. Lee has no mercenary interest in the work she has done. She is not a professional photographer nor a professional psychic, but only a private person with a scientific interest in her experiences.

4. Mrs. Lee did not undertake the making of photographs from her normal interest in them, but only from the suggestion of her own automatic writing. She was told by her automatic writing that she could take pictures, a thing she had not normally suspected.

5. She used her son's kodak and experimented three months before anything whatever of an unusual character occurred.

6. The first trace of any effect on her films occurred immediately after she had seen a remarkable light when she was after something in her closet.

7. The first anomalous phenomena were not what any one would call "spirit" pictures, but simple effects on the films that might readily be ascribed to double exposure. Mrs. Lee, however, stoutly affirms that there was no double exposure.

8. Mrs. Lee affirms that, when she went to experiment with a man, Mr. William Keeler, who had at one time been a professional "spirit photographer," she did not say a word to him about what she was doing, until long after she had

obtained results resembling her own in certain particulars, and which Mr. Keeler said he had never before obtained.

9. Mr. Keeler was no longer practising his former art, but was an employe of the government in some photographic work.

10. Mr. Keeler entered into the work with a spirit of curiosity, rather than that of a professional, and devoted much time to helping Mrs. Lee with work at his home before he knew that she was taking photographs.

11. Mrs. Lee obtained evident cross references between her own work and various incidents which had been in her mind and which she says had not been mentioned to Mr. Keeler.

12. All of Mrs. Lee's work at home rests on her own testimony alone, so far as the crucial circumstances are concerned. That is, she was not herself watched by friends in any of her work until a late date.

13. Mrs. Lee does automatic writing precisely as other psychic people of that type do.

14. Mrs. Lee shows no trace whatever of hysteria, so that the excuse that her phenomena might be the product of hysterical conditions is not an easy, if a possible, hypothesis to maintain.

15. The most apparent choice, in most of her work, has to be made between conscious fraud and genuine phenomena, hysteria or somnambulic phenomena not being in any respect apparent and in some cases impossible.

16. Mrs. Lee cannot be made responsible alone for all of the results which she reports. Mr. Keeler has to be implicated in them and often, according to her testimony, without any previous or possible knowledge of certain facts which give coincidental meaning to results.

17. Mrs. Lee has many hundreds of pictures on which I have not reported simply because they are less interesting from the evidential side than is necessary to invoke curiosity.

18. The photographs are not always of the orthodox spiritistic type, but are of physical objects which are not before the camera, according to her own or others' testimony.

19. She succeeds in getting photographs of messages in

or resembling the handwriting of the person who purports to control the automatic writing by her own hand. This, with other photographs, cannot claim to be "spirit photographs", whatever explanation we give of them, whether conscious fraud or spirits.

20. Some of the photographs were taken only in her presence and without either her own or Mr. Keeler's control of the plates.

21. Many of the photographs are reported to have been taken without a kodak or camera, and the testimony of two other parties confirms this claim.

22. The face or form of Mr. Bocock in the photographs is not a facsimile reproduction of any known photograph of the man, tho evidently an attempt to produce his face as seen in such photographs.

23. The first attempts at any photographs of Mr. Bocock represented something like pen drawings, which suggests that the process is not the usual one in accordance with optical laws.

24. The photographs taken by merely tying the plates on the forehead exclude ordinary optical laws, assuming that there has been no trickery, and some of them do not involve the testimony of Mrs. Lee.

25. Whatever theory we adopt regarding them, all three types of pictures must have the same explanation. The imitation of double exposures and the messages appearing in writing on the plates involve the same process as the pictures of faces, and the pictures of faces the same process as the other types.

26. Mr. Keeler cannot be held responsible for results which he did not produce either before he knew that Mrs. Lee was experimenting or afterward when he was not allowed to touch certain plates, until after they had been developed.

27. No one person is responsible for all the results, and the experiments and testimony of Mr. Johnston and Mr. Du Pont eliminate the appeal to somnambulistic phenomena in Mrs. Lee, and either conscious fraud or somnambulant phenomena on the part of Mr. Keeler.

28. The character of the photographs as compared with

any supposed reality is not the problem, but whether they were taken under the conditions described. We know nothing about what genuine "spirit pictures" should be. For all that we know they might imitate "fake" pictures. The primary question is whether they were taken in the way alleged.

Conclusion.

I have criticized various results as the narrative of them was given, and there is little to add here, except what may be said of the whole mass of incidents. It is certain that no simple theory will account for all of the phenomena. The chief general interest is in the fact that Mrs. Lee has had automatic writing and various clairvoyant and clairaudient experiences. I have not said anything special about these because they are not especially evidential. She has also done some automatic singing and talking, in the latter of which her voice changes to that of a man and she thinks resembles that of Mr. Bocock. The whole effort at photography was suggested to her through the automatic writing and was not otherwise a spontaneous thought of her own. These facts give the physical phenomena a setting which makes them all the more interesting, and most especially that all the results not connected with Mr. Keeler were her own private experiments in behalf of her own curiosity. No one who knows her would question her intelligence or her probity. They would only note that she was not careful to perform her experiments or to make records in a way to satisfy the objections and difficulties of the scientific man. But in respect of probity and general intelligence they would have no reason to question them. Whatever objections we should propose to the results we should have to seek in other limitations. The phenomena superficially resemble those produced by fraud in certain characteristics, some of the phenomena at least, so that the hypothesis of fraud has first to be eliminated before the facts can have any interest whatever of a scientific kind. If fraud be excluded the facts have some importance, even tho that be nothing more than casual causes which

have escaped detection. But to exclude ordinary fraud and to show what theories of any kind must face let me summarize the conditions under which the facts have to be judged.

These conditions are the following: (1) Mrs. Lee is a private person and has never been a professional psychic of any kind. (2) Mrs. Lee has her own independent means of subsistence and does her work without any mercenary motive, but only for her own private curiosity and satisfaction. (3) Mrs. Lee has built and supports at her own expense a philanthropic institution, and in addition lives in the building and personally supervises the work in it, a fact which helps to prove a character not readily liable to abnormalities of any special kind. (4) Mrs. Lee's intelligence and honesty are not questioned by any one and would not be questioned by any one who knew her. (5) Her experiments were undertaken at the suggestion of alleged messages from the dead and not from prior interest in the facts. (6) Mrs. Lee does automatic writing in her normal state and purports to get messages from the dead, some of which have been corroborated by cross references with other psychics who knew nothing about her own psychic experiences. (7) Mrs. Lee finally, tho gradually, developed vocal automatisms both of speech and song. (8) I found no discoverable evidence of somnambulant phenomena which might lead to hysterical simulation of the supernormal. (9) Her physical phenomena are complicated with the various mental phenomena mentioned. (10) The photographs taken by her are not explicable by defects of the kodak with which they were taken. (11) Examination of the room showed that the explanation could not be found there for many of the effects in the pictures. (12) There were cross references with her work in that done with Mr. Keeler, which could not be accounted for by his action, or even participation without her consent.

All these circumstances exclude the theory of common fraud, no matter what the facts reported. In Mrs. Lee's own experiments the three types of photographs which are of interest are: (1) Those with circular discs of light, in some cases bright spots with a diffused cloud or halo about them.

They are not all circular discs. (2) Those in which there is present the picture of something that was not before the camera at the time. (3) Those which represent two or more partly superposed pictures, tho it is alleged that they were but single exposures of single objects.

In all these instances the only plausible theory is accidental double or triple exposure. Intentional double exposure is not tenable. In addition to accidental double exposure, we might suppose, or instead of it substitute somnambalic double exposure, where Mrs. Lee would not normally know what she had done. This is perfectly conceivable and conceivable also that it might take place in *apparently* normal conditions, which were simply waking trances whose existence is known in some cases and which simulate normal life. The circular discs of light are too numerous and too systematic to be explicable by accidental double exposure, after having shown that they are not explicable by defects of the kodak, and there are no present evidences of somnambalic conditions of any kind, perceptible or simulative of the normal and not perceptible. But they are not of that regular type which would yield to single stable cause of any kind as known in optical mechanics, assuming that they are not produced by somnambalic means.

Nor will accidental double exposure explain all the duplicated photographs or the presence in the photographs of objects not before the camera. In the experiments which I witnessed and in which these results came there were but single exposures. This I took special pains to observe, so that the hypothesis of double exposure would have to rest on prior intentional acts to deceive or somnambalic simulation of the same. Normal intent to deceive I exclude from the case, and have no evidence for the other.

Reflection from polished surfaces into the lens of the kodak will not explain any of the results, tho it happened that images were reflected from the glass covered picture on the wall. Any reflection from it should show, not on the portrait in front of the camera, but at the outer edge of the film. It would be the same with the patch of light reflected from the glass covered picture. It should not appear on

the portrait in any form and much less with the well defined form of circular discs. Nor can re-reflection from the lens on to the portrait account of it. Such light would be dimmer than the general light on objects photographed. Accidental double exposure might account for one or two or a few instances of superposed pictures, but not the systematic number of them reported. At least it would be quite surprising to find so many mistakes in counting the exposures and failing to turn the film, when the sole object in closing the shutter of the kodak was to change the film. This, however, may be possible, tho it does not explain the discs of light. Nor does it explain the presence of objects in the photograph that were not exposed to the camera at the time. Consequently the hypothesis which seems less easily answered is that of somnambulic double exposure. But, if I were asked whether I believed that theory I would say that I do not, because I have no evidence whatever for it. I prefer to say that I have no explanation whatever for the facts reported and witnessed. There is no satisfactory evidence for any hypothesis covering all the facts.

For the duplication or triplication of the pictures said to have occurred at a single exposure, the following hypothesis is conceivable, consistently with her probity and not requiring somnambulic conditions of the ordinary kind. Suppose that, after closing the shutter subsequent to an exposure, Mrs. Lee forgot to turn on a new film, tho she picked up the kodak to do so. The replacing the kodak would probably not result in putting it in the same exact position with reference to the lateral exposure of the object on the chair. In this way more than one picture might be seen on the film. This duplication of the picture is visible throughout the whole field, and she being mediumistic, this amnesia might possibly occur. But as she made exposures of five minutes each it is not probable that the film would last for three or four such experiments. Some of the double, and more particularly the triple pictures, show one of them dimmer than the other, which might well occur with the exhaustion of the sensitive material on the film. But this is not so uniform as to be settled hastily. It is not necessary to expose a film five minutes

to get a clear picture. Indeed in my last experiments I performed three exposures in the five minutes on one film and exhausted its power to reproduce the picture. Consequently, easy as this explanation may be for the mere fact of two or three pictures superposed, the time involved creates a difficulty. But on the whole it is the best hypothesis to explain the duplicated and triplicated pictures partly superposing.

But this will not explain the discs of light nor the phenomena which I witnessed, and in no case will it explain either the appearance of an object in the picture that was not before the camera, or the non-appearance from the picture of any object that was before the camera. They must involve some other suppositions associated with mediumistic and somnambulant phenomena, of which there is no evidence.

Nor will the above hypothesis explain the results with Mr. Keeler, and all of them are complicated with Mrs Lee's general psychic experiences of the mental type. These, however, lend their support, so far as they go, to somnambulant influences of some sort that might be accompanied by amnesia and unobserved mistakes in the taking of her own photographs. But there is not one iota of evidence that this is the fact, and it is not easy to see how theories based on such accidents can possibly account for the photograph of Mr. Boccock at Mr. Keeler's and the photographs of his alleged writing.

Nor should we be much better off, so far as explanations are concerned, if we admitted the genuineness of the phenomena; that is, their genuinely supernormal character. None of the photographs, except those of Mr. Boccock, have even a superficial indication of spiritistic explanations and there are no known supernormal processes which would account for them. Besides, we might claim that any supernormal theory that would account for the discs of light, the duplication of pictures, and the appearance of objects on the film not before the camera, or the non-appearance of objects actually there, would also account for the photograph of Mr. Boccock, and if that theory be non-spiritistic the pictures of Mr. Boccock might be non-spiritistically explained. Of course, we do not know what spirits might do in such cases, so that

their causal action is as possible as any physical agency. But there is no superficial indication of their presence except in the photographs of Mr. Boccock and his writing. Consequently we should have no theories to explain the facts even after conceding that they were genuinely supernormal, and some might say the same of the photographs that superficially suggest spirits.

That spirits might explain the whole phenomena, assuming them to be what they appear to be in the account of them, I grant, but not from knowledge of what spirits can do. We simply do not know what spirits can do, and what not. If we are photographing their thoughts we would unify the phenomena and their cause, and some would claim that, if thought photography is to be imported into the case, we might as well make it that of the living as that of the dead. But we should have to make it entirely an affair of the subconscious and there is no more evidence that the subconscious thoughts of any one can be photographed than there is that normally conscious thoughts can be, and no evidence at all of this last. Indeed we have no evidence whatever for thought photography that can yet be accepted in a way to extend it into general explanations.

The consequence is that I do not feel obligated to propose any explanations whatever of the phenomena, whether normal or supernormal. We are never obliged to explain any facts. Our first duty is to find what the facts are and in this case we have not sufficient evidence to be sure just what the phenomena are which we should be asked to explain. We cannot assume ordinary fraud in the case. Mrs. Lee's normal veracity cannot be impeached. Hence the issue turns on mal-observation and accident to show that the facts are not what they appear to be, accepting her probity of statement. Between errors of observation, accident, and the possibility of somnambulic influences of the waking type, we have to reserve our judgment as to what the exact facts are, and until we know what they are, or are able to repeat the phenomena under test conditions and support them by the observation of others, there is no reason to discuss explanations of any kind.

There must be no illusion regarding the position of the writer in regard to these phenomena. The treatment of them will look like an apology for a spiritistic interpretation. But readers must not mistake the situation. The writer does not believe either the affirmative or the negative of this hypothesis. He is absolutely ignorant about the facts beyond the assertions of Mrs. Lee and her friends. We do not know the conditions fully enough to believe that spirit photographs have been produced. But we also do not know that any other explanation applies. We may prefer normal and natural explanations, but that is not evidence that they apply to the special case. We may as well admit this fact and confess the limitations of our knowledge rather than believe hypotheses for which we have no evidence. The fact is, we have no more evidence that either trickery or subconscious action applies than we have of spirits. We are simply ignorant of the conditions to make assurance of any explanation whatever, natural as well as supernatural.

Nor is it any help to find that the photographs have certain faults about them that create suspicion. The fact that they are unnatural looking; that the body does not seem right; that the head is too long; that disproportion occurs; that the hands are too large in some instances; that the resemblance between the real photographs and the alleged spirit ones is not exact; that some of the photographs show a reversal of the negative;—all these defects are not the least objections to their being spirit pictures. For all that we know spirit photographs would be exactly like trick pictures.

If we knew just what spirits were like and what they would do, then these defects might be objections. But we know absolutely nothing about spirits and their ways. We can make no assumptions about them that will enable us to judge of their conduct. There may be no resemblance between spirits and the effects they might produce on plates or films, any more than there is resemblance between rays of light and the objects we see by them. For all that we know spirits may make the pictures by totally different methods from those we imagine. It is clear that the camera is not necessary for many of those reported by Mrs. Lee, unless you suppose she

takes them either by conscious fraud or by subconscious methods in a natural manner. But if the pictures be genuinely supernormal a camera is not necessary for the result and you cannot import into the discussion any of the presuppositions based upon our optical laws. If we knew anything about spirits, or if we could assume that we were photographing the astral body, we might take account of many incidents which we cannot now mention or use as objections. But with out entire ignorance of the situation, we can only insist on evidence that the facts are as they are claimed to be. We have no proof that the conditions under which Mrs. Lee takes the pictures are identical with those in which we can duplicate the results. The ability to make similar photographs has nothing to do with the question, except to make it necessary that we know more accurately the conditions under which Mrs. Lee's pictures are taken. It is a matter of evidence as to how the results are obtained, not whether we can duplicate them under our conditions. We may use our experience to justify more knowledge and observation, but we must be certain that Mrs. Lee's conditions are the same as those under which we can duplicate the pictures before we can be sure that the two cases are alike. We are entitled to the hypothesis that normal and natural methods might be employed by her, whether consciously or unconsciously, until we prove more conclusively that they are not so employed. The results cannot be decisively judged either way by the merely external results. It is the conditions that settle the case. I repeat that, if we assume that spirit photographs are of the astral or spiritual body, assuming also that there is such, and perhaps assuming other things as well, we would have a standard by which to measure results. But we are absolutely and totally ignorant of what spirits are and what they may or may not do, and hence peculiarities about the photographs can be no standard of genuineness. Spirit pictures might be tricks as well as those by the living. I don't know. But I am not going to be fooled by assuming what they must be to decide the nature of the results. The only thing that will determine what we are dealing with will be proper observation as to what the exact conditions

are under which they are taken and the repetition and confirmation of them by others. In the present instance Mrs. Lee is the only witness of many of the conditions, and we have every reason to believe that she is normally honest. The contest then must be between her veracity in her normal state and the nature of the results, or between somnambulatory phenomena and the results. We must be assured that the conditions in which she takes the pictures are the same as those in which we can duplicate them normally, before we can be sure that the ordinary explanations apply. We require evidence in the concrete cases as well as for general experience, and with Mrs. Lee's normal honesty presumed and the purely private interest which she had in the phenomena, we must determine the conditions under which she claims the work is done before we decide that the case is against her.

But the photographs taken by Mr. Johnston and Mrs. Lee's brother exempt her from the suspicions that might apply to her own work, and the hypothesis that will explain their results should be applied to hers. It is not easy to explain their photographs. Nor are we obliged in the present state of the problem to propose hypotheses. Until the results can be duplicated by many others under the alleged or supposed conditions explanations must remain in abeyance.

Remarks on the Pictures.

In regard to the pictures generally it will not be questioned on any theory that the effort is to represent Mr. Bocoek. The resemblances between his photograph taken while living and those produced afterward are clear enough to admit that he is intended. This would have to be assumed on the theory of fraud. But it is also as clear that the features are not reproduced with any strict fidelity to those in existence and this will show clearly enough that the photograph was not used in the reproductions. What we might have to assume on a fraud hypothesis, whether on the part of Mr. Keeler or of Mrs. Lee, would be some other photograph poorly reproduced or drawings with carbon to be used in making negatives. Figure 28 might suggest this from the lines in the coat and the left hand. The left hand is stiff and

unnatural. The thumb is abnormally large and not like the thumb of a real person. In Figures 30 and 34 we have the same person, but in reversed position. Both are exceedingly tall and in one the hat seems looser on the head than in the other, tho this may not be absolutely assured. The picture is not taken from any existing photograph and the stature is not that of the man himself when living. It should be noticed also that these two pictures contrast decidedly with those in Figures 29 and 31 where he is represented as quite short and stocky. Figure 29 represents imperfect hands and feet as might well be in white drawings on a dark background. Figure 31 is very clear and evidently not cut out from paper. It is apparently too natural for that.

Two things should be remarked. First the collar is not always a turned up collar. In Figure 20 it is turned down. Secondly, Figures 21 and 28 represent the reverse of each other, as if the plate or film had not been used on its right side in printing. Moreover the necktie is not the same as in the natural photograph.

But all these discrepancies have nothing to do with the problem. It cannot be claimed that the real photograph was used and there might be all the differences you please, when we suppose carbon or chalk drawings. Moreover, most of the case is centered in the testimony of Mrs. Lee. We cannot hold Mr. Keeler responsible for all of the pictures, as he did not have anything to do with some of them, according to the testimony of Mrs. Lee. We should have to suppose that she made the carbon and other drawings and photographed them. It is not a question of reproducing known photographs. This is clearly not done if we are to judge from the pictures themselves, and hence we have to decide the issue in all but two instances on the testimony of Mrs. Lee. If the pictures are genuine supernormal products their discrepancies instead of being an objection to them is an additional problem. If they are not genuine, Mrs. Lee has to bear the responsibility in all but two instances. Any attempt to vitiate the photographs on the score of their not reproducing the exact features of the living only assumes that you know what a spirit is like and that a spirit would represent

itself differently from what appears in the pictures. But this is an illusion. We do not know what spirits are like or what they can do or not do. It is quite as possible that they should appear flat in a photograph as solid. I would not say that they are either. But we do not know enough to assume safely what they are like. Indeed a real and genuine spirit photograph might be the result of spirit thoughts and not of any bodily form at all. I do not say or assume that this is a fact, for I do not know. But the character of the picture is no argument against their production of what we have recorded. The question is not what a spirit is like or even whether a spirit is at the bottom of the phenomena, but whether the photographs were taken in a normal or a supernormal manner. We may not require to treat the photographs as produced by spirits. That is a question to be settled at some later stage of the investigation. What we have to decide here is whether the evidence is sufficient to prove that the pictures were not taken in any ordinary way and on that point we have to rely almost wholly on the testimony of Mrs. Lee.

But there are two instances in which the case does not depend on the testimony of Mrs. Lee. The photographs taken by Mr. Johnston [Figs. 45, 46 and 47], and by Mrs. Lee's brother protect her from suspicion and requires us to seek the natural explanation elsewhere. What might happen in Mr. peeler's developer that would not be detectible by those who developed the pictures remains to be determined.

The photographs of Mr. Boccock representing apparent pen pictures, assuming that they are genuinely supernormal, will explain easily enough the abnormalities in the other pictures of him, as in Figures 28, 29 and 31. The ordinary laws of optics would not apply on the hypothesis of their genuineness any more than in the pen sketch taken by the plate tied on her forehead. Consequently the main issue is whether the testimony of the parties can be accepted, unless we can prove that the pictures could be put on the plates merely by exposing them in the developer.

Summary.

We may summarize the situation. (1) We have largely nothing but the testimony of Mrs. Lee as to the facts in the case, and tho no one would question her normal statements, we have not the scientific proof that she is always normal in her work. She does automatic writing and this might betoken automatic actions of other types producing the results of which she is not normally aware. There is, of course, the testimony of her brother to the correctness of her statements about the way the pictures were taken. But in most cases we rely in the last analysis on her testimony. (2) As long as Mr. Keeler made the pictures they offered no scientific interest beyond the normal. But as soon as Mrs. Lee claimed to develop the pictures, after holding the plates in her hands at home and without allowing Mr. Keeler to touch them or to be near her when developing them, the interest is heightened and that on any theory. (3) There is then the complication that Mrs. Lee got nothing at all when she tried to develop her plates outside the presence of Mr. Keeler and under the scrutiny of her brother. (4) Further, there is the anomaly that she could get nothing in the presence of Mr. Keeler, unless she held the plates in her hands at home. There is no reason on normal grounds why she should not have gotten results on such occasions as well as on others. If we assumed hysterical simulation it could as well go on under these circumstances as under the others. On the theory that either Mr. Keeler or Mrs. Lee, whether normal or not in each case, had played tricks consciously or unconsciously, this theory will not account for all the facts, without dovetailing the trickery into the actions of each. What is needed, therefore, is further experiment. (5) But then even trickery does not seem possible in some of the pictures, inasmuch as there were no mechanical data known to the relatives on which to work and this is especially true in the pictures of writing whose meaning or contents coincided with thoughts Mrs. Lee had and Mr. Keeler did not know, and especially if the handwriting is correctly identified as that of Mr. Boccock.

The corroboration of Mrs. Lee's statements in a few instances and the supervision of her work in two instances by Mr. Johnston does much to exempt Mrs. Lee from suspicion and accusation. Complete exemption must come from experiments in which she has nothing to do with the plates.

The conditions named in the last remark were fulfilled in the experiments of Mr. Johnston and Mrs. Lee's brother. They furnished the plates, kept them under observation while they were tied on Mrs. Lee's forehead, took them away with them and developed them independently of Mrs. Lee at the usual place. Mrs. Lee had no opportunity to produce them by the methods most easily assumed in her own results. Consequently the explanation must involve the other parties or be referred to some mysterious process in the developer and its fluid. Why this should vary so is not easy to suppose or assert. Many, perhaps more than a hundred plates or films, failed to show any results in this same developer and these failures were not marked by any knowledge on the part of Mr. Keeler that the plates or films were different from others in their exposure.

Also the following facts or alleged facts must be taken into account in defending any theory of fraud or of ordinary explanations.

1. Mrs. Lee is a private person, not a professional, and receives no remuneration for her work. On the contrary the expense to her has been great.

2. Mrs. Lee experimented three months before any results whatever were obtained, and this was in her own house and not with Mr. Keeler.

3. Immediately following her experience of seeing a large light, when going to a closet, she began to get results on her kodak films.

4. The films were developed in nearly all instances at the shop of a firm that did this sort of business.

5. Mrs. Lee did not tell Mr. Keeler at first that she was taking mysterious photographs and his plates began to show results which resembled hers in some of their features and which Mr. Keeler said he had never obtained before.

6. Mrs. Lee shows no indications of hysteria in any form, so far as ordinary observation can determine.

7. She is a woman that belongs to as respectable a class of people as her State can afford. Her social standing is of the best.

8. She has built and supports a building for a kindergarten school and a boys' club, as well as other settlement work, and does teaching in it herself.

9. She performs the experiments only for her own curiosity and satisfaction.

Mrs. Lee is thoroughly convinced of the genuineness of her own work as well as that of Mr. Keeler, and for a long time was naively ignorant of the conditions necessary to influence a scientific sceptic in regard to any significance in her photographs. A person familiar with the tricks of photography would not have revealed such simplicity of conduct in the production of results and the report of their character. If she had had all the photographs taken by Mr. Keeler she might have been accused of credulity, but the fact that she believes thoroughly in her own work and its spiritistic character is at least a partial defence of her results, perhaps a complete defence of them against conscious trickery on her part.

Explanation of Cuts.

The first 51 illustrations are explained in the body of the Report, and require no further mention here. Numbers 52 and 53 are taken from photographs of Mr. Boccock and are for comparison with those claimed to have a supernormal origin. Numbers 54, 55 and 56 are illustrations of the normal handwriting of Mr. Boccock when he was living. They are taken from a letter of his to his brother, and are for comparison with the handwriting in the photographs alleged to have had their origin in some extraordinary way.

The cuts are not clear in their representation of important points. They are very imperfect compared with the photographs.



Fig. 1.



Fig. 2.



Fig. 4.

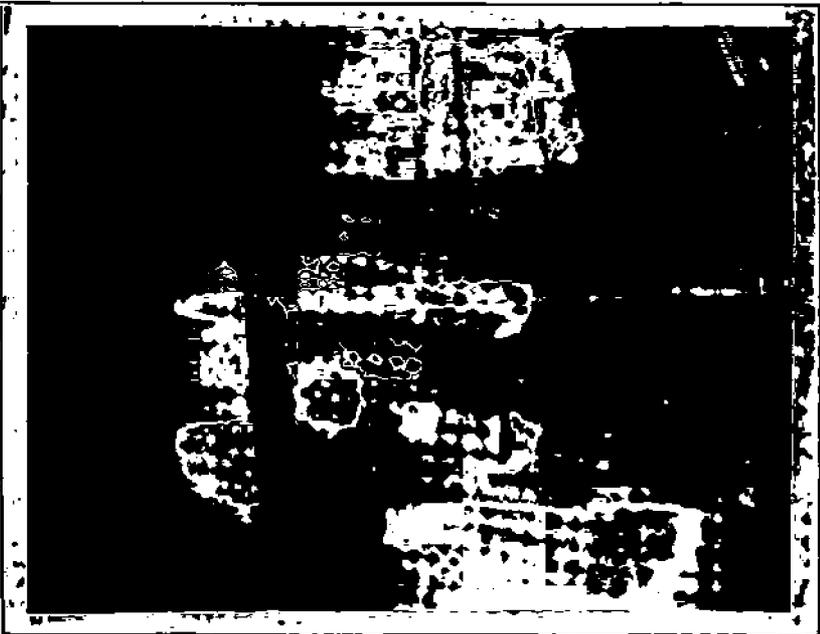


Fig. 3.



Fig. 5.

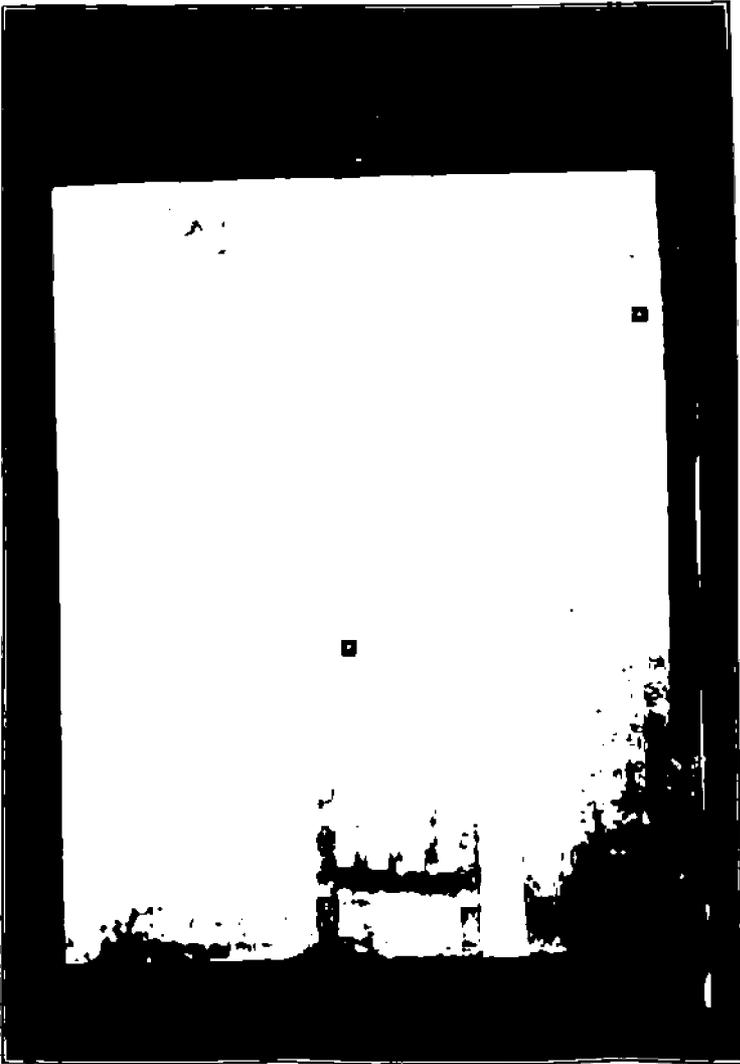


Fig. 6.



Fig. 8.

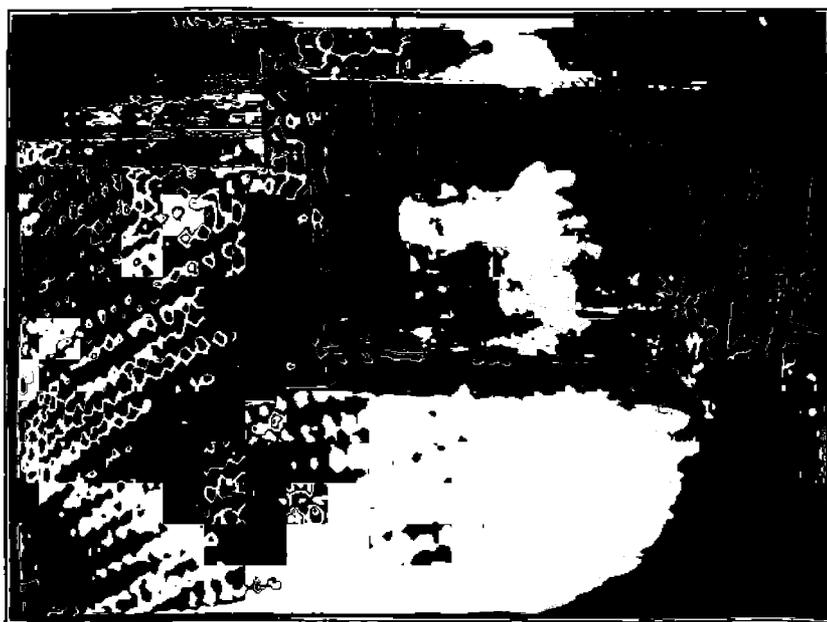


Fig. 7.

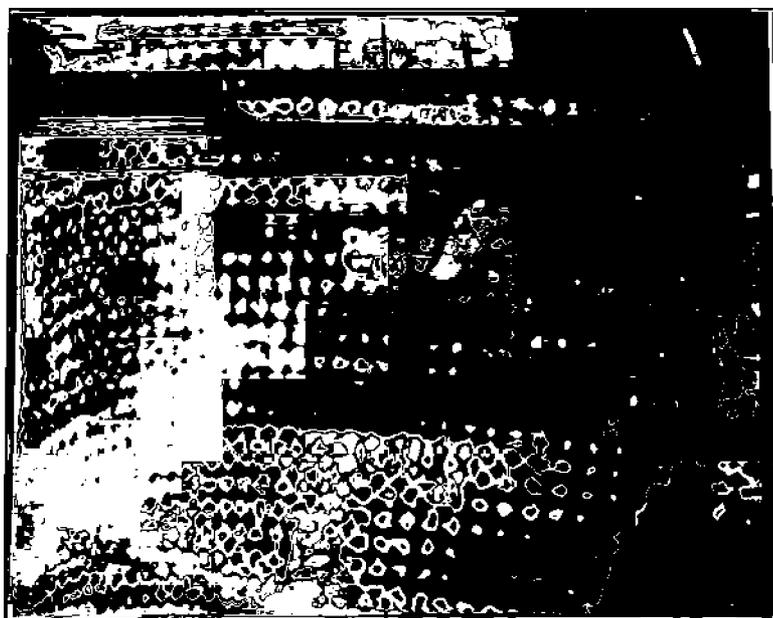


Fig. 10.

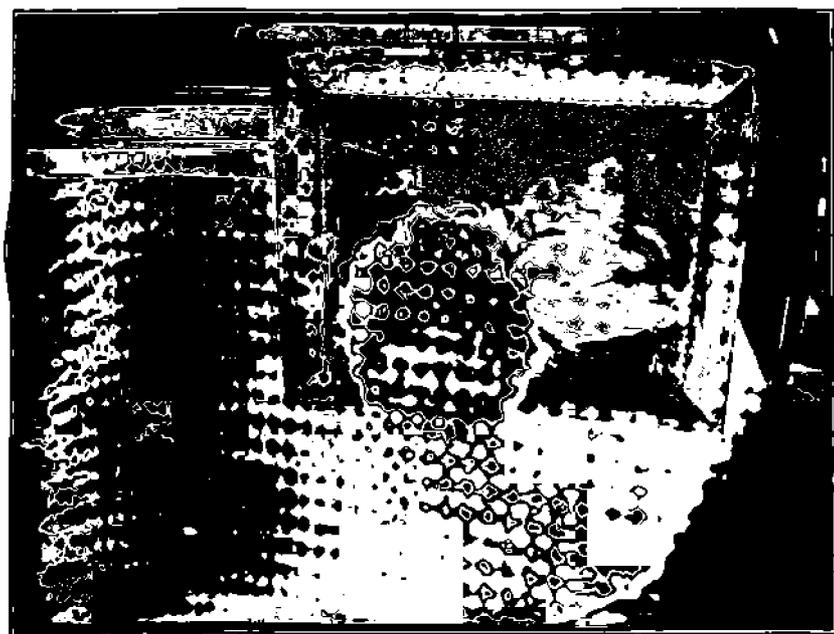


Fig. 9.



Fig. 12.



Fig. 11.

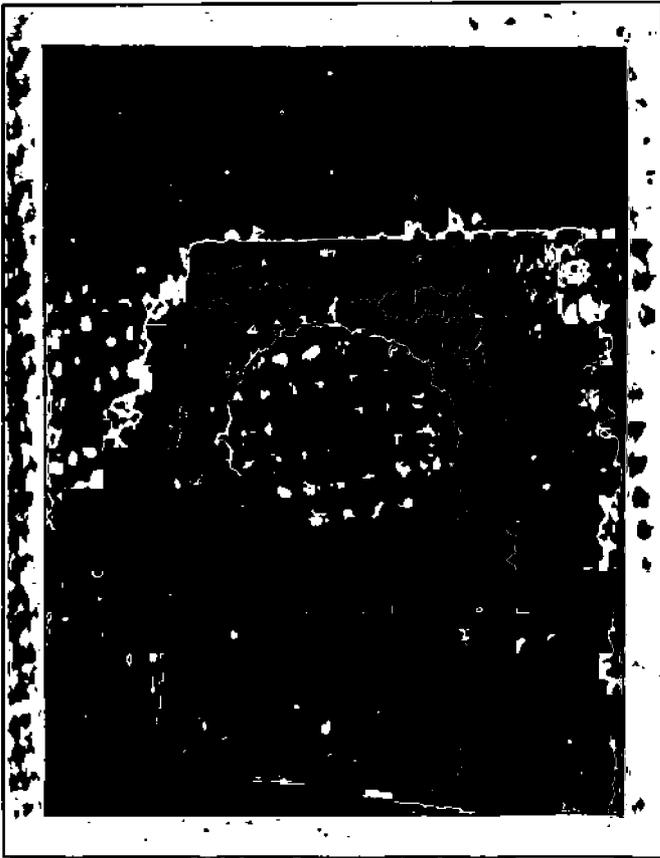


Fig. 13.



Fig. 14.

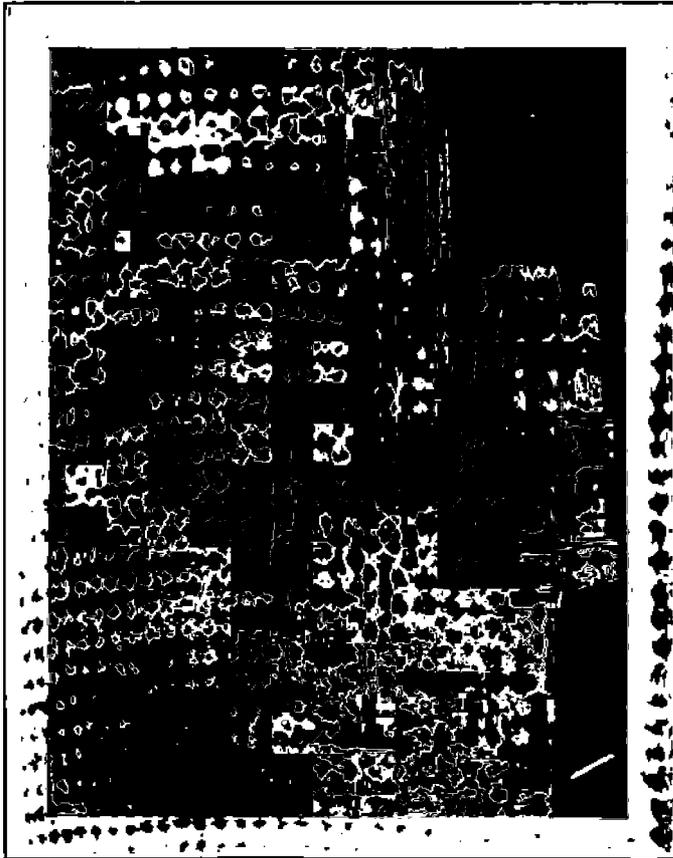


Fig. 15.

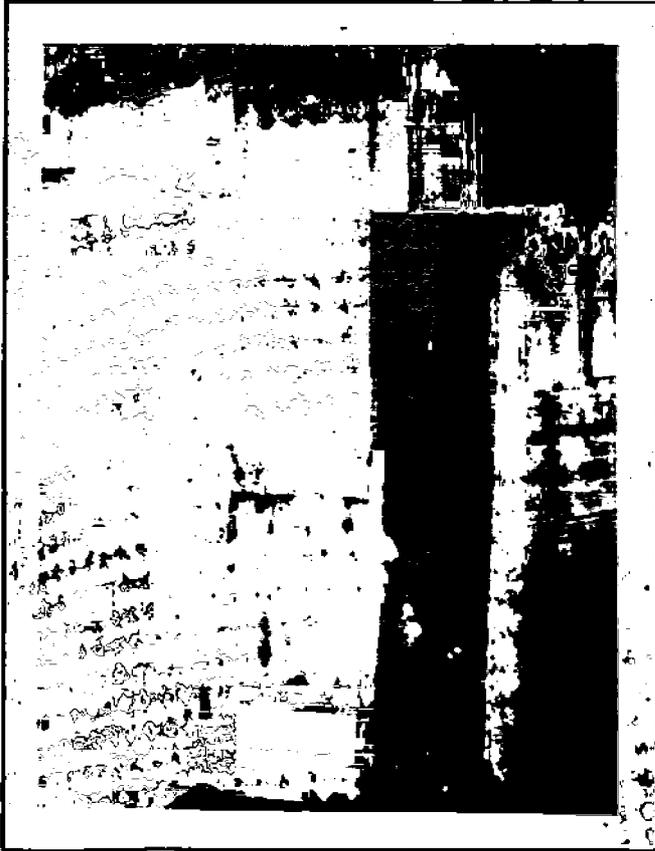


Fig. 16.



Fig. 17.



Fig. 18.



Fig. 19.



Fig. 20.

11

*

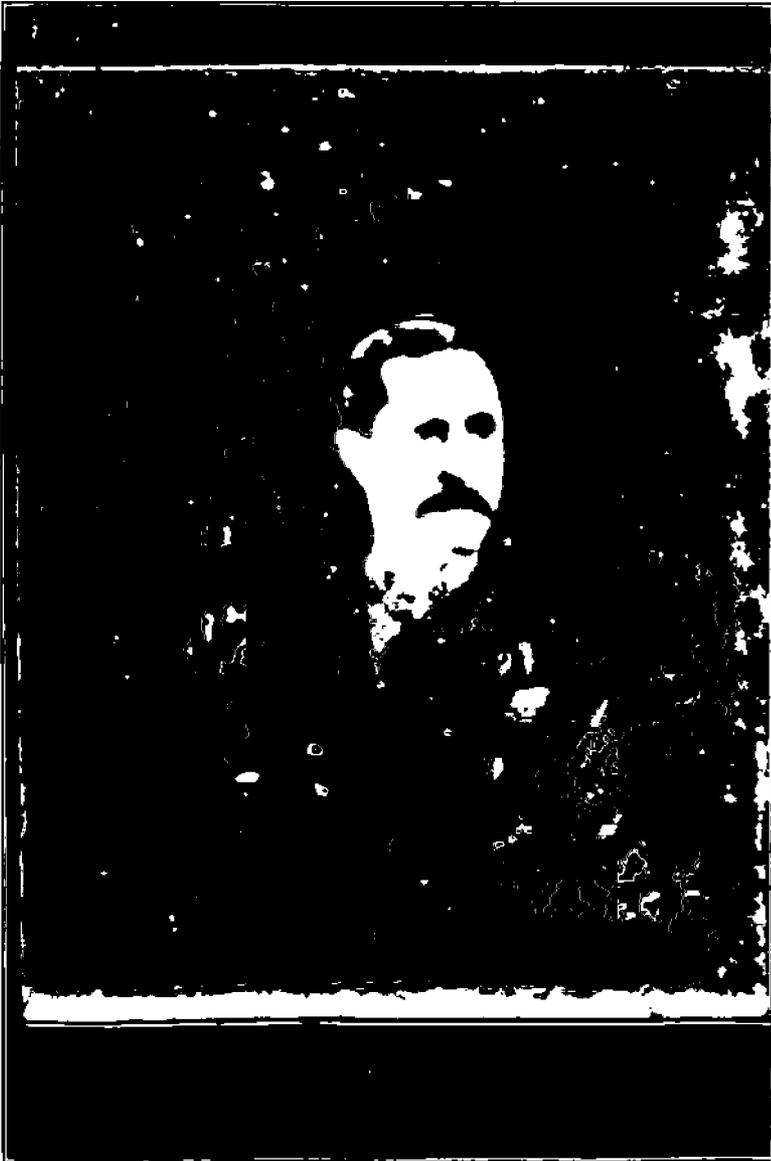


Fig. 21.

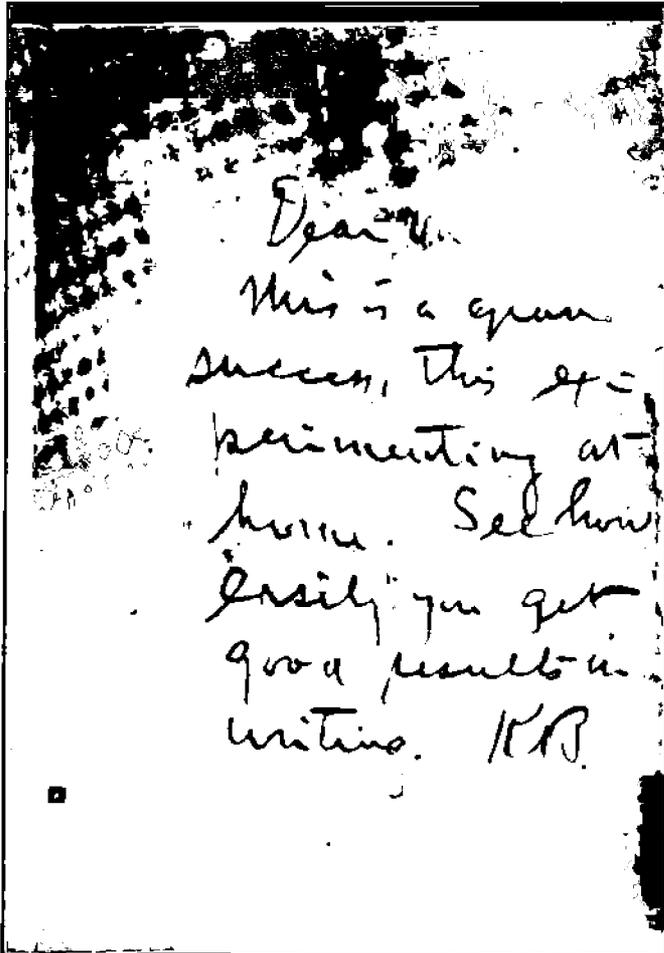


Fig. 22.

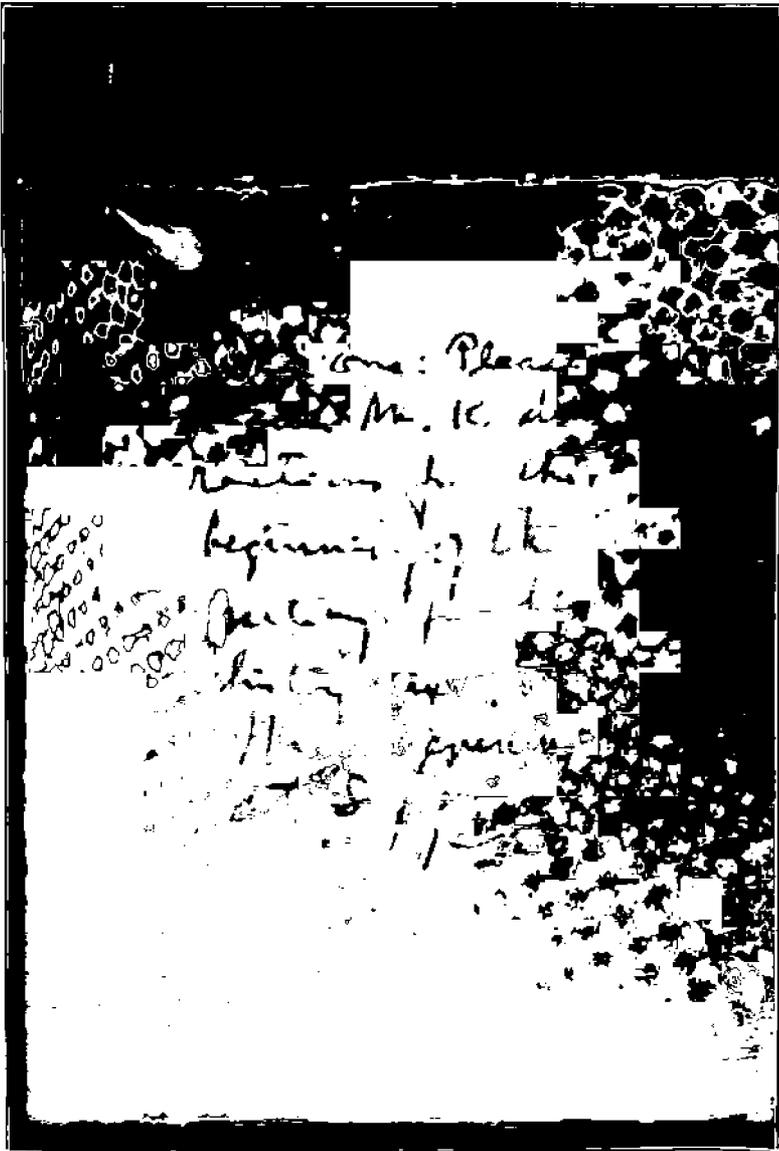


Fig. 23.

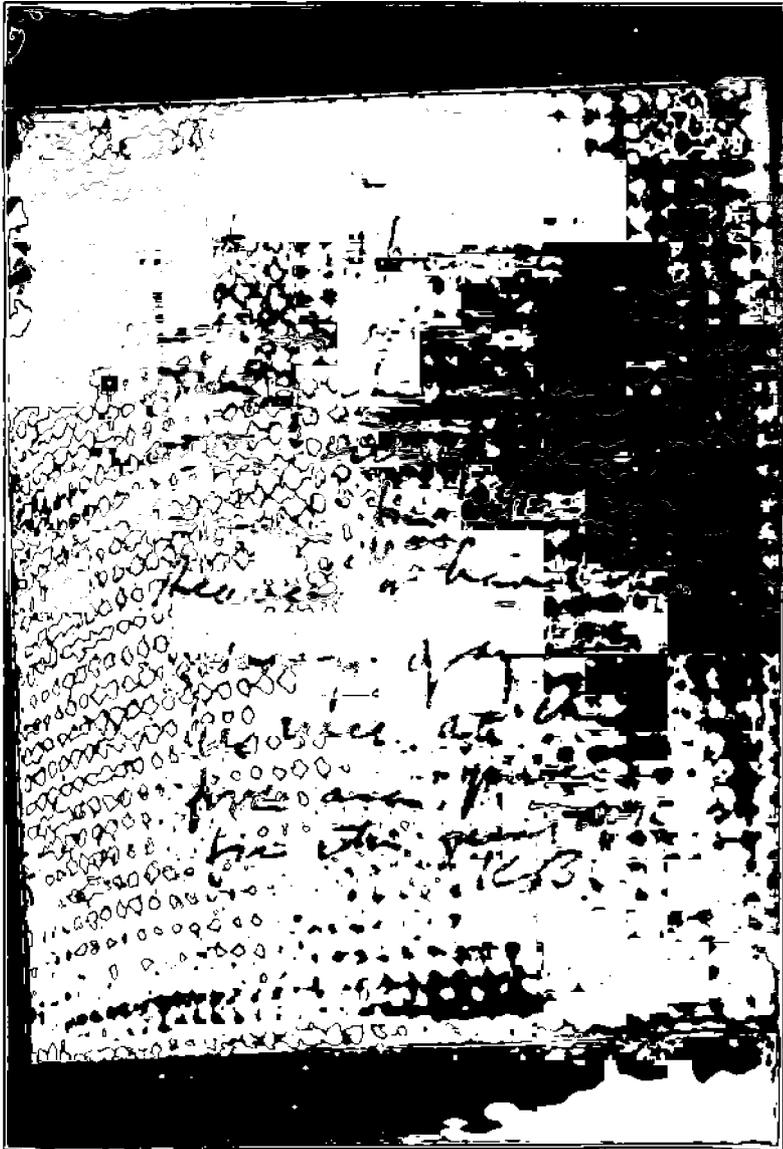


Fig. 24.

Dear Madam
I have been thinking
of you, but I must
write you about this
business of getting
the leg through
you are making
an independent
effort to aid
the cause of
the poor
and the
suffering
of the
world
I am
yours
truly
Wm. Lloyd Garrison

Fig. 25.



Fig. 26.



Fig. 27.



Fig. 28.



Fig. 29.



Fig. 30.



Fig. 31.



Fig. 32.

How do you
like my picture
when I am
standing in
the edge of the
water. I believe
that makes
a beautiful
scene. P.B.

Fig. 33.

•••

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Fig. 34.

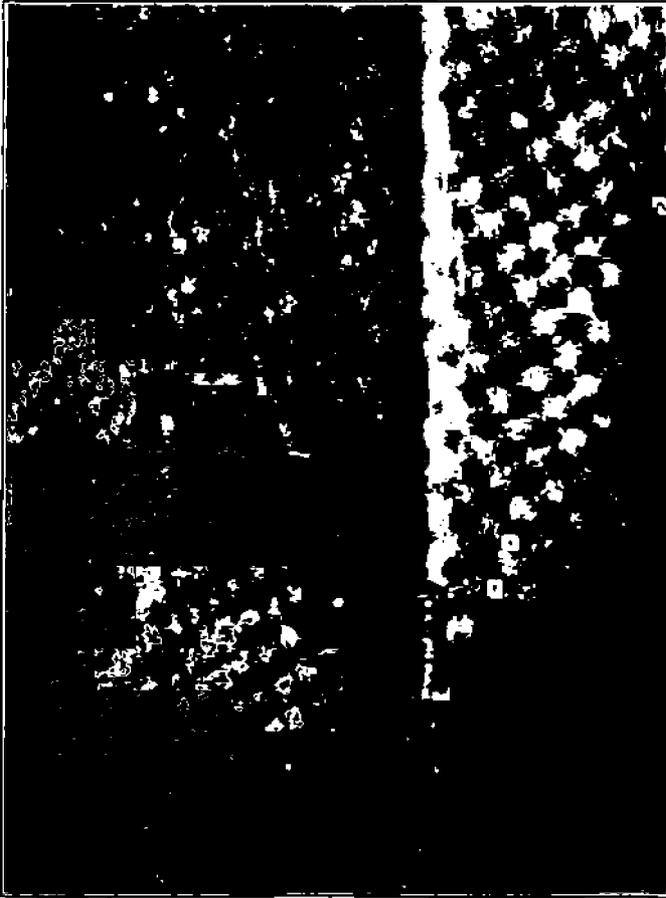


Fig. 35.



FIG. 37.

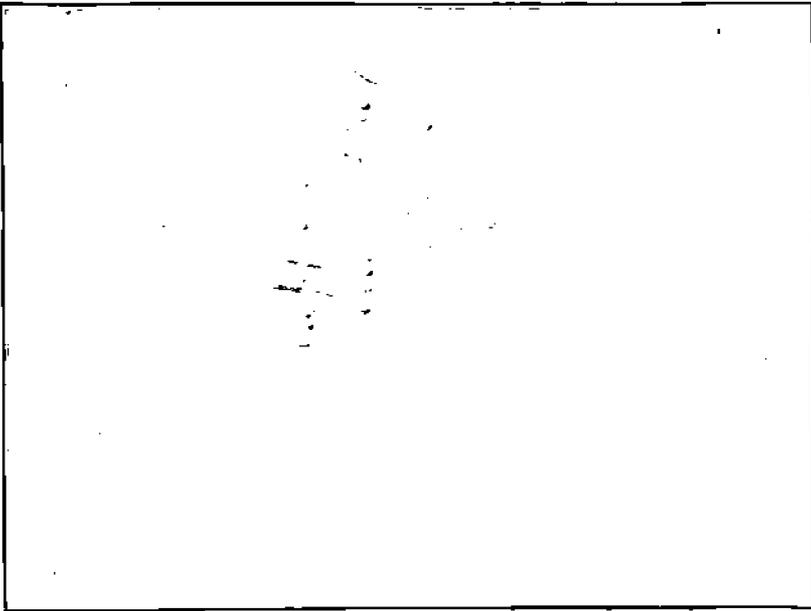


Fig. 36.



Fig. 38.

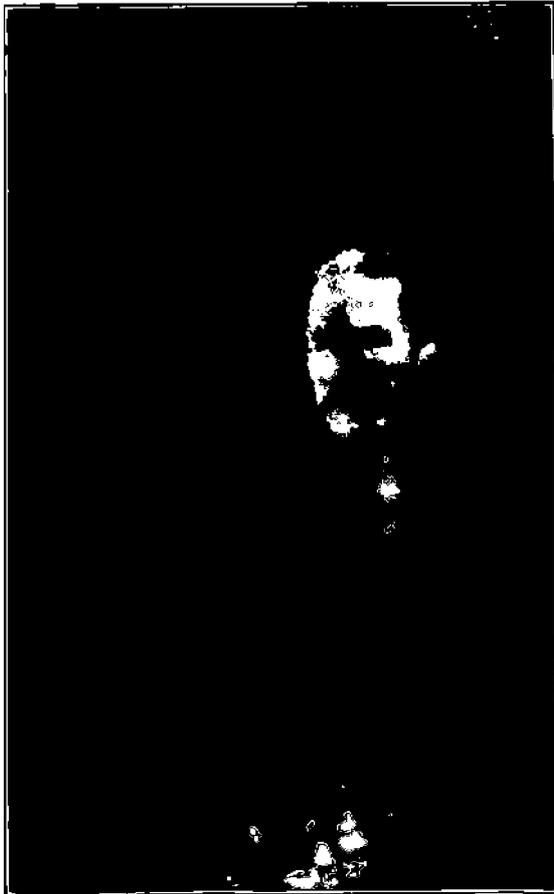


Fig. 39.



Fig. 41.



Fig. 40.



Fig. 42.



Fig. 43.



Fig. 44.

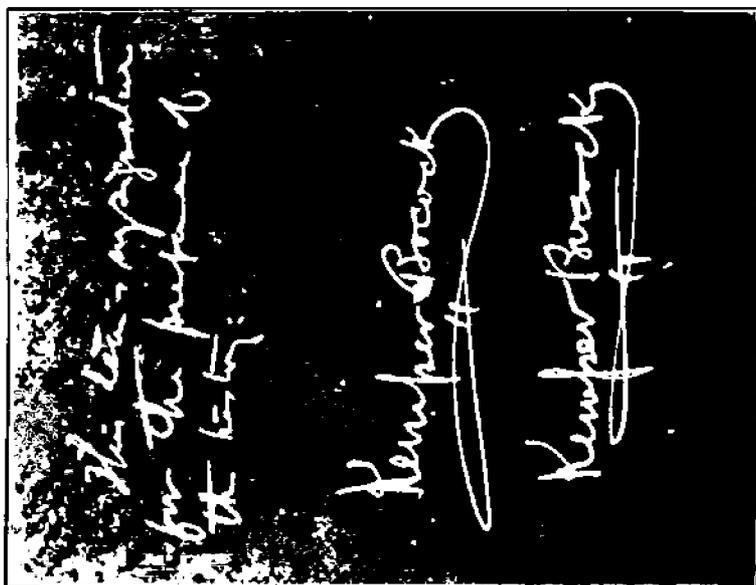


Fig. 45.



Fig. 46.

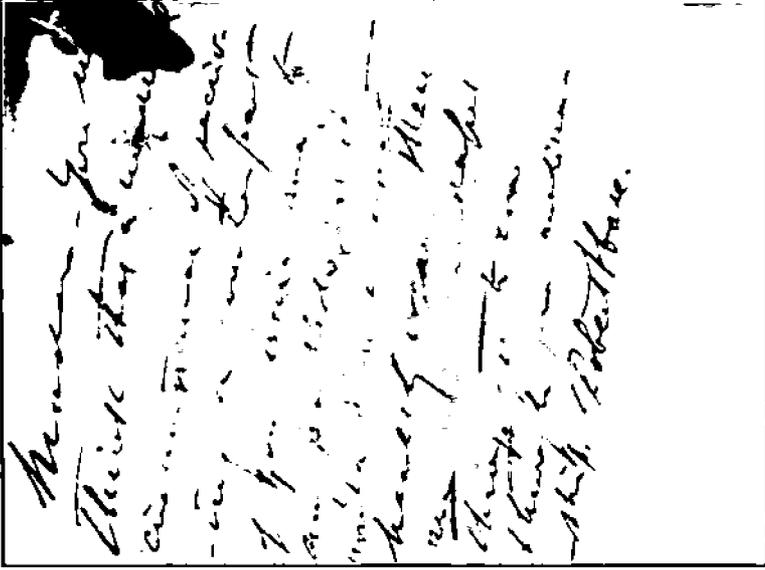


Fig. 47.



Fig. 48.



26

Fig. 49.



Fig. 50.





Fig. 51.



Fig. 52.



Fig. 53.

133 S 12 St. Phila.
July 22. 1893

Dear Boy, ^{Thanks for your note and}
Mother's card enclosed. She borrows
trouble at high rates of interest
when alone. I did not write to
her the week she was traveling
from Richmond to Hampden Sydney,
because I didn't know where
to write; shall write to both
places next time instead of to
neither. I am glad you are
to get off for a vacation as
early as August 10; go
to a sea island and fish
in a neylike shirt, and
get the Greek roots out of you

Fig. 54.

system for a while. I don't get
my vacation till Dr. Fulton
comes back about October 1.
I am hoping to take a Savan-
nah steamer then, and to
drop in on you in Athens,
' if it will be convenient to
you and Bessie; on which
point you must be quite
frank. I enclose a rheu-
matism cure ad which my
friend the Rev. Lyman P.
Powell says is true, as he
has been much benefited.
Love to Bessie & the young-
sters. Don't worry about me,
I'd be well wretched rather than

Fig. 55.

cold, and am really doing a little less work than usual, because news is scarce, my sensors sharp, and the editorial stenographer at my disposal much more than when Dr F is here.

affectionately
Thompson Good

Fig. 56.

RECENT EXPERIENCE IN HYPNOTIC PRACTICE.*

By Sidney Wilkinson, M. R. C. S., L. R. C. P.

(Hon. Physician to the Liverpool Psycho-Therapeutic Clinic, Member of the Psycho-Medical Society.)

During twenty-three years in which I have employed hypnosis in medical practice, I have had experience of all classes of cases, and it seems to me amazing that medical men have such a power at their disposal which they never employ, and withal one that is so easy to use.

Take, for instance, a case of pneumonia with all the accompaniments of parched mouth, dry skin, sleeplessness, and pain. I have seen patients respond almost immediately to the suggestion of sleep, waking at regular intervals as instructed, to take their supplies of nourishment and medicine for which an artificial desire has been induced. They have looked forward to the nightly visits to receive suggestions, with a confidence unequalled in any other form of treatment. By the same means pain has been relieved and the skin moistened.

We are acquainted also with the benefits bestowed for the relief of drink and drug habits, neuralgia, asthma, obsessions, stammering, painful self-consciousness, hysteria, and a hundred other maladies in which suggestions are applicable.

As a conservation of work, hypnosis has been used in institutions for mental cases, where attentive rapport has been established between patient and attendant, so that on the smallest movement of the patient during sleep, the attendant quickly awakes, though unaffected by noises of a much more disturbing nature.

I had a somewhat amusing experience on these lines, in a lady patient who suffered from nervousness and insomnia.

I suggested ability to sleep soundly, but, in order that a young and somewhat delicate child might not suffer from inattention, I

* The present paper is reprinted by permission of the Council of the English Society from its *Proceedings*, Vol. XXVII, pp. 370-389.

included a protective suggestion of rapport, that while sleeping soundly through all other movements and noises, she would be alert to any movement that the child might make. The night following was broken by the boy developing an attack of croup, and true to the letter of my instructions, the mother awoke, but only to fulfil the duty of rousing her husband, and, thereafter being content, she turned over and slept soundly through the remainder of the night.

In spite of the evidence in favor of the employment of psycho-therapeutic methods in selected cases, and even in some degree for many organic diseases, it still seems to be necessary to offer some sort of apology for its employment. It does not occur to us to justify the use of radiography, electricity, and other forms of treatment that are far newer. Is it because psychic treatment is produced by an agency that cannot be seen, and felt, and measured? Yet its results are not infrequently characterized by extreme brilliancy.

There is no doubt, however, that the old conservatism is rapidly dying down, and that medical men, though they may be slow to see that a case is a suitable one, and try every other means first, are nevertheless recommending to patients in increasing numbers, and teachers are more and more acknowledging the merits of psychic healing in their clinics. The day is rapidly dawning when hospitals will not be considered complete without psycho-therapeutic specialists upon their staff.

I invite your attention to some interesting points occurring in three or four of my patients during treatment, but I would like it to be clearly realized that though I made some simple tests in the cases recorded, these are special instances, and that they have been done with the patients' full consent and knowledge. They are a few patients chosen from many, and it must not be inferred that a custom is made of thus experimenting. Patients must be treated, not tested, and this is a principle that I invariably adopt, for I am convinced that there would be no greater deterrent to patients accepting treatment than the thought that they were destined to play a part in some entertainment.

The first case I shall record, I will refer to as E. P., a man of 47 years, whose employment was among horses.

I was asked to see him as a hospital patient.

As might be expected from his calling, he was a rugged type of man, and scarcely one who might be expected to develop neurotic symptoms, and less so, since there was no thought of compensation to accentuate his malady.

Two years prior to my seeing him he was thrown from a horse while jumping a hedge, and lay for some time untended in the ditch. He had some indefinite injury to the head, and pains in the hip which were probably of a rheumatic character from damp and exposure. Instead of improving, his symptoms increased, and perhaps the more because, as a well-known servant, he was frequently visited and sympathized with by his master's friends.

Finally he drifted into hospital, where he had been an inmate for two months before I was asked by the physician in attendance to see him, as the conclusion had been arrived at that his pains were chiefly of a functional nature. During all this time he had been confined to bed.

My interviews with him were in the X-ray room, to which he was carried in a lifting chair, and while still seated in the chair and with a ruby, cell-charging lamp for illumination, an attempt was made to induce hypnosis. This was successful to a deep degree, on the first trial, and after my suggestions were concluded, he was carried back still asleep, with instructions not to awake until the nurse came round to him with his dinner. He was much tickled on awaking to find himself back in bed with no memory of the transition.

Next day the process was repeated, with this variation, that he was now informed that he could walk back to the ward with light assistance. In this he was quite successful, negotiating on the way two flights of steps. This was the first time in two years that he had been upon his feet. His fellow-patients exhibited keen interest in this experiment.

Although success had thus far met our efforts, the pain had not greatly abated, and I wondered if I could expedite recovery by temporarily blotting out from consciousness the memory of the accident and attendant effects.

To bring about this end I created a dissociation by suggestion, and brought about a change of personality in which E. P.,

the man who had sustained injury and had lived in the hospital as a patient, had no part. The proposal was that he should become John Jones, who was engaged as a hospital attendant, who had no knowledge of E. P. and his accident. He continued to occupy the same bed, and understood that he was thus situated the better to assist in the ward duties. Meanwhile his case card was removed and letters bearing his rightful name were withheld. It was understood by all concerned that he was to be addressed as Jones, and work was to be found for him.

All went well for about six hours, and he worked quite industriously, but at five o'clock the same evening, when the house surgeon addressed him as Jones, he said: "You have been having a fine game with me; I know who I am now." At the same time he continued to assist in the ward work, though it was apparent that he limped, and he still complained of pain.

On the following morning I repeated my suggestions of altered personality, and again he responded. Realizing that he returned to normal at 5 p. m. on the previous day, I rang up the hospital at that hour and had the man brought to the telephone, when I at once addressed him as Jones. The ruse was quite successful, and the response as unexpected. Asked how he was doing in his new place, he assured me that he was all right, but added, "What are you going to give me for this job?" I satisfied him on the point, and he then complained of pain in his hip as though he was then experiencing it for the first time, and offered as a satisfactory explanation that it was caused by looking after two pneumonia patients, whom he described as "them two lunatics," who had kept him awake all night. This was a self-imposed task, and was evidently a reason invented to account for what he believed to be a new pain.

As is well known, patients frequently invent reasons in this manner to account for phenomena which they cannot otherwise explain.

He was at this time wearing an old dressing-gown, and fearing that it might prove suggestive of invalidism to him, I told him that I wished him to wear a white coat, while on duty, like those worn by the house doctors. For this he demanded extra payment. His cupidity was growing apace. I kept him in this

state for three days, at the expiration of which time I was obliged to resynthesize the dissociation for the peace of the administration. He had become so strict in his zealous attendance upon the pneumonia patients, that no one was permitted to speak above a whisper for fear of waking them, and a nurse was severely reprimanded for sneezing. So for the smooth working of the ward Jones had to become E. P. once more, and was allowed to receive letters and friends, but forgetfulness of the accident was still suggested.

A rapid diminution of pain ensued, walking became more certain and easy, and in fourteen days he was discharged from hospital, and during the next two weeks, prior to returning to work, he several times walked two miles from his home to visit me. In one month from the commencement of treatment he returned to a former employment, which consisted in breaking-in horses.

On the last occasion upon which I saw him, he complained of a blank period in his memory that had been produced since he had been under me. This was the state that I had purposely left when I restored him to his normal personality, so that his recovery might not be retarded by disadvantageous recollections. Now that the end had been gained, I released this inhibition and placed him at his ease.

There was in this case a psychic trauma as well as the somatic one, the symptoms of the latter continuing to be reproduced as reverberations. No doubt I should have eventually succeeded in arriving at a satisfactory termination of the case by the use of simple suggestions, but I am satisfied that by causing a displacement of memory I was able to eliminate the pain more effectually, so that exercise might be encouraged with its concomitant improvements in circulation and muscular development, both of which were vital for recovery.

The next case I will refer to as Miss A., a dressmaker, aged 28.

It was one of conversion hysteria, the chief symptoms of which were spasmodic wry neck and spinal curvature, the muscular contractions being of a very coarse and distressing nature. Here, again, the duration was two years, with absolute confine-

ment to bed in the last four months. Feeding and other attentions were rendered very difficult on account of the incessant movements of the head and shoulders, and a good deal of pain was experienced from the same cause.

Fig. 2, Plate A, shows how severe was the torticollis, but fails to show it at its worst, for with each movement the head was jerked still lower on to the shoulder. Life was a misery in spite of the unremitting endeavors of her medical attendant.

Treatment was commenced on April 16, 1912, and on the following day the first photograph was taken, at the patient's home. She was barely able to stand for the few moments necessary for this procedure, and the photograph was practically an instantaneous one.

On a first attempt, I was fortunately able to induce hypnosis to the fourth degree, and there were in all twenty-eight treatments, though after six or seven sessions the patient was able to go out and take short walks.

On the second day I made an attempt to resurrect the causative effect and, her mother being present, I induced a deep stage of hypnosis, and placed a pencil in her hand and a sheet of paper before her, and I instructed her to write answers to my questions, and for a facsimile of this writing the reader must refer to Plate A, Fig. 1.

The image shows a facsimile of handwritten text in cursive. The text is arranged in three lines. The first line reads "Fright". The second line reads "Man" with "1910" written above it and "May" written to its right. The third line reads "Tried to take" above "life" above "Dorson".

Fig. 1, Plate A.

In answer to my first inquiry, viz., what circumstance she associated with her first symptoms, she wrote "Fright."

Next, I asked who frightened her, and she wrote "Man." "When?" "Night, May, 1910." "How did he frighten

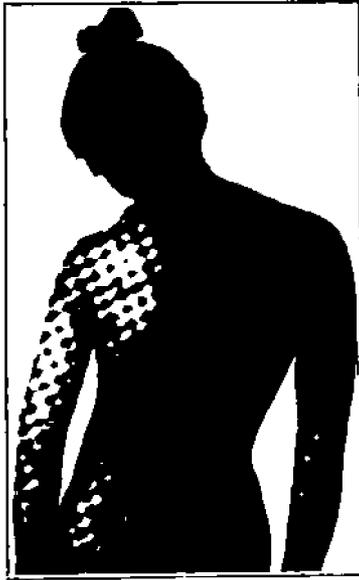


Fig. 2, Plate A.



Fig. 3, Plate A.

you?" "Tried to take my life." "In what way?" "Poison."

I showed her this paper on awaking, and she expressed great relief. She felt freed from a burden, only the skeleton of which she remembered, and the details of which she had confided to no one, her mother not excepted. Free conversation was invited and various memories recalled.

It was, of course, a love affair, and the man showing mental symptoms the engagement was abandoned, and he tried to take revenge by an actual attempt upon her life, and by other forms of persecution, all of which had been zealously kept secret.

This is a case that would doubtless have benefited by Freud's method of psycho-analysis, but fortunately I was able to obtain all the associations I needed by the quicker route, because she proved a good hypnotic subject.

So far as the case was concerned, my work was practically ended, and it only remained for me to continue my suggestions for a time, and to give some general directions for exercises designed to cure the scoliosis, in order to obtain the result as seen in Fig. 3, Plate A.

From the point of interest to this Society, however, the case is still of value.

Wishing to test the power of the unfettered sub-conscious mind to recall very early events, I hypnotized Miss A. and asked her to tell me of one of her earliest recollections. She recalled a circumstance which she told me occurred at the age of three years. She remembered a scene at a bridge under which a large volume of water flowed, and which she was afraid to cross. Her mother corroborated this, and supplied other details, such as the child's screams and the people who were attracted thereby.

I urged her to try further back, and I asked her what she could recall in connection with her second birthday. I had no reason for asking for this particular day, except that a birth date is a prominent day in a child's life, one that could be more easily remembered than any other date. After naming this day, I realized that the second birthday might be rather ambiguous, and might as easily refer to the first anniversary as the second, according to whether the actual birthday was included in the count or not, so I made the question specific by adding, the birthday when you were two years old.

She informed me at once that she was ill. Her mother subsequently recalled this fact. Giving her a pencil and paper, I asked her to draw a square to represent the sick room, and to place initials corresponding to fireplace, window, door and cot (Fig. 4, Plate A). The result is not a work of art, for the eyes

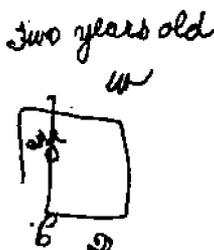


Fig. 4, Plate A.

were closed and the finish of the square did not correspond with the commencement.

If I had thought at that time that I was likely to publish the case, I should have allowed the girl to open the eyes, and make a more finished sketch, but still this was not a test of drawing ability, but of memory, the details of which were confirmed again by the mother. In the waking state the girl had no memory of these events, and had even no knowledge of the house she had then lived in.

I have since ascertained from Dr. Francis Scott that he had a case where memory was pushed back to the third month, and a pattern of the wall paper was sketched and afterwards verified to be correct. I have also met a girl in her early teens who can remember an incident in her first year, in her waking state. I nevertheless cite this for what it is worth, with the comment that there is a difference between the early memory of a child who has just entered her teens, and that of a young woman in her twenty-ninth year.

I next experimented with her for the post-hypnotic fulfilment of a suggestion to a specified number of minutes.

On June 14 (1912), at 11.45, I induced hypnosis, and suggested that she should come to my house in 4455 minutes.

She had never been tried with a time test, nor had she been to my house, though she was acquainted with the ferry-boats by

which she travelled, and she knew what time to allow between the ferry and the square in which I live.

The journey involved the following modes of transit. A walk to a tramcar occupying about fifteen minutes, tram ten to fifteen minutes, ferry-boat to Liverpool, change of steamers, and ferry-boat to Birkenhead, and finally a walk of five minutes' duration. The journey was therefore somewhat complicated, but nevertheless she was on my doorstep as the clock was striking two on June 17th, *i. e.*, exactly in 4455 minutes.

I presume there must have been an element of good luck in arriving exactly to the minute, since it would be impossible to judge the precise time that it would take to complete the journey. She must have been to a great degree dependent upon the timing of the steamers, and her only chance of lingering or making up time would be in the last five minutes' walk to my house. Her sister accompanied her, and they both stated that there was no special effort made to keep a scheduled time. She had a feeling that she must come about that time, without having a specified hour in her mind. It seemed more a question of "beating time" than judging by a clock.

The question will naturally arise, was the command given in the presence of any one who would instruct and prompt her?

The mother was present at the time of the suggestion, but I had the assurance of both that no assistance was given, that nothing whatever was told the girl on waking. The mother was as interested in the experiment as I was, and, moreover, she is incapable of making a calculation in minutes which run into thousands, as is also the girl herself. The girl only knew at the completion of the test that she had come to me in response to a suggestion. No test had been given previously to guide her.

In this experiment I had purposely given a number of minutes which I had previously estimated would mature at a time when I would be at home to receive her, but in the next experiment I named the minutes at random.

Having hypnotized her in my Liverpool consulting room, on July 1, 1912, I read a paragraph from a book which lay upon my table:—

"An old and loyal patient consulted me one morning. She complained of being run down and languid, and of troublesome

indigestion. I prescribed a medicine and a course of treatment which I assured her would put her right."

I read it a second time, and told her that in 4910 minutes, no matter what might be occupying her attention at the time, she would write it down in full and then make a note of the time. To enable her to do this, I instructed her to carry a pencil and a piece of paper with her. I awoke her, and after she had left I made a calculation and found that the suggestion would fall due on the fourth night at 3.50. The sister was present on this occasion, but assures me that she gave no assistance, and, moreover, did not know herself when the calculation would work out.

On the fifth day the patient duly called upon me, bringing the slip of paper with the sentence written out almost word for word, and endorsed 2.20 a. m. The only variation in the wording is as follows: for "She complained of being run down and languid, and of troublesome indigestion," she had written, "She complained of being tired, languid, and suffering from indigestion."

I will undertake to say that not one reader can repeat the first ten words of this sentence at this juncture, yet after four and a half days the paragraph on a first attempt is almost correct throughout. It will be observed that there is an error of 90 minutes between the estimated time and the actual completion of 4910 minutes. The experiment is wonderful enough as it stands, but it must be explained that the girl had no clock in her bedroom, and the question arises whether the sub-conscious reckoning was at fault, or the guess which the waking mind made of the time of carrying out the suggestion.

From the former experience I lean to the latter theory.

I questioned Miss A. and her sister, who sleeps with her, as to what occurred on that night. It appears that on retiring to bed that evening Miss A. took to bed with her the piece of paper and a pencil, it being the first time she had taken this precaution to provide a pencil, in the preceding four days, though she did not know why she did this. Both were soundly asleep, when the sister was awakened by Miss A. sitting up, and exhibiting a strange and confused demeanor. She complained of feeling cold and faint, but rose from bed, and in the dark fulfilled her task, when she at once became more comfortable, returned to bed and slept.

The next case is interesting as showing that when I started a train of thoughts, the movements that subsequently followed were self-devised in accordance with the subject's foreknowledge of what is usual under the circumstances.

The patient was a boy aged 11 years. He had been frightened by an infuriated bullock charging him, and for many months he had been afflicted with epileptiform convulsions of daily occurrence, in some of which the parents feared a fatal issue. Two or three sittings completely eradicated them.

One day, as he lay asleep, I put the suggestion to him that he was a cat. For some time he made no move, and did not seem to know what was expected of him, but when I explained that cats sat by the fire and washed themselves, he jumped down off the couch and proceeded to carry these occupations into effect, and thereafter he invented new pastimes for himself. He purred and rubbed himself against my leg. He sought for mice in the dark corners of the room, played with cotton reels under the table, growled over small articles thrown to him as mice, pawing them in quite a characteristic manner. If told that a dog had entered the room, he arched his back and stiffened his muscles. At the call of "puss," he followed me about the house, and descended the stairs on all fours in a perfectly correct style. If awakened in any of these attitudes, he appeared embarrassed, but had no memory of his actions.

After a few such experiments I desisted, as I am of the opinion that such tests pushed too far are not in the best interests of the patient.

Mr. H., an organ builder, age about 48, came under my care last year on account of profound neurasthenia.

Being desirous of testing the depth of his hypnosis, I suggested a post-hypnotic inability to step over a tape which I had placed across the floor. On waking, he made two attempts to do this and failed. He thereupon sat down on the chair against which one end of the tape was placed, with his legs bent very awkwardly to that side of the tape on which he had been standing. Suddenly he gave a savage side kick to remove the obstruction, saying at the same time, "This thing annoys me." Thereafter he was able to walk through the gap he had effected.

Seeing his evident annoyance, I did not repeat this test, but tried a simpler one on his next visit. Looking around my room for a suggestion to make, and having in mind his profession, I was struck with the analogy which my desk bore to an organ. It is a roll top desk with columns of drawers down the sides, and on top of the desk stands a three-tier elastic bookcase. I suggested that when awake he would be impressed by the analogy, seeing in the tall lines of books a similarity to organ pipes, in the writing surface the keyboard, in the drawers at the sides, stops, and the pedal space underneath.

After awaking he approached the desk and examined the whole thing minutely, then said how irresistibly it reminded him of his work, indicated, with an upward sweep of his hand, the likeness of the books to pipes, ran his fingers over the table top, and looked below for the pedals, which, however, were not represented, the space merely indicating them. Finally he opened the drawers down the side as though he was on the point of making a comparison, then his better knowledge coming to his rescue, he shut them with a vicious snap, and said, "You have got the stops in the wrong place; they should be here," and opened a little drawer inside the roll top.

I had made a false suggestion. His professional knowledge was too deeply ingrained for him to make such a mistake. And this has always been my experience. When it is attempted to alter a deeply rooted, or instinctive idea, there is too strong a counter resistance for it to succeed. In the same way I find it a most difficult task to accomplish a cure in traumatic neurasthenia when compensation is being paid under the act. There is a strong auto-suggestion of unconscious contentment with the lot of the insured, acting against the treatment.

The case of Miss S. has been, and continues to be, my best case, just as she is my most responsive patient to suggestions carried out post-hypnotically, and it consequently deserves dealing with in greater detail.

She was a patient in whom I feared acute tubercular caries of the spine, but when I received the assurance of no less an authority in such matters than Mr. Robert Jones that there was no organic lesion, I entered on a course of treatment by hypnosis

which has resulted in great improvement. Sleep was not induced until about the tenth sitting. So responsive has this patient become that a single utterance commands immediate sleep. With this patient's permission I have carried out a number of experiments, a few of which may be worth reporting in detail.

I can at any time carry out the experiment of selecting an envelope from a new packet, which being secretly marked inside the flap, is afterwards presented to her with the suggestion that there is a picture upon the face of the envelope. This is found and easily recognised again after the envelope has been thoroughly mixed with the others in the packet.

A propos of this, I lean to the opinion that the outline of the photograph is sub-consciously associated with fine points of dissimilarity on the surface of the paper, perceived through the induced hyperacuity of vision. I hold this view from the fact that I have repeatedly observed in this patient and others, that if the envelope is turned end for end, after it has been shown, and returned in this inverted position to the packet, the experiment is a failure. A test recently made to see if the envelope could be distinguished merely by the sense of touch met with no success.

In August, 1912, I was treating a patient who did not respond as readily as I wished to my suggestions, and hoping to help him by example, I showed him this patient, and used a test which proved more interesting since than at the time.

I instructed her that when she was awakened she would discover that we were alone, and that the gentleman who was in the room when she fell asleep had left, and further, that she would find her hat upon the stand in the corner.

The gentleman meanwhile stood in the corner, holding the hat upon his left hand, as though upon a peg, his right hand being similarly extended.

She awoke, and asked if the gentleman had gone, and quite unconcernedly she took her hat, and completing her toilet, she left, fully under the belief that he was no longer there.

So far there is nothing unusual in such a negative test.

When at home she remarked upon the new stand which I was supposed to have bought, and when next she came I asked her, when hypnotized, to draw it. This she did, and the result is seen in Plate B, Fig. 2. It is significant that in the waking state she

is unable to make even an attempt at drawing a straight line, her efforts in this direction being represented in Plate B, Fig. 1.

Eleven months elapsed, when it occurred to me one day to ask her to draw the stand again from memory. In the meantime she had not seen the drawing. I had seen it myself many times, yet as I watched her draw the second one I had a sudden misgiving that she was going to make an error when I watched her commence the fourth row of pegs (Plate B, Fig. 3). Yet she was

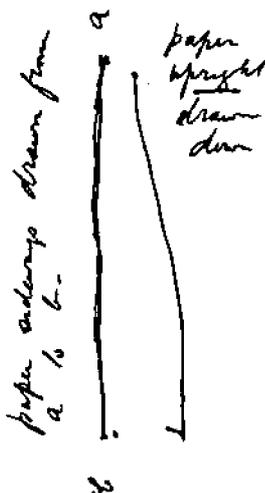


Fig. 1, Plate B.

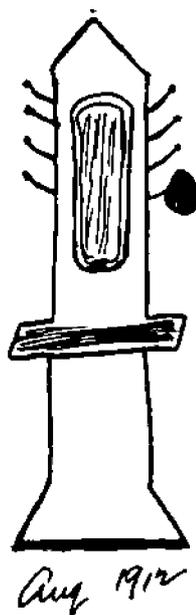


Fig. 2, Plate B.

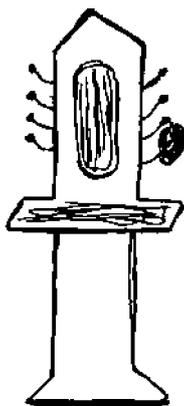
right and I was wrong. Even the unevenness of the upper slopes correspond, the thick line at the base, the double lines in the mirror, and the transverse and longitudinal shadings are all correct.

I have pointed out these similarities on many occasions to my friends, and ought to be very familiar with every line of the drawing.

As a comparison, therefore, when writing this article, I took a piece of paper and a pencil and drew Fig. 4, Plate B, to see how I could do it. With all the advantages which I possessed,—viz. ability to copy a drawing with some accuracy, and having seen

both drawings at least a score of times, and particularly having pointed out details of likeness,—I could not remember just how the slopes were disposed, whether the double lines surrounded the whole of the mirror or lay only upon the left of it, and I was utterly at fault when I tried to bring to mind the outlines of the umbrella rails and, as the results show, I was quite wrong.

These details were of great interest to me, and speak volumes for sub-conscious accuracy of recollection after so long a period. To make my report a complete one, I must add that the gentle-



July 22. 1913

Fig. 3, Plate B.

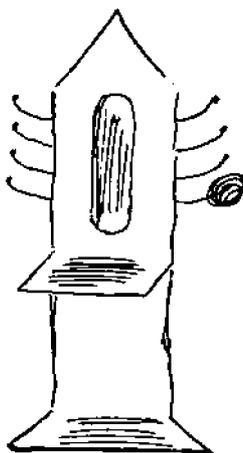


Fig. 4, Plate B.

man who stood as a model for the stand was not, as I hoped he would be, made susceptible to hypnosis thereby, and I regard his case as one of my failures.

I have several times given this patient instructions to carry out complicated directions and she has never failed me. A specific instance will illustrate the kind of post-hypnotic fulfilment that I refer to.

I was asked to speak at a gathering where a question of *Psychical Research* was under discussion—the theme of the discussion being Sir W. F. Barrett's little book bearing the above title. Two weeks before the event was due to take place, I gave hypnotic instructions to Miss S. to present herself at the house of meeting on the date specified at 8 p. m. It was a part of the town

that she had never visited before, so that all the routes and names were new to her. It involved a journey by two tramcars, and a walk of rather more than half a mile. Her directions were supplied twice, verbally, with injunctions to ask for the hostess by name, and when ushered into the room she was to fall asleep immediately and remain in that condition until I needed her. No one was informed of my intentions except the girl's mistress, whose permission had to be gained to permit her to leave.

This lady takes an intelligent interest in the experiments and coöperates with me heartily, so that there was no fear of prompting, in addition to which the lady was only supplied with the bare information that I wanted Miss S. on that day. It is probable that she knew the lady's name to whose house she was to proceed, but she did not know the locality of this house, the name of it, or the road.

As events transpired, the mistress also believed the appointment to be for the afternoon of that day, and as the afternoon wore on without the girl making a move, she came to the conclusion that the suggestions had miscarried.

All occurred punctually as described to the subject, and it was interesting to trace, step by step, how the impulses to act came to her, and how the names slipped into consciousness as each was needed. For instance, the name of the hostess only came into her mind as the maid answered her ring.

During the afternoon of this day she had asked permission to do her shopping earlier than usual. Consent was given, and as the afternoon went by her employer became uneasy that she had not asked to be released for what she thought was the time I needed her. Nevertheless she did not prompt her, and finally, seeing her linger over her work, she quite made up her mind that for once my influence had failed, and she afterwards gave up all idea of the matter.

During the waiting at table in the evening, the girl seemed absent-minded, and rather perplexed, but this was not then connected with my suggestions. An hour or so before the time for leaving the house the restlessness increased, and Miss S. stood for a long time at the kitchen door looking out into the garden, and finally asked to be allowed to go out.

This, under the circumstances of the household arrangement,

was considered to be an unreasonable request, but was nevertheless somewhat reluctantly granted, and it was not until the matter was discussed, after she had left, that the light of understanding dawned upon the employers. They realized for the first time that it was an evening assembly and not an afternoon one, as believed up to that moment.

This explanation precludes the thought that a hint of assistance might have been given to my patient.

I have tried some simple tests in telepathy with this subject, under hypnosis, with fair success, but my experiments in this line have not been extensive, nor carried out with that care which would be considered necessary to eliminate all possibility of correct answers being given by other means. I was satisfied that she did not see, but in the absence of stricter methods I could not expect others to share that satisfaction, and for this reason the experiments are omitted.

I shall have one other experience to relate about the same subject in my next and last case.

Miss C., age 24. This was a case of very severe conversion hysteria, having its commencement about eighteen months prior to my introduction to the case. There appeared to be nothing special in the family history, other members of the family being normal people. The death of the father six months previous to the onset was supposed to have had some connection with the illness.

There was a small patch of dulness at the apex of one lung, but this did not give rise to any complications, and the definite evidence of tubercle was not established.

The main points in the symptoms were extreme wasting, the weight being but 4 st. 12 lbs. This was due to the persistent refusal of all food, only a little water ever being taken voluntarily. A few tablespoonfuls of milk were occasionally forced down, during twenty-four hours, under very great resistance, but at other times only as many teaspoonfuls were able to be given. Rectal feeding was equally resisted, and in spite of the frailness of the girl she was able to resist the attempts of two people to give nourishment by either route.

The eyes were closed except momentarily on rare occasions.

Speech was equally obstinately withheld, and I believe absolutely so prior to my visits. The limbs were rigid and the legs were flexed and crossed. The eyes were invariably turned up out of sight when the lids were raised. That she was conscious was evident, as talk of feeding, or the preparations made for the purpose, were always the signal for crying and screaming.

After seeing the patient in consultation I made arrangements for her to be brought into residence as a private patient at the Liverpool Psycho-Therapeutic Clinic. This programme, arranged in her hearing, provoked the first words that she had uttered for months. Although she made no sign in my presence, she afterwards protested strongly against being moved. My attempts at persuading her to take food were unsuccessful, and she was accordingly fed forcibly, after which I tried to induce sleep. The sleep that supervened I thought to be the result of my endeavors, until I discovered that she invariably slept from exhaustion after each struggle to feed. Indeed I soon discovered that hypnotism was impossible, and equally so was the question of psycho-analysis.

Suggestions were therefore regularly given, though there was never a quiver of an eyelid to show that they were understood. As stated above, I was satisfied on this point by the patient's consciousness whenever feeding was spoken of and preparations were in progress.

Later I tried suggestion by transference after the method described by the late Dr. Forbes Winslow in the May issue of the *Practitioner*, 1913.

My last-mentioned patient acted as the medium, and when hypnotized, her hands were joined to the patient, and I made an endeavor to tap the patient's sub-conscious mind by questions addressed to the medium.

For some strange reason Miss S. failed me for the first time, and offered stubborn resistance to all my attempts. Perseverance on my part, coupled with the plea that it was the only chance of saving the girl's life, resulted in an outburst of crying from my hypnotized subject. Further questions only increased the distress. I therefore took her into an adjoining room and left her with pencil and paper, and gave her instructions to write.

After an interval I returned and discovered her with her head

on her hands, still sobbing, and with an incomplete sentence upon the paper, viz. : " I didn't want to do it, Don't tell Ona [intended for " Una," the girl's name], Come to what." No amount of coaxing would make her finish the sentence, so it had to remain incomplete and senseless.

To my question, if she had received any intimation not to reveal what she had learned, she answered " Yes." It was evident that this interrogation was causing distress, and I therefore desisted, and suggested an amnesia for all that had occurred, and not to allow the circumstance to worry her. On the command to awake, she was immediately bright and smiling, with no memory of what she had passed through.

Before separating the patient's and the medium's hands, I made such suggestions as I thought would be applicable to the case, from the scant history supplied by the friends, and the general symptoms. The reason given, viz. the death of the father, I did not consider sufficient, partly for the reason that the event was six months prior to the first symptoms. I thought it far more likely that there had been a love affair which had caused a more than usually keen disappointment, and I made some suggestions to that effect. Whether there was truth in this shot or not, it was the only chance that seemed to be left to me.

In any event, I had barely left the house before the patient was roused to indignation, and for the first time in months spoke freely, and indignantly denied all that I had ventured to say, and forthwith evinced a dislike for me, and on each subsequent occasion turned over in bed away from me whenever she heard my voice, while previously I might have been absolutely non-existent, so little did she appear to notice my presence, provided I was not preparing to feed her.

This increased my belief in the accuracy of my remarks, and it was further made evident by the pains with which she endeavored to supply another reason, viz. that she felt that she was not regarded at home with the same esteem as the other members of the family, and that in consequence of this she wished to die, and was taking this means of accomplishing her end. Apart from being an improbable reason for so grave a condition, the explanation was not true, since great devotion was shown to her by her people.

From this point in the history I ceased to attend the patient, as she expressed a wish to go back to the house where I first saw her, and to be spared from the visits of doctors.

I considered it best to agree to this, and I did not see her again for two weeks, and hoped that the suggestions would meanwhile wake up fresh conflicts.

At the completion of this period I called to enquire about her progress, from her sister, and I was informed that she was taking a little more food, and there seemed some hope that improvement had commenced.

Whether on account of increased acuity of hearing she heard my voice, or by any supernormal means received a sub-conscious impression of my presence which set a further train of associations in action, or whether my visit was in no way concerned with the change, yet a little time after I left the house the girl suddenly sat up in bed, asked where she was, embraced her sister, enquired after various members of the family, and stated that she was hungry.

She arose and dressed and ate a good meal. She remembered nothing of the eighteen months, beyond a dim recollection of having seen the room she was in before. Of the visits of doctors, change of abode, and other circumstances, she had no recollection. She slept well that night, and for several days continued to improve, and we believed that there was a promise of a complete return to health. The dissociated elements had been re-synthesized with the main stream of consciousness.

I wished to complete my investigations into this case, but the friends were reluctant for hypnosis to be tried in order to probe the cause and to try and eliminate the complexes. They were afraid of a recurrence of the old condition, and I hesitated to press the point until a later and more robust phase should supervene.

I should like to be able to record that this return to memory marked the commencement of a return to health, but the subsequent history of the case is that the system, worn out by long privation and emotional distress, was too far disorganized for recovery, and she subsequently gradually sank, and, as the physical energy gave out, the psychic dissociation returned, and

the girl died. She fulfilled her determination, as frequently expressed when speech returned.

It will be fully appreciated that there were no means of influencing the sub-conscious mind except by persistently repeated suggestions. Psycho-analysis was as impossible as hypnosis, except that it might have been employed after speech and memory returned, if opportunity had been granted to me.

In conclusion, there may be some people who will laugh at a serious attempt being made to affect this patient by "transference," but this method has the support of men who are well known in the profession; the late Dr. Forbes Winslow was one who appeared to use it extensively in his practice; and though I cannot say whether any of the subsequent results were due to this means or not, still two things stand out prominently in my mind:

(1) Some very disturbing element must have entered the perception of my medium in order to cause such obvious distress and such blank refusal to divulge her thoughts, and

(2) After the first sitting the medium knew the patient's name, though no mention of it had been made in her presence, and when awake she had no knowledge of it.

Since the death of the patient, I have made other attempts to obtain something from Miss S., telling her that it did not matter now that the girl was dead and could not object. Beyond telling me that the secret is one that she cannot divulge, she is adamant, and every effort that I made brought about the same state of sobbing and distress, so that I finally had to abandon the task. We must therefore be content to let it remain a mystery.

EXPERIMENTS IN NON-EVIDENTIAL PHENOMENA.

By James H. Hyslop.

There is a widespread desire to ascertain something more than the mere fact of survival after death. Members and non-members alike display an interest in the nature of an after life and the relationships involved in it. It has not hitherto been possible to gratify that desire to any extent. The problems which were so pressing made it necessary to keep up the emphasis upon personal identity and verifiably supernatural facts. All the while I knew too well the demand for information on points more interesting to many people and to them more pressing than the mere fact of personal identity and survival. One of the complaints against our work has always been that we deal only with trivial matters affecting identity and the fact of a future life, not the nature of it with its supposed idealistic state. But until the general public was ready to listen to the fact of survival it was not prudent to come forth with real or alleged communications about a transcendental life. The very persons who were most anxious to ascertain something about it would be the first and the most rigid critics of statements purporting to answer their queries. It has been necessary, therefore, to suspend the discussion of such questions until a more receptive spirit was present and some better conception of the magnitude of the problem had been realized.

I have long been convinced that the public had no conception of the difficulties in the way of supplying it with information on the conditions of a future life. This public rarely appreciates exactly what our problem is in its very elements, to say nothing of the larger one on which it demands knowledge. I have constantly remarked in conversation that many people expected the question to be settled simply by believing the opinion of the expert and not by doing their own thinking from the facts. It sufficed for them

that some really or supposedly intelligent person affirmed survival and they would not work out the problem intelligently on the evidence. This has been the dominant method of all history in all beliefs, and people especially rely on their liking the views of any particular person or book, as the basis of conviction, never asking the question whether they could be proved. If a doctrine appeals to their emotional likes or arouses dislike, they decide their conviction accordingly. Now this is in no respect an intelligent procedure.

In the first place they do not realize that the proof of survival rests on neither the authority of some expert nor on the fact that it is desirable, nor on the honesty and veracity of the person through whom information comes, but on the verifiably supernormal nature of the information. That is, it depends on the conditions under which phenomena occur and on the verification of the facts by the testimony of reliable living people. Tho these conditions are comparatively simple, it has taken the Society for Psychical Research thirty years to make any satisfactory impression on the world.

But when it comes to accepting statements which cannot be verified by the testimony of the living it is a far more difficult problem. We cannot verify the statements of real or alleged spirits by living people. It is not enough to have the statements made through an honest psychic or by honest spirits, assuming that they exist. The scientific problem in any field requires that statements be verified. It is not enough to accept them because we have come to believe that there are spirits. It is not believing that is the important thing for science, but proving, and we have not any easy means of proving statements made by spirits about their manner of life. It is possible that it can be done, but not by the methods applicable to the problem of personal identity and survival. We must multiply experiments until their consensus of meaning will make them verify each other. Until then we can only record such results as are to follow.

The following records represent experiments with a private person who developed automatic writing to relieve the grief of her father. She was a married lady who did all

her own housework and had read nothing on the subject of spiritualism, unless it were casual articles in the papers, and had never suspected herself to be psychic. After her mother's death her father suffered from grief until the daughter agreed to try to get into communication with her mother. After some time at experiment she began to do automatic writing. At first the messages represented largely her own knowledge, tho they coincided with the memories of the alleged communicators. She was very sceptical of their meaning and importance, and wished to have facts which she did not know. These came in abundance after a time until she and her father agreed that the credentials were fair enough to trust their supernormal character. I have a large mass of such records and also some records of personal sittings with the lady which contain hints of the supernormal clearly enough. It occurred to me that it might be wise to try the case for answering certain questions on which most people wish information. The records show the result. They do not guarantee their own credibility and they are not given with any view to implying their truth. They must be taken for what they will be worth when compared with answers to the same question elsewhere. They await verification in the distant future, or refutation under the same conditions.

In regard to possible information on the subject I made special inquiries of the lady and her father and the following facts will show what a very limited knowledge the psychic had of this whole subject.

"Her mother was of an orthodox Methodist family and despised the whole subject. Consequently my daughter knew 'little and cared less' about it. She was totally indifferent about it. Her reading was that of the more intelligent people of the times, Fiske, Draper, Emerson, Trine being among the list."

None of the books mentioned have any bearing on the subject of Spiritualism, Fiske and Draper being scientific writers, Emerson philosophical and literary, and Trine a sort of prose poet with an emotional style and without any hint of Spiritualism in his writing.

The above answer to inquiries was given while the

daughter was away from home and as soon as she returned the father made inquiries of her and reported the following:

" My daughter returned last night. I questioned her this morning. She said that she knew very little about the subject, owing to her mother's strong feeling against it; that whenever she came upon a book or anything treating of the subject she had a sort of shocked feeling and laid it down without further perusal; that once when arranging the books she came across a copy of ' Mind Reading and Beyond ' that happened to be among them. She merely looked it through and put it in place without perusal; that as far as she can recall, from the time she entered the high school and for years afterward she was too much interested in adjusting her belief in other than orthodox lines to care for anything of a spiritualistic nature.

" Her mother allowed her to choose her own reading, but she was so pronounced in her opposition to all concerning the subject that she herself did not care to become acquainted with it; so you see she was like the majority of young persons. She knew that there was something of that nature but had no interest in it, and as I before remarked, her bringing up made the whole subject repugnant to her.

" When she was librarian here in town she had opportunity to read up on such authors as Drummond, Fiske, etc., but that there were no books on Spiritualism in the library at the time, and most probably she would not have read them if they were.

" It was only on my return from Washington six years ago, and when I told her of what I had seen and heard there that she showed any interest in the subject (save a slight interest at the time of her mother's death when she had a peculiar dream) or cared enough about it to try her powers, whatever they might be."

It is quite apparent that there has been no adequate equipment from reading to account for most of the material by reproduced memories or imaginative action based upon knowledge. A further illustration of this limited knowledge is found in her total ignorance of everything about the aura on which I asked questions. The father states that she knew

nothing about it, save what came from a question which I asked at a sitting with her and my question conveyed no information, as I never allow my questions to do this. The discussion of the aura is beyond any possible normal knowledge by the psychic. You may believe in infinite fabricating powers, but we must know more about such things evidentially before we can justify any such belief. This does not mean that we should be satisfied with a spiritistic explanation, but it would imply that at least a confession of ignorance is in order. When we know more about the limitations and difficulties in spiritistic communications we may find a satisfactory solution of the problem.

The lady herself has remarked that such ideas on the subject as she now holds were the result of her own automatic writing. She has been influenced by her own acceptance of what came through herself. In this way earlier results may affect later ones. But readers will have to determine the nature and extent of this themselves.

Let me summarize the conditions which make the record what it is. (1) The lady is not in a trance, but is not conscious what is written until it is done. (2) Circular scrawls, not mentioned in the record, are often interspersed between messages or changes of control. (3) Those who know her normally would not suspect her capable of writing such data from normal knowledge. (4) The interest of the record is in its psychological anomalies, not in its evidence for the supernormal. (5) The lady has done no reading from which the ideas can be regarded as reproduced memories. (6) In any case or on any interpretation the subconscious is at least the vehicle for the conveyance of the ideas, and must affect them.

One very noticeable feature is the fragmentary nature of the replies to questions. We do not get a complete story in reply to any query. In normal life the description of any event involves many incidents connected with it, and we suppose we understand it better in proportion to the complexity of the facts that are connected with each other. The more detailed, the more understandable we assume a fact to be. But in the effort to get some clear conception of what

the other life is and of the various events that would make it intelligible as a whole, we seem to get only imperfect glimpses. Whether this is due to the limitations of the medium in the process of transmitting or receiving the information, or whether it is wholly due to the limitations of the subconscious which has no knowledge at all of a spiritual world, or only such as it may imagine from normal experience, we have no means of deciding. We can only remark the incomplete and unsatisfactory nature of many answers to questions, even when they give ideas that are entirely possible. It is a series of connected events or processes that makes things intelligible to us ordinarily, and when any decided gap exists in the order of events we feel that something is not understood and it is when the gap is filled up with naturally connected events we think that they are intelligible or explained. But it is apparent in this effort to find out the connecting links which would make transcendental facts intelligible that we do not always succeed in getting anything very clear. Not only is such language as we get little understood, but it is evident that much is omitted or not known that may be necessary to give us a clear idea of what is meant, whether the idea be true or false. Indeed it may be possible to maintain that the very lack of clearness and directness of answer is a sign of something genuine about the facts, even tho that genuineness is not intelligible. It may be that it is impossible to give us what we desire in such cases, but that fact would only require us to admit that the case could not be made intelligible as we desire it. However this may be it is evident from many answers that we have little information, while others are illuminatingly possible, tho we have not obtained the evidence that they represent facts.

The only way to get scientific guarantees for the objective value of such answers is to have the same questions repeated with hundreds of psychics, or if that number seems extravagant, a large number of them, and then to compare results and find whether there is any consensus of meaning in them. All that we can do in a single case of this kind is to record the facts as obtained and then to wait for a repetition of

the phenomena when the time comes. The records must, then, be taken for what they are worth as a product of honest minds and as representing ideas not always traceable to normal reading. Some peculiar habits of the subconscious which we have not investigated would have to be supposed in order to escape the apparent meaning of the ideas often conveyed, while many others are quite as unintelligible to the psychic as they can possibly be to any one else.

The usual habit of readers is to adjudge records of this kind by the standards of their own beliefs founded on normal experience. Thus if a statement is made by an alleged spirit that agrees with the preconceived ideas of the reader it is taken for granted that it is correct. But, while this method is valid for normal experience, it is not valid for the supernormal. That is, the consistency of a statement made about a spiritual world with what we know of the world by sense perception does not prove it true. It may be true as a fact, but this agreement does not make it so. In normal experience it is the agreement of various experiences with each other that determines their validity, but we have no standard as yet for the transcendental. It is certainly not the standard of our normal sense perceptions and the deductions made from them. No doubt the transcendental must not contradict our normal experience or make the world irrational as we know it, but that fact is not sufficient to guarantee the truth of a statement made from the etherial side. While consistence with our normal experience will serve as a negative criterion of validity, it does not prove its truth. We have to determine that by scientific method which will show the transcendental world consistent with itself and then look for its relation to normal ideas. We cannot use our present ideas to measure the spiritual beyond. We must construct the beyond out of the communications which we have reason to believe are not determined by secondary personality, and that is not an easy task. Self-consistency is the primary criterion rather than consistency with normal conceptions.

At the same time we cannot lose sight of the relation of such messages to normal knowledge. We have a very

complicated problem here. By the very necessity of our nature we must depend upon normal experience and our usual processes of thinking for our standard of truth, at least in our physical life, and the very inertia of the habits involved in that thinking will extend to the interpretation of any statements made about a transcendental world, especially if the language employed about the spiritual world be the same as that about the physical as we know it. And unless the language be the same we have no measure of intelligibility. If that world be wholly different from ours, the language which conveys meaning in terms of physical experience will be totally misleading. If that world be like the world we know we are limited in our evidence of it. The majority of mankind are not consistent in their conceptions of the spiritual world. They think and speak of it as if it were like the physical, while their Cartesian assumptions about it imply that it is totally different. Hence we are in no position to make unqualified statements about it, to say nothing of the limitations put upon such statements by the complications involved in the process and difficulties in communicating with such a world.

Let me summarize the perplexities in the case. (1) We must necessarily think in terms of our sense experience and these are adapted to the present physical life. (2) We are completely ignorant in regard to the exact nature of the spiritual world. We do not know whether it is like the present physical world or different from it, or whether it resembles it in some and differs from it in other aspects. It may be quite analogous to the physical and it may be so different that, in spite of certain appearances, it could be described as totally unlike this world. It is wholly unlike it in being supersensible, even if material. (3) The pictographic process of communicating may tend to mislead us as to the nature of the spiritual world. It suggests identity between the two, but when understood rightly it might suggest a radical difference. (4) The possible conversion of non-sensory thought into sensory imagery in the transmission from the spiritual to the physical world in the process of communicating might mislead us as to its nature. (5) The

coloring influence of the subconscious on messages from the spiritual world, an effect necessarily determined by the nature of the mind and sensory experience, helps to conceal what the real facts may be about a spiritual world. For instance, an emotion may be transmitted into the mind of the living person and that living person might convert it into some appropriate imagery and language that did not represent the spiritual world at all. How far such processes operate we do not know. But they all indicate very clearly that we have to be extremely cautious in the formation of our ideas about a spiritual world.

Of course, if the spiritual world be only the supersensible condition of the same thing that is sensible to our physical embodiment, it will have very distinct resemblances to what we know in sensory life, and it is just as possible that the spiritual world is what I have just indicated, which might be as conceivable as anything else. Such a view would explain much that is said about it. But if it be a rationalized dream life the only analogies would be with our mental world and we should ignore the external world altogether in forming our ideas about it. But I very much doubt if it is wholly mental or wholly external. There is no reason why it might not be the same combination of mental and physical as we know now, with perhaps more of the creative power of thought, as it is now reflected in dreams, deliria, hallucinations, and on a wider scale in our imagination, and this conception of it would coincide with the general reports of it from such sources as may be seriously treated in regard to such a matter.

There is no clear light in the present records on this question. They speak of the life as if it were not primarily mental. This limitation, however, may be due to the conceptions of the psychic through whom the statements are made. But this assumption might suggest that ideas of the other type might be the reflex of the mind reduced to the necessity of thinking about a spiritual world as immaterial. But the uniformity of the idea and the manner in which it has been described, when making it mental and corresponding to hallucinations or dreams, are against the hypothesis

that this view is a reflex of the medium's mind. But however this may be, the present record does not throw any clear light on it. The idea is implied in some things, but not so definitely taught as to be emphatic. But what is represented in the answers to questions may be discussed in the notes.

One important precaution I must mention for readers of these records. They must not read the material on the assumption that we are assuredly either receiving exact messages from a spiritual world or that, if we are, they correctly represent it. The chief reason for publishing such records is for their interest to psychology in the investigation of real or alleged messages from the dead. It is easy to suppose that they are published for their character as messages representing the reality of the spiritual world. But this supposition would be a hasty one, and I emphasize our purpose to be merely the record of facts obtained in an honest and unusual way, that may be compared in the future with similar phenomena. The answers to questions are too fragmentary to form a clear conception of things as represented, even if we assume them genuine and wholly uncolored by the subconscious. I say nothing of the preconceptions in the minds of readers about such a world, with which these messages may not agree. These preconceptions are formed from the religious teachings of the ages, or the desires and imaginations of the believers, or from experience in the physical world, which their minds will not let go in passing judgment on a revelation. Such persons will not find in messages or material of this kind just what they want and will be inclined to repudiate them on account of this disagreement with their preconceptions. But the really scientific mind will not come to the problem with any preconceptions whatever, except that, if it be true that such a world exists, communicators can prove their identity, if it be retained. They will not assume that we know anything about the spiritual world, but they will expect to judge the material in the same way that they judge it in any field of science. They will receive it and take account of the conditions under which the revelation comes and not assume that

its superficial meaning is the correct one. They will make allowance for the subconscious medium through which the messages come and will assume the possibility that there are difficulties of all kinds for the communicator, including a possible difference between the normal existence in the spiritual world and the conditions under which communications are established.

In a record like this it is always difficult to say with confidence what is subconscious and what is possibly foreign to it. It may never be possible in any individual case to determine the exact amount of normal knowledge on the part of the psychic. Even tho we do not accept the current doctrine that the subconscious can use all its normal information, however acquired, we have no definite criterion of its limits. Consequently, when any individual incident or statement is under consideration, it must stand by itself in the court of inspection for subliminal contents, and we should probably find it impossible to deny a conceivable source in some form of normal experience. It may not depend on the reading of books. There is much more reading than books and more than casual conversation as possible sources of ideas, to say nothing of subliminal reflection, which, tho not a proved affair, is conceivable as well as normal reflection. Of course we cannot use it as an hypothesis until it offers evidence for itself. But without it there are no fixed boundaries for the subconscious, even tho we may make it much more definite than most people think it is. Hence each individual statement has to run the gauntlet of this conceivably large range of powers, and the negative of subconscious action in such a case requires more knowledge of the psychic's reading and conversations than even the medium could supply.

Hence, if we speak or think defensively of a supernormal in such cases, it must be from the collective mass of ideas which could not possibly appear normal when the amount of reading stated, or the quality of it, is inconsistent with the collective ideas presented. The plain domestic life of the psychic, who has to do all the housework, the small amount of reading done by her, and not upon this subject to any

considerable extent, are facts that do not offer any explanation of the collective ideas in the record on obscure subjects. Besides, the actual evidence of the supernormal on a fairly large scale, in data not published here, offers an excuse for accepting foreign influence in non-evidential statements or phenomena. But it is the organic unity and collective mass of rational ideas not in general knowledge that justify a demand for a hearing in such phenomena and the effort to confirm or contradict them by further investigation. They are not to be lightly dismissed as imagination.

Only a few of the records exhibit the continuity of thought and intelligibility all the way through that might make the reproach of subconscious dreaming in the answers to questions, and they are the records attributable to "Marcus." They are wholly different in style and continuity from the others, and are associated with the production of Latin, the "Marcus" being evidently Marcus Aurelius, on any theory of the name, as he was mentioned in full later with his signature. It is not necessary to accept the claim that the writer was this personage or that he was present. The interest does not center in his personality, but in the style of the message and the contents as compared with the usual communications. They are smoother and exhibit a better command of the ideas of intelligible speech, not going into the employment of old terms in new senses. This may be due to the subjects concerned and it is not necessary to attach any special value to the fact, but it is a fact which does not consist so easily with subliminal creation as might be supposed when the measure of that subliminal power has to be the usual style. Nor in taking this view need we imply that it is evidential, but only that the fertility of the mind in simulating personalities, and that of a perfectly normal woman devoted to a very common domestic life, is not to be attributed to secondary personality without evidence. It is not enough for any man, least of all those who have not studied the case, to come along with an hypothesis of that kind unless he gives evidence for it—and he can give none in this instance. Suspension of judgment is the most that he can offer. There was abundant evidence of the super-

normal of the spiritistic type in the case with no resemblance to the order and continuity of thought and language as in the records under consideration. Consequently there is no way arbitrarily to exclude the non-evidential matter from the same explanation, whatever perplexities may be associated with it.

But it is the fragmentary and vague answers to questions often on important points that invoke doubt for most minds. We are often disappointed just where we want clear light on a subject and the critic can avail himself of the opportunity to impeach the case by limitations of normal knowledge on the problems, a limitation characteristic of all of us. On the supposition that we were dealing with spirits and that they were communicating, they ought to be able to tell their ideas. But what we get coincides with the limitations of normal human knowledge. The subliminal, being the chaotic dream life of the living, as some would suppose, can only dribble out the information acquired normally in a confused manner.

But this view is not so conclusive as the sceptic would make it appear. In the first place, the actual presence of the supernormal bearing on the personal identity of the dead indicates a decided limitation to the subliminal as an explanation of the phenomena. In the second place, the answers to questions very often reproduce views which coincide with similar revelations elsewhere by similar means, and the present medium has not read the documents in which they are recorded. In the third place, we have no right to assume that the process of communicating is known. Superficially it seems to involve the same general conditions as our own intercommunication. But this can hardly be. It certainly does not employ the mechanical methods characteristic of communication between the living in normal life, and until we know what the process is, we are not in a position to object too strenuously to the hypothesis of a transcendental influence in the results, even tho' it does not get full and clear expression, or even any expression of the facts, except in a vague and symbolic manner. In the fourth place, we cannot assume that the description of conditions that tran-

scend sense perception of the living can be transmitted definitely and clearly through sensory media. It is possible that only the vaguest idea of them can be given, and if that assumption be true, the unintelligible character of many answers to questions would be perfectly explicable. Consequently the case is not so clear as the sceptic would have it, especially if the pictographic process of communication prevail. The two worlds may be just enough alike and just enough different to make communication possible and to produce obscurity at the point of difference. Observe cases of people among the living that are only partly acquainted with each other's language.

It must be freely admitted, however, that we cannot prove the spiritistic source of many passages: nor can we prove the opposite view. I mean by "prove," that the evidence is not overwhelmingly presumptive on that side, tho the reason for this may be nothing more than our limited knowledge of the subconscious. But our knowledge of the subconscious is sufficient to restrain dogmatism on the other side about it. If it have half the powers, perhaps a small percentage of the powers, usually attributed to it, it should accomplish much better messages than in this record and should not be guilty of such vague style and expression. It is no use to compare it with the ordinary dream life, because there is no evidence that the subconscious is essentially chaotic in its activities and contents. On the contrary, it is more likely to be as systematic and rational as the normal consciousness and what we observe as disordered, fragmentary, and confused is simply the marginal associations emerging in normal consciousness and shuffled off from the main stream by association. That view is just as likely as any other and the evidence rather indicates that it is more likely. But conceding anything at this point on such a matter, it is clear that the vague and indefinite statements often made in regard to transcendental affairs and conditions are altogether in favor of subliminal sincerity and that determines a certain kind of genuineness psychologically, which is all that we require in the psychological problem and time will enable us to measure the significance of repetitions in

the same kind of phenomena. Sincerity and absence of trickery on the part of the subconscious invokes respect for the statements, even tho they are not intelligible.

But whatever is not intelligible in most cases turns on two or three things. First, there is the employment of old terms in new senses, such as "sympathy" and "vibration," to say nothing of the multifarious usages of the word "hand." Second, there is the vagueness of the ideas which need to be specific in order to convey any new knowledge or any knowledge that cannot be normally known. Third, there is the non-verifiable nature of many statements which are clear enough in our parlance. All these factors are quite consistent with the hypothesis of the supernormal, tho they prevent them from being evidential, and evidence is the important requisite in such a problem. However this may be, it is a fact that paradoxical terms would favor attention were it not that many laymen have employed them normally in the discussion of these and "new thought" questions. Hence we require to have their meaning specifically defined and illustrated in facts which would lend the new import some probability or possibility to be verified in later investigations. But it is precisely this specific meaning which we do not obtain in certain cases, tho many others convey a meaning to the scientific psychologist which would be wholly foreign to the medium and yet true beyond any meaning she could suspect. Such instances speak favorably for something more than is superficial in the phenomena, even tho they do not reach the clarity and forcefulness we desire. Moreover, when it is not a matter of proof at hand, the primary duty is to discover what is possible and insist on patience and further investigation for verifying what is now only possible.

There is some apology possible for the indefiniteness of the messages at the point where we want information not obtainable by normal means, whether verifiable or not. I have already alluded to the possible reason for it and that is the difference between a spiritual and a material world. There would indubitably be some difference or we should be able to perceive it normally and to get information about it in the same way that we do about the material world. As also

remarked, it is conceivably so great a difference as to be absolutely incommunicable to us. Whether it is so in fact or not is only a matter of evidence. But it could have some points of resemblance, so that something could be communicated to us of its nature. The resemblance might be very remote, but as long as any resemblance whatever could be obtained something intelligible could be communicated, even tho it did not satisfy either our curiosity or our scientific necessities. An example of what I mean may be given in the attempt to tell an Esquimau about a steam engine. The Esquimau has never seen one, but he uses a reindeer for his means of locomotion and for doing his work. By supposition the stranger knows the Esquimau's language, which would have no words for the steam engine. The stranger would have to employ the Esquimau's language to communicate some idea of the steam engine and he would have to refer to the reindeer for his purpose. A steam engine would be an iron reindeer without horns and with circles for legs which turned around instead of acting as the legs of the reindeer. Besides it would be made to run by fire in its bowels and hot water reduced to a vapor like air. The Esquimau all the while would fail to obtain any accurate conception of what the steam engine was like. He would have a mental picture of a reindeer in impossible conditions and be perfectly incredulous about the stranger's statements, probably taking him for an insane person. The only resemblances between the steam engine and the reindeer in the situation is *the work they do*, the use to which they are put. There is no other resemblance in their nature or use. One is animate and the other inanimate. No resemblance of shape occurs, so that the Esquimau could form no rational conception of the facts beyond the point of work done, while the mental picture in his mind would be of an impossibility. He would be a sceptic about the facts, and yet they would be facts nevertheless.

Something like this may be the situation in the employment of "sympathy" and "vibrations" to explain certain things. This record is full of those terms for explaining intercommunication, but they convey no intelligible meaning

to us about it. Moreover all vague and indeterminate conceptions may be due to a similar fact; namely, that the analogies between spiritual and material conditions are so remote that they convey either no conception at all of the facts or such obscure, or even apparently false, ones that we obtain no real idea of what is meant.

The analogy or resemblance between a material and a spiritual world may be no more than that between the mental pictures which we form in our dreams, hallucinations and subconscious fabrications generally and the real world to which they point in normal life. If the spiritual world be a mental world of some kind, and especially if, at least in the first stages after death, it be a dream world, the product of mental activity, the spontaneous action of the mind on its memories and sensory experience in the physical life, the analogy with the physical world will be clear, tho remote, and the contradictions in the report of that life would be so great as to make it impossible to give any clear or consistent account of it. There is a great deal of evidence, not only in this record but also in many others, that, at least immediately after death, this mental world or creative action of the mind continues for some time and gives the semblance of reality to everything produced by it, as in dreams and hallucinations. Communications in that condition would be full of contradictions with our physical experience, partly in representing it as like this life and partly as revealing absurdities, such as spirit clothes, a perfectly intelligible phenomenon on the idealistic view of their occurrence as creations of the mind transmitted pictographically to the living. It would require consummate genius to transmit to the living a consistent and intelligent idea of such a world, and we probably do not have any genius doing this. But the conception of the spiritual life as a mental world creating its own appearances, idealizing, so to speak, day dreaming or using the imagination as in poetry to create its world with hallucinatory functions added, giving apparent physical reality to it, would establish a distinct, tho remote, analogy with the material world. But unless we assumed what is just defined and said about it, we should have to face an

apparent mass of contradictions and absurdities in the communications about it. The only consistency we should ever find in it would be the consistency and intelligibility of mental action after the manner described.

Now if we add to this some important differences between the real world perceived by spirits and the attempt to convert remote analogies between it and mental pictures, which might have to be done to communicate at all about it, we shall have some conception of the difficulty of giving us any rational idea of it in terms of our forms of knowledge. Apparently the actually vague and unintelligible result confirms such an hypothesis. But whether confirming it or not, that vagueness would occur in any case of a difference, even the slightest, and so much the more if the difference was great, as it may well be. Anything like a pictographic process of communication, distinct from stimuli, interpreted as in normal sense perception, would make a very great difference between the two worlds, even tho they were actually alike in nature. It is probable that the difference between material and spiritual, as ultimate substance, is not so great as our Cartesian dualism would imply, and a spiritistic theory does not depend on asserting or believing this dualism. There may be differences enough between the manifestations of a monistic system, and it is these differences, however ultimately reconcilable, that constitute the basis of the difficulties of intercommunication between a spiritual and a material world. Nor can pictographic processes be limited to intercommunication between minds, whether between different discarnate beings or between the discarnate and the incarnate or living. It would imply a tendency to create one's own world, as in dreams and hallucinations, save that hallucinations are not ordered with reference to a normal external world. But where an external world does not have to be reckoned with, this creative, day dreaming, poetic action can have its way without disturbing the development of the individual, which in normal life depends more on environment and external stimulus than is apparently the case in a spiritual existence. Assuming then a creative or poetic dream life as a spiritual one, this being

organized on earthly and sensory memories at first, and we have the basis for many a misunderstanding of messages until we can reckon with this idealistic agency. "Harmony," "sympathy," etc., which may be expressed in terms of like experiences, may well be necessary in order to transfer and receive any intelligible communications from one to the other, and the absence of complete unity of experience would affect the definiteness of the information to that extent. Imagine how long it would take to communicate to an Esquimau, by mental pictures, the nature and use of a steam-engine, if he had never seen one work and had to rely on the analogies with the reindeer for interpreting the images transferred to him.

All this ought to make it quite clear that vague and indefinite conceptions would be inevitable in the efforts to describe a spiritual world or give any scientifically adequate account of it by communication through mediums, tho time and patience with many cases might produce incidents and statements which, when pieced together, would afford at least a tentative conception of a spiritual world. At first it would appear ridiculous to any one familiar with our sensory knowledge of the physical world, but in time the fitting together of isolated statements which could not appear intelligible superficially to our ordinary experience, might construct something quite rational, and that is what we have to do.

Let me illustrate what may have to be done. The statement for examination occurred on this very day in a sitting that I was holding. I had a case of obsession present for cross references with work elsewhere on it. The child apparently had hallucinations of a spiritistic type, tho not of themselves evidential. The sceptic could well assign them a very ordinary explanation. But in connection with them there was a great deal of lying by the child, or, if not by the child, by the obsessing agents. A communicator came to explain what took place and the following was communicated by her, rather denying the apparent situation.

"I cannot tell all that I wish, but I do feel that this idea of lying is not altogether right, for sometimes what seemed like lies were not

so at all, but were false contacts. Do you know what I mean?

(Do you mean that the contact brought out hallucinations that did not represent the thought of the spirit?)

Precisely that. If more and better contact could have been obtained some of the results would have been of value, but those seeking contact had neither the sense nor the fine moral discrimination, and when they got into the atmosphere—I mean the image of the thought was misrepresented. It was not corrected and in some instances the mistaken picture was made the foundation for fabrication pure and simple."

Now, had I not already formulated a possibility in such cases that the pictographic images of psychically disposed persons, namely, that, when the mediumship is not well developed, the phenomena may often come under the law of hallucination, which are due to secondary stimuli,—I should not have even surmised what the communicator here meant in her talk about "false contacts." By secondary stimuli I mean those stimuli in sense perception which, instead of producing the sensation normal to a given sensory organism, produced a sensation or image in some other sense. Thus a stimulus on the tympanum of the ear might make certain persons, or any person in an abnormal condition, see human forms which are not present. I had this conception of the situation when I asked my question of the communicator and the answer, emphatic as it was, rather surprised me. The expression "false contacts" conveyed no meaning to me, except as some vague unintelligible expression to explain why the statements which seemed to be lies were not lies. But as I had all along in the case been on the alert for evidence that the child's hallucinations were not veridical in their contents, tho possibly veridical in their stimulus, because I knew that sexual curiosity had been proved on her part, I was anxious to see what the reaction would be to a question on the point, put in language that would not be technical. The answer, as readers will see, is in the affirmative, tho the communicator's statement would never have suggested the idea. It may be the same with many vague messages.

Of course, we have no proof that my question was really

understood. We might assume that the subconscious supposed that I knew my business and answered to please me. But the continued explanation is against any such assumption, as it well outlines the intermingling of subjective and objective, subconscious and foreign influences, in the situation, so that fabrication did occur, tho the image transmitted was not understood or delivered in its integrity. In any case the vague and indefinite language of the communicator would not have suggested it. The term "contact" represents nothing that we know of in our ordinary experience and appears to describe a transcendental fact, and if so we should not be in a position to understand it, unless we could regard it as expressing the same thing that we should suppose held true in the relation between soul and body, and that would have to be rendered intelligible by what we can import into the case from normal and abnormal psychology.

Now we are fortunate enough to know that any disturbance, like a lesion of the brain or dangerous disease, which threatened death or separation of soul and body, results in a distortion of consciousness as in deliria and hallucinations. Here the relation of the mind to stimulus is abnormal or interrupted in some way, and the adjustment between the internal and external world is broken. What takes place in such situations is precisely what the communicator here describes, and it may be that the subconscious of the medium has too little command of technical terms, as I know she has no familiarity with them at all, to express the situation as the physiologist and psychologist would do it. If then "contact" simply means the best description of the situation that the subconscious can give and if it is distinctly analogous with what we know of disturbed stimulus, then, with the probable fact that there are processes and relationships about which we do not know and cannot conjecture or conceive, we may well understand the existence of vague and imperfect terms for explaining the facts to us. Remember, too, that the instance just quoted is not from the medium whose record this is, but from Mrs. Chenoweth, where vague and indefinite conceptions occur quite frequently, tho possibly not so paradoxical and obscure as in the present instance. There

are likely to be many other situations demanding obscure conceptions to convey information of any kind whatever, and as we always do this ourselves in normal life when we have to convey information to those who have had less experience than we have, instance children and savages, there is some reason to exercise patience with the problem until the facts accumulate to make it more intelligible.

DETAILED RECORD.*
AN EXPOSITION OF THE AURA.

By "Harry."

Questions by Dr. Hyslop, October 12, 1912.

(Do you see the grosser physical body when you see the living, or is it something else that you see?)

Both, we see the flesh and the appearance, but we also see the spiritual,—the halo of light that expresses the personality.

(What is the envelope that can be seen about the body?)

* The parentheses and brackets in this record mean the same as in all records that we have published. The matter not enclosed at all is the automatic writing of the psychic. That enclosed in parentheses or round brackets is what the sitter said. The material in square brackets represents notes or comments made afterward that are explanatory.

The numbered questions are those which I sent to the gentleman to have asked. The others are supplementary questions asked by either himself or the psychic, his daughter, who is not in a trance when she writes.

Only a small part of the record has been omitted and that part is the personal incidents connected with the life of the sitter and his daughter, the psychic. This personal material has no special interest in the main problem of such experiments. I have included a few instances of it in order that the reader may observe the difference between attempts at evidential incidents and names and the general discussion. Even where the psychic knew the facts there was interesting confusion and fragmentary results, and the personal material illustrates this fact.

The "Exposition of the Aura" which is printed first is collected from several sittings which are given in their order and detail later.

Mr. R. H. Goodhue is the name of the gentleman who conducted the sittings with his daughter and made the record. He adopted the suggestions in our own reports on the manner of making the record and then copied it afterward for us. The reader may accept it as being complete and without the omission of even personal matters, unless in a few instances where they were wholly irrelevant to the object of the experiments.

There was no punctuation systematically carried out in the automatic writing, nor was the construction of the sentences what the psychic would made them normally. But these and the punctuation have been left as reported to me.

The mist of light that surrounds the personality,—the ether of the innermost spirit.

(How many envelopes are there?)

The medium of transference of the inner personality, the ether of the innermost spirit. The inner message is the light, the mist is the ether,—the halo as the transferrer. [Note 1.]

1. The answer to the question regarding what the spirit sees is not altogether clear. That three things are seen is clear enough, but the description of the "halo" that "expresses the personality" is not clear, unless we interpret "personality" as the spiritual body. Most people in ordinary life do think the "personality" is the *form* of the individual, or the sensible characteristics which we so denominate. The philosophic conception of personality does not apply special characteristics, but only the stream of consciousness with its memory. It is possible here that the spiritual body is meant. But then this supposition is immediately disturbed by the answer to the next question which puts a "mist of light" about the "personality." It is even possible here in this second answer that "personality" refers to the physical body. We cannot tell assuredly. But it is evident that the idea of "personality" is not clear or in any way defined in the answers. Moreover, we cannot be sure what "expresses" means and something turns on the meaning of that term.

Sometimes it would seem, in other instances, that the physical body is not perceptible. In the Piper case it was defined as a shadow so that the spirits were apparently unable to see it clearly as we do, and it might even be true that they were mistaken in the view that they saw the physical body at all. It might be some inner core which was mistaken for the body. Indeed in one psychic with which I have worked the spirit did not believe that he had anything to do with the physical body in his communications and could not believe that there was any such means of communication. All that he seemed to be aware of was the spirit of the psychic and the body was apparently non-existent for him. Whether he could be aware of the physical body when he was not communicating and not aware of it when he was communicating was not indicated. But his belief that he did not use a physical organism and the behavior which indicated ignorance of it was accompanied by the effort to refute my view of the process of communication, the attempted refutation implying views that the communicator held when he was not communicating.

The consequence is that we have a real or apparent difference of opinion in regard to knowledge of the physical body, according as the message comes through one or the other medium. It is difficult to say what would clear up such a question.

The use of the word "ether" is not natural to the psychic. She has no such normal ideas of the problem. If asked for a theory she would say that she had none and that she has read nothing on the subject that would suggest

(What is the color of the envelope or envelopes?)

According to the spirituality,—impressiveness; the lighter rays denote the greater powers, the faint and dimmer rays the struggling soul.

(Can you give any idea of the colors?)

The faintly violet are the clearest, the deep and dense volumes like the fumes, dark and smoky, are the distant.

(Does the color remain the same in all conditions of mind?)

No, as the spirituality is not always the same, the color indicates the clearness of the vision to the light.

(If not how are the changes related to the condition of mind?)

The physical envelopes the spiritual and the translucence dulled.

[Note 2.]

this term. It might occur without such reading, since there has been so much discussion in some quarters about the ether that it might occur to any mind that it was related to spirit or would figure in spiritual phenomena. But we are only conjecturing possibilities when we do this and the fact is that the mental and other habits of the medium in this case are decidedly against any supposition of familiarity enough to use the conception which coincides with a similar use of it in other psychics whose work she has not seen.

The description of the "halo", which may mean the same as "aura", generally used in this connection, as a "transferer" coincides with statement made through other mediums, Mrs. Piper and Mrs. Chenoweth, regarding the means of transmitting messages. The word "halo" is not used there, but some times "aura" is used and sometimes the term "atmosphere" seems to be used with this function implied. It would appear that spirits cannot communicate with the incarnate without this intermediary. This view, however, is not asserted or made clear here and we can only infer that it might have been intended.

2. The answers to the questions about the color of the aura are not as full and perhaps not as clear as may be desirable. The use of the term "impressiveness" is obscure, and perhaps also the term "spirituality" tho we may employ this last term in the sense of common usage as representing the type or condition of mind which is known as tender, refined, benevolent, intellectual, etc. With that import the passage gets some meaning. But the term "impressive" might suggest that these meanings were not intended by the spirit, if we applied the ordinary import of the term.

But one thing is noteworthy. The recognition of color coincides with claims made elsewhere and through other channels. The present psychic has no knowledge of those claims, whatever we may think of the hint given in simply asking the question.

The statement about the "physical enveloping the spiritual and dulling its

(How does anger affect the misty envelope about the body?)

At times it contracts the envelope, the particles are concentrated and rush together forming a hard impenetrable shell over the person, the vision is shut off, the body is enveloped in a senseless shell; at other times it clears the intellect so that for a moment a glimpse of clear intelligence arises, but this case is unusual. In this latter case the mist concentrates but the vision is accentuated so that the glow is penetrating from within.

(How does joy affect the envelope?)

The particles radiate, the illusion is one of motion,—quickness. [Note 3.]

(Does the use of intoxicating liquors affect the color of the envelope?)

The human frame is besotted and debauched, the spiritual element dulled, the spiritual envelope therefore is dull and lifeless and is at times shot with any color, the deadness is only relieved occasionally, and the color is murky and putrid. [Note 4.]

(What is the special purpose of this envelope?)

The envelope is the personal atmosphere of the body and is the safeguard of the personal spirituality; thus you are at times aware of instinctive avoidance of a certain element and avoid it, this is generally alluded to as repugnance, yet underneath lies the repulsion of an antagonizing element in the envelope, and to any of a sensitive frame the envelope is apparent by its effects on your own. Sensi-

translucence" is consistent with the previously stated view that the spirit is the "innermost" reality, and it also coincides with what has been stated or implied through other sources, and distinguishes between the aura and the soul, tho the term "spiritual body" often refers to the aura or "halo" as well as the soul's envelope.

3. The answer to the question about the effect of anger is not clear. The idea of "contraction" is clear enough but the other statements represent nothing that would be associated with anger in our conscious experience. It certainly represents nothing that a subconscious would imagine from normal experience. We have no means of verifying it, and moreover the account is so fragmentary as only to excite curiosity for more information.

4. The general attitude expressed by the reference to the use of liquor may be the natural bias of the subconscious and it is possible that this bias prevented the message from being any more intelligible.

tives are aware of this atmosphere, and psychics, but ordinarily its effects are attributed to dislike.

(Has the spirit any body apart from this misty envelope?)

The apparent body that is given for identification; the envelope is for all, but is predominant only after the spirit is supreme.

(If the spirit has a body or envelope besides the misty envelope, how does it differ from the one already discussed?)

The assumption of a body is only for the others, it is only an assumption, an illusion, and passes when the need is over. It is but an assumption.

(Has this misty envelope anything to do with the forces that sustain the life of the grosser physical body? In other words may this envelope be regarded as the forces that preside over the vital functions of the body?)

The functions of the body are the mechanism of natural forces, the conditions are the result of the envelope, and the power of the force is the intensity of the envelope; the physical is intensified by the vitality of the force, but the force is not retarded, except voluntarily by the physical.

Thus the lack of self-restraint impairs the physical and the envelope is impaired. The body is only the indication of natural force, —the envelope is the spiritual force. For the best of reasons the one is dependent on the other and otherwise; thus the natural may stupefy the intellectual and the spiritual, while the spiritual may predominate over the physical, although either may be held in connection with an * * [undecipherable] complementary existence. [Note 5.]

5. All this talk about the "misty envelope" is not clear, except in so far as it reflects vague attempts on the part of the subconscious to grasp what may possibly be transmitted to it. But whatever supposition we make about messages so transmitted, they do not transcend the subconscious in their distinct meaning. The discussion is exceedingly vague and unintelligible to the scientific man, who wants much more than general observations about forces, and especially when the distinctions do little more, if any, than repeat what we know about mind and matter. It may hold true for the spiritual side, but the answers lack evidence of the fact and only increase the suspicion that the subliminal has to do with it.

The remainder of the discussion about the aura will not require comments. It must explain itself. It has all the vagueness and natural coloring of the subconscious, tho it reflects less intelligibility than the subconscious

When you are existing on earth you are surrounded by what you call an aura; this is a radial atmosphere by which your mental activity is obvious to us. This aura is of peculiar origin, it is a radiation from the inner activity and is not a substance, but a psychical element that is without substance but cannot be distinguished from light rays.

When a person is distinctly open to psychic influence this aura is more brilliant than in the ordinary person, showing a peculiar radiance which is lacking in all other cases.

This envelope or element is about every person, but the distinction must be made between the physical and the psychical atmosphere; thus the physical atmosphere is composed of exhalations of elementary substances, all the natural elementary out-breathing of the human body; whereas the psychical radiation is the mental or mind effusion, it is a nervous force and is not substantial, the mental activity must be in abeyance that the aura may become most luminous, that is, the person must have the power of becoming passive.

But many persons are also possessed of an aura who are not mediums to their knowledge; these persons are the non-irritable and optimistic class who are able to cast their burdens on the Lord, not blindly but in faith, and thus becoming passive in that they are able to believe in freedom from care in spirit; this spirituality of the person determines the calmness so necessary to the formation of an

might be supposed to give. There is probably an effort here all through to convey some idea of what they are talking about, but they effect little that would satisfy scientific curiosity. But in spite of the coloring effect of normal ideas, those who knew the psychic personally would not for a moment attribute the fabrication of all this to the influence of normal experience. She has read practically nothing on the subject and the ideas are not clear enough to make the subconscious wholly responsible and not verifiable enough to accept from a transcendental source. In so far as they are intelligible at all they are too near normal knowledge to escape suspicion for that source, but they are too confused to be attributed to such a source, and suggest that they are simply the interfusion of transcendental and normal ideas, the whole not being clear enough to excite the interest of the philosophic and scientific mind.

A point of some interest is the allusion to the spiritual body as an "assumption" and an illusion. It here implies it is a mental product for the sake of identification, "assumed" for this purpose and apparently not a physical organism. This view coincides with a later statement about its "temporariness." Cf. pp. 619 and 730, and Notes 70 and 182.

aura; but those who are of little intelligence and perhaps of no mental activity, are better exponents of the aura because they have no dominant personality to interfere with the using of their minds by others.

Thus an intelligent person is a good medium, a calm person is a good medium, but the stupid are not exempt, although they are not conscientious enough, they may be at the beck and call of any demoralizing spirit who wishes to use them, whereas a conscientious, spiritual, medium is protected by his conscientiousness from these erring spirits.

While we discourse on the possibilities of mediumship let us state that the whole,—all of these people are useful to demonstrate the various methods by which we may work, and none are thrown aside whom we can use. But we prefer the conscientious and intelligent for this reason,—they are protected by their dispositions and less apt to aid the phenomena.

Now as to the thickness or composition of the non-elementary envelope,—it is luminous, as I have stated, and intense; it is active and radiating according to the mood or disposition of the psychic at the time; this envelope is about all, but the luminosity is full of variety; at times it is poor, at times it is luminous, but the body element,—the physical envelope, often obscures it almost entirely so that very little may be perceived. The faintest glow is noticeable to us, while you can perceive it only in a clairvoyant state, or at rare intervals when the dead wish to be seen of men.

The dead hold this as ideal, the indication of spirituality, the dial of progress, for according to the rapidity of the vibration is the quickening of the spirit. When there is a case of appearance the quickening is so intense as to assume distinct form instead of the misty or vaporous as is the most general; this you call a materialization, and there have been many such.

The most common form of mediumistic aura is bright purple, and according to the power is the flame lighter or darker. When the spirit holds the aura the case is different, according to the sensuality is the color, a poor color is a low spirituality and it becomes clearer and clearer until the radiance becomes dazzling. No man hath seen God.

The power of the medium is also modulated whether bright, or

dull, or murky, or shot with the sensual lights from the body or the grosser tones of low spirituality.

The envelope is a central core from which the radiance penetrates wherever the will inspires, and is not broken nor less intense because of the radiation; the space is not,—the location is not constant, the whole may be anywhere at will, wherever the will inspires, in fact it is a mist and is at the disposal utterly of the spirit, assuming to the beginner a human form it is sometimes necessary to clothe and protect as the human body. As the quickening senses grow the spirituality assumes control and the habitual is dropped until it is a fleeting essence,—a perfect spirit,—a glow of light.

When you speak of the aura you imagine a nebulous mist, a radiation from the core of personality, and the vibratory indications of the spirituality that is active in the personality. Now as to the method of indication,—

When the personality is intensely active and self-important the indications are a luminous and fervid red, and the importance of self is thus manifested, but with the withdrawal of self the scarlet disappears until the whiteness deepens into violet. Violet indicates the cleanness of soul, the wholesomeness of clean heart and mind.

When the intelligence has overcome the physical self the after lights are radiant and are as clear as crystal.

This radiation is so subtle that the differences of individuality are manifold,—in many colors, but the indications are as the heart; help is called,—given, spirits are approached, friends called, all by the color of the aura; when despair closes the radiance the spirits are trying to enter the rays, the penetration is not perfect but oftentimes the gloom is pierced; the phrase is better than you know,—about piercing the gloom. When the aura is lurid we see at once the need of aid and we quickly hasten to comfort and strengthen. The envelope is enclosed at times in a shell of personality so strong that the light cannot penetrate and we at once recognize the selfish. [The following seems to be by some other writer.] "The aura is a disk,—a sheet, a flame of radiance, flames of sheets of flames,—radiance." [Then "Harry" resumes.]

The interior of the human heart is hidden from all except the individual, but the inner soul is revealed and laid bare in its condition of goodness or evil by the aura, that is, if a man is not known to man he cannot remain complacent in the idea that his condition is

not known to us, the soul reveals itself, it is nothing to watch the daily progress,—the downfall or rise, but it is indicated by the aura, we see the record, we do not need to watch the trivialities, and when you think no one watches you are sadly at fault.

This aura sometimes reaches those about you, the individuality is so dominant that the re-action is felt, and the feeling of attraction or antagonism is manifest although the reason is vague and mysterious.

As man progresses in the upward way the aura becomes clearer and is attractive, and is expressing his personality through this presence; a good man carries an attraction within him, he is instinctively trusted and he radiates goodness; you call it *attraction*, we call it *light*.

When the earth becomes run out the aura of the man is the dominant feature, the poor worn out frame is naught but a cumbance and a drag; the intellect may be feeble, the heart almost dead, but the soul beneath the dull body is alive and only awaits the decay of the physical to assert itself; through the dull disease rays of a worn out frame it shows itself clear, bright, and ready to assume control. The moment comes,—bewildered for a moment by the habit of earth it falls asleep,—a rest, then reviving it sees and rising it assumes a control unhampered by the decaying earth.

Alas the soul that has not seen its opportunity! that has sought the physical enjoyments and lusts, then indeed is the soul poor, a feeble struggling spark,—no not even a spark, a dulled glow, half alight, dying, struggling to keep for light. Tended, nurtured and renewed, at last it is kindled and the soul struggles to gain the place that is so far above it, so hard to reach through its own negligence, and struggling, trying, seeking, at last reaches the plane that it shut away from itself so long.

Then it is in condition to begin on the plane of the possible new spirit and progress, as we call progress, from that point gradually as the growth starts. The soul begins to know, to feel, to realize, and gradually as the meaning still unfolds the progress is achieved and we rise and become as those before and as they are to be.

[“Harry” seems to be inclined to stop here but someone calls and says,—“Tell Harry to keep on, Harry,—Harry,—Harry,—One calls and says that the writing is continued.” Then “Harry” resumes,—]

The aura dominates the judgment of the individual, the presence

of light enables the person to see more clearly the wisdom of certain acts or methods, the decision is rendered more clear because the radiance maintained from the acts of the past makes more clear to him the path or way for the future; as experience aids in the selection of the proper way, so does the brightness formed by the aura enable the soul to see its way more clearly.

Find, if you can, the soul that does not wish to see and the aura becomes harder to see by; the wish is engendered by the habit, the habit is formed by the repetition and the repetition is more clearly, more easily reached by the light of knowledge and the light of the aura, which clears the intellect and the mind of the lust of earth.

When the presence of an aura holds the spectator the aura must possess some special qualities to so hold; thus we are attracted by an aura denoting goodness denominating certain people, others are attracted by kindred virtues or dominating features that are in sympathy with the nature of the one attracted; thus the evil doer will receive the most disagreeable, most horrible and repulsive suggestions, and he attracts the suggestions by his own bent to evil.

A good man will attract as he thinks, good and pure thoughts come to him and he is constantly looking for good, and he imputes good motives to those about him, while the evil man receives evil thoughts and imputes evil motives to his fellows, all because he is open to evil spirits who know whom they may approach by the invisible aura which surrounds him; let him as much as wish evil to another and his mind is instantly crowded with suggestions and ideas for evil doing; but let him suggest a thought for good and the evil *may* reach, but it is not easy for them to do so. His aura is not an armor, not a defense, not ready for the work of good spirits, they cannot penetrate the evil.

This aura also holds you in your own sphere; were it too pure and clear the vision of the beyond would be clear to you even on earth, just as mediums see us in trances; but it is our protection and your protection, we see you, we recognize your attitude but you are blind to us and cannot see us; you work out your own salvation and we help unseen.

The aura is also the disguise of the human soul in trouble; when the doubts, and pains, and trials bewilder, the aura is the dominant color of the soul, the sorrow is shown, but the habit is shown and protects the soul from the evil beyond. The aura holds the soul in

protection or betrayal according to the man's living; it is man's work and his works show their fruit.

Think for a moment if you could see the aura, what an upheaval on earth; men distrusted, men revealed, souls shunned who are now subtilely attractive, and groping souls encouraged, upright souls recognized,—what an upheaval!

And because you are your own keepers we are not on your plane. we cannot interfere, you are left in ignorance of others faults or virtues that you may not condemn but rather use charity and love and become yourselves stronger and better through faith and love.

The aura is radiating and penetrating, the radiance, the vibration, is so subtle that it possesses the power of penetration and may pass through,—call it fourth dimension, and make things as not; thus the aura may penetrate the matter and may dissolve the material and reform the same after passing, the dimension is thus a dissolution to the spirit of the article, the fundamental, and the accumulation of material necessary to reform the article.

The aura has the power of refracting vital rays and formation of bodies, you wonder that spirits vanish and appear as vapors, as light mists, as clouds, and melt; it is simply because they assume the material, and when the need passes re-pass into the vital.

We assume that a body is material and we are possessed of the body as we wish, our aura is concentrated and reforms our flesh body or form, we assume our spirit and we become as a spirit pervading atmosphere, attracting and attracted and engendering light and intelligent knowledge.

One says you wonder, yes wonder, yet there is no need of that, you wonder how we may be nothing and yet something. Light is vibration of matter, heat is rapid vibration of matter, all is vibration; then if the spirit is also vibration,—the breath of God,—yes vibration; all life is quickened vibration, and the higher the responsiveness the more intelligent, the greater the vibration. Electricity has greater power of vibration than burning gas or oil, therefore it is able to be of more use. A stone is not quickened as a plant, therefore the stone lies inert and powerless unless acted upon by outside force, while the plant becomes larger and mightier according to its habitat, it finally moves, animated, and has quickening and a higher plane where it ceases to be plant at all,—is animal, quickened more, as animal it becomes more powerful and more intelligent, it becomes

man, it develops brain powers greater than animal and is quickened by spirit,—the breath of God.

Divineness never perishes and nothing is ever wasted ; the breath of the dying animal is not forgotten and he uses it as he wills ; nothing that ever existed is lost, matter is cared for and so is life ; because anything dies can you say it has perished ? Yes as far as your knowledge is concerned, as far as the use of the animated form is concerned you have lost the motive power, but that power but passes into greater usefulness, animal or reptile, the life is not lost any more than your spirit.

Who can tell ? we know that he can use it but we are unable to assume the necessary form of light to use that light ourselves, and hardly concentrate our light that we may comprehend his using the life, yet daily we know that that which has perished has done good and has been valuable in his hands. All the force, the energy, the heat, the work of the universe is conserved and acts its part in the development.

A man dies, whence comes the light that awakens him ? not from beyond because he himself is the motive power that acts, he has within him light, his aura on awakening assumes his earth form, he sees, he knows, he realizes, and as he realizes the earth slips away, he becomes spiritual and spirituality is continually added to him, the influx of spirit is as he needs, he sees and comprehends, he grasps more, he becomes more and more a radiation, a brighter light,—whence comes the light ? the Father gives and does not take away ; none lose that the lesser may be added, for none retract, but the supply is ever ready, life flows in and the need is filled. Ask me how the miracle is wrought ? I do not know, but we ask and receive.

The aura of the saint is dazzling, the aura of the sinner is faint, the aura of earth is dim ; yet to all comes according to the desire, not according to the momentary vision, but according to the actual wish, according to the real desire and the action expressed by the desire.

This light, not of material, is therefore capable of any use, it penetrates, it vitalizes thought, it carries companionship, sympathy, help and comfort ; it carries messages, and it makes a comprehension between earth and heaven, between man and man, man and spirit, spirit and God ; it goes everywhere, is untiring.

The energy that it possesses enables it to accomplish all things,

become as God. And all this from the vibrations,—light, the vibration of the spirit.

Content, simple, and satisfied, we find you of earth seeking comfort and ease for a dull, stupid, condensed bulk called the body while the real self is unperceived, unconceived, not once given a thought, hardly more than a wish that you might have a continued existence since you know you must die.

The poorest of you may hold as great power as your wealthiest, your cripples may hold as much as your strongest. It is not an inequality but a wonderful opportunity for betterment, and yet you pity the poor and sickly never realizing that they may possess what you do not understand, and may hold greater wealth, greater power than you can conceive.

October 14, 1912.

[A new communicator seems to be writing here, F. C. G., who has written once or twice before; he was killed in a skirmish near Cold Harbor, Va., May 30, 1864. His style seems to be somewhat different from the others.]

(Good Morning! Shall we try to write today?)

Ask, yes; why are you so far away? do you fear? ask for us we are not afraid, not a case of fear; ask for friend, ask.

(Father would like to hear from mother then has some questions.)

Yes ask questions.

(Uncle Fred said he was "emptying the lower for the higher," will you describe this process in full and make it clear to us?)

The case is this,—the earth holds us, it binds and holds us, we strive to hold the earth away, we seek to awake and return the earth to the earth,—to throw off the earth, we seek for others, we work, we are always working here aiding and uplifting, we think, we progress, we will, we impress, and for those who cannot see and they feel the impression and slowly regain,—we throw away the earth for the higher.

(What does he mean by "rescuing those who are asleep"?)

The earth-bound, the lowly, the new-awakened, those who cannot see, the earth-sinning, the ones whom earth-life has bound into lethargy.

(Is this what is meant by "Visiting spirits in prison" in the scriptures?)

Lethargy, the deep effect of selfish and unkind human life, the prison of the self-created, the bonds of habit and negligence, the throwing away of the best; thus is the spirit bound and fettered and the effort we make is the means of freedom, the Christ-life here in us awakens the spark of Christ they retain, and we engender it and care for it and engrow.

(And is the meaning of the scriptures?)

The spirit is in prison and the visitation of the love,—yes.

(And Christ visited them?)

Those and those who had not passed over; He visited the earth-bound here and on earth.

(And about the proportion of the earth-bound to those awake?)

The intelligence governs, the intelligent man is awakened far more easily than the man who does not strive; the highly intelligent man, the man who seeks, strives, and works for the sake of good is not as common as the man who simply lives, therefore the earth-bound are more common.

(What becomes of us when we go to sleep at night?)

We are in a state of lethargy,—half awake, we are half and half, bound to the earth but free from the tie that requires the actual, active possession, we are as we are in need of, for the active man rest, for the brain man rest too of the kind that refreshes the mentality for the spiritual man, for rest of his nerves here and there according to the needs of the man.

(Does the spirit ever leave the body during sleep as is sometimes claimed?)

The spirit is not free in freedom, only visitations, it seeks as it needs but as we grow seeks differently.

(Then it is possible for some spirits to leave the body at night?)

Yes it can go and come, but it does not freely. [Note 6.]

6. The conception of the earthbound spirit here is much the same as we find in our work of spiritual healing where real or apparent obsession takes place. The point of coincidence is that the earthbound cannot even see a spiritual world. They are apparently as ignorant of its existence as we are normally. The conception here advanced, tho not clearly defined, is foreign to the psychic's reading and thinking. Indeed, before her own automatic writing, she had no belief or conception whatever of earthbound spirits, un-

[It would seem that by Hudson's Law of Suggestion the following question should have been answered differently, as it is he attributes to natural causes. As I think now when he said "Call the white flowers," he meant the spirit of Mrs. G., but we did not understand.]

(Can you tell anything about the beautiful odors that came to father the other night?)

The wafted scents of memories, the past and the anticipation of the senses, the fragrance of the future and the realization of the past, it is the dream sense,—the fragrance of a dream, the reflection of the memory brought by those held by the memory, and the reflection of the memory, odors and visitations, spirits and memories.

(Had it any connection with mother and white flowers?)

The scents of flowers and memories; flowers, gardens, herbs; yes, ask and call the white flowers.

(Call the white flowers?)

The white flowers, call the white flowers, scents of flowers, ask him and see, flowers.

(Lilies and clove pinks?)

Flowers, clove and lilies, the fragrance of the August Lily, the White Lily and the flowers. [Note 7.]

less the idea of "spirits in prison", as indicated in the New Testament, may have suggested the conception, and we cannot refuse to admit some possibilities here.

The conception taken of sleep also coincides with what is general in spiritualistic literature or mediumistic utterances and writing. It is not clearly put in this instance, but it may not go beyond what uneducated people believe or infer about it. The idea which seems to be maintained here is that sleep is a half release from the body and a half or partial connection with it. This might be true whether we chose to regard it as involving space separation or mere suspension of rapport. It is nearly always, perhaps always, represented as a space separation with some sort of connection which distinguishes it from death. There is evidence in the discussion of ideas which would be natural to any one of this age. That is, subconscious coloring from normal knowledge or ideas comes into the account.

7. The explanation of scents is a rather pretty confirmation of the theory of apparitions: namely, that they are hallucinations—some of them at least—in the living produced by the thoughts of the dead. The present psychic knew nothing about this theory unless she had read my paper in connection with the communications of Professor James and she had the opportunity to do this, as her father took the *Journal*. If she did read it I can

(What are the first experiences when the spirit leaves the body at death?)

The shock was far away, not. . . . far away, I was alone and I was dazed, alone and was dazed and alone, and lying by my body but not of it, dazed, and so free and dazed.

(And whose experience was this?)

Fred. and dazed, a shock and I was free and dazed and away from myself.

(Did you know that you were shot?)

Freedom, a shock, a fear, a fear, a shock and a dazed freedom, alone, not a case of time,—at once, dazed; yes afterwards I saw but I was far away from myself.

(Did you ever wish to come back after you had passed over?)

As I was not accustomed, as I was dazed, I was unrestful, later I was quieted and I was restful, but I was unrestful.

(Did you find anyone to meet you and did you know them?)

Ask for someone, yes, hands and hands, later boys and the boys about me, these are for friends.

(You mean that those buried your body, but who met you in your new life?)

The one that made me.

(Your mother,—did you know her?)

For that,—yes I knew her she came for me, she and I knew.

(Was it long before she came? Did she know you would come?)

Mother met me soon, she heard my call,—my alone-ness, she understood, she came and we came together. [Note 8.]

(Will you come and see us again?)

Yes I will come, and mother says "Tell Ralph that he has his hand again."

conceive it natural to extend the idea to olfactory experiences. But the form in which the statements are made, their fragmentary and confused nature, rather tend to make it an original way of putting the case. No reproductive feature of her own memory is apparent in the way the case is stated.

8. The account of the first experiences after death is too confused to say much about it. Others later undertake to do the same thing and are more clear about it. The confusion manifest here, taken in connection with the clearer accounts later of others, rather tends to support the view that there is some sort of truth in this instance.

[Another communicator comes now who writes very much faster, the medium claims that it is my mother.]

Ask now, tell Ralph that I am coming for him again, that he can have more talk about the old places, and I shall be glad; tell him that the past is not over and we may write more.

October 17, 1912.

(Good day! Will Dr. Parker be kind enough to come and talk to us today?)

Answer, yes ask.

(All right! Is it Dr. Parker?)

Come, yes ask.

(Dr. Hyslop would like to know what the communicator meant when he wrote that "Their work was emptying the lower for the higher," can you describe this to us in full?)

Yes, when the just passed-over come we find they are either dazed or stunned for time being, and sometimes it happens that they seem to be in a deep sleep and almost beyond awaking; now this state of lethargy is the result of earth environment and its effects on the individual; sometimes the earth has filled the man so that he seems almost beyond spiritual state, not that, but rather beyond spiritual responsiveness.

It is our pleasure to work upon these deadened wills by our own, and to re-act from the abundance given us to aid these in the depths.

It is a great pleasure to work thus and see the returning life, and to know that such power is given to us.

(What does he mean by "Rescuing those that are asleep"?)

As I have stated, those so overcome by earth and its pursuits for material things that the spiritual has been neglected and deliberately overlooked; these souls are dead almost to our sphere, and it requires the concentrated will power of multitudes to waken these that sleep.

(What do we do when we sleep at night,—what becomes of us?)

You are concentrated, you recuperate; sometimes you are so restless that we come to ease; sometimes you require change and go for that, sometimes, according to your needs always.

(Does the spirit ever leave the body as some claim?)

A separation is not,—a parting is not feasible, the soul must remain in the body although a projection is possible.

(Has this projection power to go any great distance?)

Hands carry the case, yes distance, great distances, the soul projections can be heard anywhere, in moments of stress or danger the soul's projection may reach anywhere for a sensitive soul,—receptive soul.

(What is this projection,—is the soul divided or expanded, or what?)

Neither, it simply uses its powers as a soul and makes its wants known by the soul power,—what you call will power, sympathy, impression.

(This by vibrations as Mr. Crookes claims?)

Yes, vibrations,—the mode we use; we are all versed here but you only during sleep or faintness.

(What are the first experiences when one leaves the body in death?)

According to the spirituality of the one who passes over, the dead are not dead but awakening from a living tomb, the body, which has hampered them, and naturally the first impression is that of surprise; those who are dead,—deep in the soul's degradations, simply cannot realize but the soul slumbers on until it is awakened by our powers of light. [Note 9.]

(Father thinks of seeing brother Fred this week, have you anything to say for him?)

As for your brother let him seek his own,—his own experiences, he is far better fitted to seek than you are to help him; you are not

9. Theodore Parker had purported to communicate a number of times through this lady and it should be noted that he here follows the relative who had been shot in the Civil War, but he is much clearer in his ideas, a fact decidedly favorable to the hypothesis that spirit messages have some sort of influence on the medium's mind, no matter how much they are colored by it. The account of first experiences after death and of sleep is clearer than before. The idea of a lethargic sleep in the spiritual world is found elsewhere and is not natural to the teaching which the present psychic had. Being awakened by the power of spiritual "light" may mean that the minds of the recent dead are aroused to an intelligent view of the situation. This might imply that the confused, lethargic state is not altogether analogous to our sleep, except in its lethargy, and that it is the stimulation of intelligence that is effected. Such a view of it would be confirmed or would confirm what

attuned to his special need and it rasps you to be called into unsympathetic channels. It is far better to keep you quiescent than to exhaust your mind and power with unsympathetic modes of work; you are too highly strung for the action of nerve against nerve.

(Do you think that he will eventually find evidential material?)

Yes he will undoubtedly find it if he seeks. How queer a phrase, material,—for that which is not of material plane.

(Some time can you give us a talk on the Rev. Arthur Sargent's text?)

Certainly, I will try; what is it? [Note 10.]

("And there shall be one fold and one shepherd.")

The light of the world is dawning, the hills are bathed in the first rays of the sun which is but lately over the line of the horizon,—it is not a case of glittering for a moment of stars, but one light is over all, one glory, and one source of light.

So with the heavens after we have passed from the night of earth, filled with light, bright indeed to earth, and well revered and worthy of reverence, we find we have sought our way only by star-

has come in releasing obsessing spirits from their bodily attachments to the living. Statements have been made regarding this that would suggest just what I have said.

There was no attempt to identify this Arthur and there was no necessity for it, as the problem here was not personal identity, but the record of answers to questions. "Harry" had been the agent in other answers and he too is unknown.

10. The psychic's brother had developed some psychic tendencies and the present allusion to them is with reference to their nature and limitations.

As there are other recorded instances of purported messages about the first experiences after death I resolved to try for them here, and this passage is evidently an answer to the query mentioned by the sitter. The answer simply resumes what had been begun on October 17th. The conception of this earlier period of the spiritual life is the same that has been given in many other instances, with variations in language and perhaps conceptions affected by subconscious influences in the psychic.

What this "deadly sleep" or "lethargy" is we cannot realize as yet. It is quite possible that the language is more or less symbolical or seizes remoter resemblances with our states so named instead of the essential ones. It may be quite identical, but we must be prepared for a difference. The one thing in favor of taking it seriously and not as wholly subconscious is the fact that the idea is not the natural conception of the psychic with her earlier religious education which was more or less orthodox and then ended in something like the Unitarian belief.

light. The light is over all, and the true light was so far beyond our grasp, we who went in darkness, that we could conceive of nothing greater, nothing more brilliant than star-light.

Then the change, the spiritual was given freedom; we who groped in darkness and sought our weary way seeking found, but what? that the lesser light of earth had given way to the light of the universe,—the God Light; and the petty lights that guided our lives, great as they seemed, were as nothing to the light which was, is, and always will be; Confucius, Christ, Mohammed, all the religions, all the creeds, all the theories and dogmas, all that we thought was the light, all that we followed and sought, was as nought to the light of the beyond.

Thus the light comes to us, let us seek as we can in our night and the greater light shall surely reward our efforts.

(And what was the idea of the fold and the shepherd?)

As I have just used the idea of light, the shepherds were mere figurative words. The Light is the Great Shepherd and the lesser lights the other. [Note 11.]

(We have seen it stated that William T. Stead would be willing to come to private mediums rather than to professional ones. Would he come to us?)

Yes he will come to you; one calls "Stead," he calls,—wait.

[A wait of a few minutes, then some scribblings.]

When I was at home, before I was called to this country, I was attracted much by a little girl who had a fa....., a dear little girl who had a family near by. One calls and says "Be short."

A little girl near by, who lived near by; she was about the same

11. It is interesting to note that the answer to the text given is characteristic of Theodore Parker's general breadth of views. He does not take the text in its own language or use the analogies of the shepherd and his flock. The father and daughter felt surprise at this and apparently did not notice that the thought behind this parable is correctly developed and entirely in the spirit of the Unitarian which Mr. Parker was and with which creed father and daughter are in sympathy.

The description of help to lower spirits is general and does not contain any details of the method which might interest us. Perhaps it represents the same law as with the living and that would expose the statements to the suspicion that they were the product of the subconscious, based upon the abstract generalizations of normal conceptions.

age as the little girl who calls on you here, (about six) and she is not able to write, a little girl alone, a little girl playing with yours,...

Hand is gone. [Note 12.]

Dracut, Mass., Oct. 25, 1912.

Dr. Hyslop:

I send with this a curious report; we sat down this P. M. thinking to have a chat with my wife when there came a persistent call for "Harry" or "Henry," no matter how much we tried to switch off on some other subject the call was still for "Harry".

You will see that we tried to talk with my wife and she tried to "Hold the line" and wanted us to also, but it was of no use the calls and the scribbling would still continue, we tried to find a clue but they simply intimated that I was "hard" and still called "Harry."

At last two or three messages mixed in with the scribbling signed "Julia" gave us to think that it had something to do with Mr. Stead.

You remember in the last report that we called for him and he purported to write a few words, but we thought the incident was closed.

But who this "Harry" is we do not pretend to know; possibly it may be the father of the little girl that he spoke of in the former

12. The communication purporting to come from Mr. Stead has no discoverable meaning and it is evident that the subconscious might have done much better either on apparent evidence or on more spiritual material.

This prompt appearance of Mr. Stead is an interesting phenomenon and cannot pass without notice. It should be compared with a more or less similar phenomenon in the work of Mrs. Smead. Cf. *Journal*, Vol. I, pp. 564-589. Readers of that article will recall that Mr. Smead mistook a message from Stainton Moses for one from Christ and that the effect of his question if it was "his Lord and Savior" resulted in an apparition by Mrs. Smead of Christ as she came out of the trance. That is, the suggestion of that personality resulted in his appearance as a phantasm by the subliminal. The real communicator was another, Stainton Moses. It is quite possible or even probable that the mention of Mr. Stead by the sitter here resulted in a subconscious hallucination of him and the automatic action of the organism would personate him all unconsciously and thus write out his name, tho he be not present at all. There is, of course, no way to prove that he was not actually present, but the promptness of his appearance is against what occurs in other instances and hence the subliminal hallucination theory is more reasonable.

report, but that is guess work. Still at the very last it is written, "Henry, Henry,—William T. Stead, better,—William T. Stead," so the call may have been only to attract attention.

Respectfully yours,—

R. H. G——.

Oct. 25, 1912.

(Good Day! Shall we write today?)

Yes, ask for hand.

(Will mother write to father?)

Ask, yes ask,....write to Ralph,....yes ask for hand, hand for Har... (Scribbling.) Henry,....barr,....farr... (Scribbling.)

(Excuse me for a moment.) [Caller, goes out.]

(What do you mean by Harry?)

Harry, hand calls.

(Harry Gale,—is he all right?) [A cousin.]

Hand calls for Harry. [More scribbling.]

(Henry?) Harry. [More scribbling.]

(Who is this Harry,—does he want to write?)

Hand says that the case is good; Henry is here, he says "Tell you he is come."

(Harry Gale?) [We knew he was sick.]

Harry, [Repeats for a case of hold scribbling.]

(Tell us about Harry; what does he wish to say?)

Harry, Henry, Harry; he calls you and he is Henry, tell your father, Harry.

(Cousin Harry?) [Note 13.]

Harry, hand for hold. [Scribbling.] Carry, Carry, Carry.

13. The present record is interesting only for its confusion. "Harry" is apparently one of the important personalities connected with the efforts to answer my questions. There is no assurance as to who he is. It matters not. The main point here is the persistent confusion and meaninglessness of the effort. Evidently Mr. Stead is present or impersonated, but he makes no clear statements, and the whole is only one of those abortive efforts which reflect credit on the honesty of the case, tho it gives no satisfaction in super-normal information.

What is said here is remarkably apt for the subconscious, tho we cannot be sure that it is not qualified for it. The general characteristics of it represent it quite in accordance with the facts of the case: namely, the actual

(What Carrie?)

Hand calls us, hand says "Tell him, Ralph, I am here, Henry, Harry."

(Yes, does he wish to talk?)

Hand calls and says "Tell Ralph he is hard. Harry, Harry. [Repeats.]

(Henry Carter?) [A cousin, dead fifty years.]

Henry Carter? yes here, . . . now tell Ralph I am here, tell Ralph to see me.

(What age were you when you made the toys for Ralph and the rest of the boys?)

Hand is here, . . . Hand is here; Henry Carter, Ralph and rest; Fred; . . . case of father, father, father.

(Where did Henry Carter live when he died?)

Hand calls and Hand says "Tell your father that he is hard." father, father, hand for hard, Henry, Henry. [Not on the right track yet]

(Henry Kimball?)

Henry, hand for hold; Henry, Henry. [Not yet.]

(Henry Stead?) [Don't know why we asked this.]

Henry, hand for hold, . . . spirit and call, Stead and for hold, father and hold, . . . call Henry.

(Mother!) [We thought it about time to change the subject.]

Yes, right child! tell your father I was held away.

(Do you know who held you back?)

Hand for hold away, . . . no. Perfumes and flowers, ask Ralph about them.

(Did you know about them?)

Father and a case of flowers; tell him I held the scents; flowers, flowers, fruit and flowers.

(What did you intend to send after the clove pinks?)

Farr . . . Henry, Henry, hand calls again; Harry, Henry. Hand

knowledge and ignorance of the psychic and sitter, but the evidence of lethargic mental action is in favor of at least an attempt on the part of foreign agency to say something. From what occurred the next day it is not impossible that Mr. Stead was already present, so that the promptness of his appearance here may be less of an anomaly than is apparent on the surface. But there is no such evidence of it as would be required in a new case like this.

calls again "Harry, Henry," hand calls "Hold! Hold!" Tell me to stay.

(Please stay, mother; what did you mean to send father?)

Scents scents, odors; Henry, Harry; hand here calls.

(Mother can't you stay?)

Harry, [Scribbling.] Call her again, Aunt Myra; Harry, Henry, [Repeats] call Henry to come.

(What does Harry want?)

NOTE:—Mrs. Harrison says it is as though different influences were fighting for the pen; whole pages of scribbling with a few words here and there; never had anything like it before.

Henry, Henry, Harry, call hand to come, Hold! Hold! [Scribbling.] Henry for father, . . . Harry, father, ask for Harry. [Repeats,—scribbling.] Wait and see; I am coming, Harry, Henry, wait, here and for you; Henry and better soon,—Henry Stead,—Henry Stead.

(But not Harry?)

Henry Stead, child, and wait; call the father and wait, be patient; Julia calls and says "Tell them I will come; Henry Stead, Henry St. . . wait and be patient; call me again; Henry St. . . , another day, hard, hard! father call him soon; [Scribbling.] Henry Stead. [Scribbling.]

(Can you sign your name?)

Henry Stead, wait; [Scribbling.] Father calls for the case and tell him that we will come, wait.

JULIA.

Spirits are not as you are,—we cannot come soon.

JULIA.

[Scribbling.] Lean on your hand again. [More scribbles.] Wait now! and see! call us soon, wait for us and do not be astonished; hold your head low and wait; hand easy and wait, soon we will come; wait for the right condition; slowly hand, slowly and wait; we will come and do not hold away; Julia and Henry; then slowly and quietly and wait; your hand is hard for us, but wait, we will write for you.

Tell Stead we are here, here, tell Stead,—Stead.

JULIA.

(Who is this addressed to?) (above)

Flowers, flowers! wait; ask again. Hand rests, hand rests, take us and try soon, we can tell better soon, do not. . . , this is only practice, soon we can write; just remain easy and quiet and see. Mr. Stead says you are better already and that soon you will find us not so queer. Julia is not a hard writer but she has lost her hand and she waits again for a hand. Hand is better now; wait for a day and try again. Tell your father it is all right, we can use you now; the power is good and you are quiescent now.

Tell the Dr. that Mr. Stead wishes him to keep what is written, it may be of value. But not to hurry, this will take time and you are having a new sensation; yes we can keep you longer than you have been doing, it is no trouble, we know how we have the power here with us; the work shall still go on.

Julia says that she met him and he knew her at once but she could not find his hand for a writer.

He has many friends, you can be one too. Let the Dr. know.

Julia asks friends to work with her and with Mr. Stead; Harry, Henry, William T. Stead,—better,—William T. Stead.

Hand calls and we have come. Tell the father that we can aid him, and ask the Doctor to write and keep the case for us.

JULIA.

Dracut, Mass., Oct. 27, 1912.

Dr. Hyslop:

I presume you have received the report that was sent you last week, your last letter with additional questions came Saturday. I did not think to reply so soon but an opportunity offered yesterday and we took the same and had your questions answered by a new influence; we could find out nothing about this one only that his name was Arthur; but I would like to have you examine the writing, it is different from any that we have had before, there are many words that are new, such as unanticipated, negativeness, inexplicable, and many others, the style is different also; do you happen to know of anyone connected with Mr. Stead by the name of Arthur?

We know very well that most people will say that we are under a delusion in thinking that Mr. S. has anything to do with this at all, but as we do not know, and know of no one else that would write

in this manner, we shall have to let it go at that until the influence gives the evidence that he has promised; anyway the influence was strong enough to push all others aside no matter how hard we tried to hold the line.

You will notice that my wife had time to claim that she brought those flowers to me, before the others got the best of her, but the evidence is not strong as my daughter knew about the case.

Respectively Yours,—

R. H. G——.

October 26, 1912.

(Good Morning! Shall we write this morning?)

Yes ask for us, we are here now; are you easy? yes ask, then let us talk.

(Us? Julia and Mr. Stead?)

Yes, ask. Ask for Art..., Art..., Arthur.

(I do not know of any Arthur, who is he?)

Arthur, call Arthur, ask for Arthur.

(Well, let Arthur come and speak if he will.)

Arthur, his hand, call him, Arthur is ready, the case is not as easy as we could wish but let us use it as we can be enabled; the case is hard but let us use it. [Note 9.]

[Then follows a communication that seems to be an answer to the question that Dr. Hyslop asked on Oct. 17th last, viz—

“What are the first experiences when one leaves the body in death?”]

When we pass over the line and are freed from the body we are instantly cognizant of a most distressful feeling of newness, a lack of environment, this feeling is a natural result of a change so totally unanticipated that you cannot picture it by any possible simile; the simple fact that the existence is without material expression is wholly inexplicable; this feeling passes according to the personality, to the one who has exerted a spiritual life and influence a new era has begun; to the lower intellectual life the change is not as pleasing but it is still in the grasp and is comprehensible; but to the base and low nature, where sin and debauchery have been allowed to overcome the spiritual, it is a deadly sleep a lethargy that cannot be

shaken off until the spiritual gains strength and we can overpower the sinful negativeness that is caused by the abuse of earth-life. [Note 10.]

Thus a soul may be sinful but striving, and that soul although sinning is not evil, it is only weak, the weak are not cast out only encouraged and strengthened; but the evil is the tomb-like, death-like stupor that calls our wills and our mentality to test.

Let us resume the progress of the soul.

The soul when it has awakened to the fact that it is no longer material but simply spiritual is at first at loss what to do, the longing is with as with you on earth to be with our fellows and to make ourselves like our fellows, and even to excel our fellows.

Do not upbraid me for that expression, the mere fact that people are striving so many ways,—dress, money, wits, humors, charity, and in so many devious ways to win distinction, is an expression of the desire to become. The desire to become is God-given, a direct expression of the Godhead to ensure the result.

Thus once awakened and aware of this desire the soul strives, we aid, we are given care of those needing help and by so aiding we ourselves grow. The stronger ones, only, can aid the debased, the weaker ones are rather given to aiding and accompanying their friends and those with whom their earth-life has fitted for sympathy. Perhaps a case of a drunkard comes, perhaps his spirituality has been stupefied by drink just as his body has been poisoned by the same curse, perhaps he struggled, perhaps not; in the first case we have the wherewithal to work upon, he needs encouragement and sympathy not regeneration, so he is given into the hands of those who have undergone the same experience and know.

But if he has been willfully and deliberately a drunkard his soul is entombed, his spirituality is so dim that it requires our greatest effort to awaken the desire for growth, and a strong spirit only can cope with the situation. The strength is not always to the great, a child, or a weak invalid in life, may be possessed of a spirit so pure, so clean, that it puts the strong man to shame.

Still the strong man, the good man, is strong of spirit, a clean, pure, wholesome life shows spirituality, but the crabbed, infirm, and invalided life, is demonstrative of weakness—a weak nature altho not always.

A clean, wholesome body is sometimes an animal nature less the

spiritual; it is not always a possible thing to judge, and the judgment should be suspended by human beings and left for the greater ones who know.

As we grow in grace here our work becomes of higher nature, we are aiding on earth, we try and assume the possession of human souls for their good, we reach out beyond the heavenly sphere and try, try our powers to aid the lower planes; the impulses, you call them, are of heavenly origin; take credit of them to yourselves if you will but the time will come when you shall see. If you have a good impulse thank Heaven that you are given such and do not feel better than another because of it.

After centuries of this work, as you measure time, What does time matter to us? you ask,—time does not matter, only spirituality and we acquire that as fast as we can; thus time is only a matter of spirituality; we are gradually assuming the spiritual, the pure spirituality that is over all; when this purifying and acquiring is perfected we are like Him and we are with Him, and are a personification of His light. [Note 11.]

(These questions are from Dr. Hyslop, can you sign your name?)

Arthur. [We could not find out more of this writer.]

[Then came the call for "Harry" again, Henry, Henry, Henry, call Henry.]

(Very well! Shall we do well today?)

You have done very well with this matter; now let us talk about this case, if you wish to get any results from the communicating try and give your restful hours, an hour in two or three days when you are at ease.

Ask for answers.

(Would you like to have Dr. Hyslop supply the questions or some of them?)

As you know nothing of the conditions you can do as you wish,—gain what knowledge you may and leave it to him for further work.

(What subjects would be most agreeable to you?)

Avoidance of spiritual manifestations and a quiet study of the common.

(By the common you mean what?)

The little things that express individuality and the simple thoughts of the individual.

(Will any or much of the writing be of evidential nature?)

As far as possible, yes.

(Can you explain things as clearly as in the book "After Death," or is the power insufficient?)

We cannot construct a clear medium from a lesser power, but we can use the power.

(Do you think that in the matter of education we can serve as needs require?)

Learn and teach the case; the case will use the power as the power can take.

(How does Dr. Parker look upon this change?)

The spirits are never loath to see the expression of another.

(Then the Dr. can still talk with us occasionally?)

He will use you when he is needed,—not for lust.

(Will it make any difference in the writing of our friends? those on your side, will it improve their writing?)

As expression gives a clearness,—yes.

(Does our great admiration of Dr. Parker and Mr. Stead alter the conditions for the better?)

The power is such that sympathy must be expended in order to accomplish anything; you could do positively nothing where you had no sympathy.

(So we may consider that our respect and admiration for Mr. Stead makes it possible for us to communicate with him?)

WILLIAM T. STEAD.

(Thank you! is this all today?)

Ask again another time, ask another day, ask, yes. Good bye.
[Note 12.]

October 30, 1912.

(Good Day! Shall we try to write this morning?)

Ask, Yes. You wonder why we are so interested, giving you a hand now after your limitation; We are rather at loss for a case of assistance in the matter of evidence, and wish to have a hand wherever possible; if we can corroborate several distant and different hands in a series of evidential and convincing communications, we may be able to establish things which would be of no value otherwise should only one state the case, although it would be of great truth.

Now if it becomes possible for us to use your hand to state certain facts we can also find others who have received those same facts, and thus prove them of evidential value, from the fact that not one but many are in receipt of the facts.

If you can find that a statement is verified then you, knowing your own ignorance upon the matter, can trust the facts as coming from another source than your own knowledge; and if you can receive these outside evidences why not another? Your knowledge of subjects and methods is not extensive so we can use you as an almost blank page to work upon.

Thus take the matter of Stead, you know nothing more of his life than a few statements in the papers, his editorship, his mediumship, his Bureau, and that he once had a son, you know nothing of his family life, his friends, his methods and habits.

Now you win as you can and do not be alarmed if it is not of any apparent value; take an example, the matter of his hand, you know he wrote from his friend Julia and that he had many wonderful communications from her; Did you know that he saw her?

(Father says Ellen saw her, he does not know about Mr. Stead.)

See her,—hand says, see her, he saw her, case is hard, hand says, see her,—but let us resume; If you having a power to write can tell things about your own people that you could not know, can we not use you as friends in sympathy, which tie is even closer than relationship?

The lesser things that occupy life are the things that are most important in establishing identity, for the larger things become public knowledge, while the lesser are individual. . . Hand is hard.

(Does this drowsiness have anything to do with the power?)

Hand is hard now,—the hand is overcome by the drooping hand, . . call . . call; hand is hard let us wait; you are stupor . . lethargy . . waken, hand knows, yes hard but you do not fall . . . , we cannot call yet . . fall. Hand calls and wants you to tell your father he must not hold you when you are going, tell him to let you go, . . father, you are not good now when you feel that way; ask us to help you,—ask for hand again.

Hand calls now, you cannot help us unless you are not disturbed. do not let the walking keep you; now let us work.

You remember you called us and told us you had an admiration for Parker and Stead, now you can work with us because of that

feeling; your father is much more interested than you but he cannot hold the hand for us.

Parker held your hand and told you much, we shall try to work also.

Yes that is right, you think now that we can do as he has done.

Julia was a settlement worker in Chicago, she held a hand for the destitute and the needy; after her death she found her work was not done, that the souls were poor and needy also and she continued her life work, then the hand was called and [better still] she had helpers from your side.

Call again, the power is insufficient to work: Julia says "Let you alone until tomorrow." [Note 13.]

[The medium lost much sleep last night and was hardly fit to write. We do not know whether Julia was a settlement worker or not, all we know is that she lived there and was one of the editors of the Union Signal. We never heard that Stead ever saw Julia after death.]

November 1st, 1912.

(Good Day! Shall we write today?)

Yes, ask as you are here today you may take a message to your hand and say, . . . This hand is rather independent of the usual run of things and requires no questions; allow him to state what he pleases and make no comments, let the matter show for itself. Stead is sufficient to hold the case.

When the power is present it will write, otherwise not; ask no questions and make no comments: As for interruptions, plan as far as possible to avoid them and rather seek quiet; since it is impossible to have absolute quietness take the better part of your time for the trials.

Stead is in the way of being much troubled and worked, he does not expect to gain wonderful results from your work, only a little benefit through corroboration of material.

Julia says that he seems rather amused, the fact that the comments have to be repeated and spoken so much, distract your attention and interrupt the sitting. If the work can be voluntary it will not be as hard for you.

Take the following:—

William T. Stead communicates.

Since my death I have found my friends on earth are calling my appearance, my spirit, to their plane to establish my identity with that of my hand on earth; it is a common thing to be expected to appear in every circle, every séance, and every sitting where a medium holds forth.

I cannot do this, I cannot cheapen my life's work to be at the beck and call of every medium when she is to show what she can do; rather let me appear where my presence can accomplish a result for the work which I tried so hard to prove.

Satisfied myself through many manifestations of spirit tokens, that spiritualism was not only possible but probable, and believing that the future would enable me to work here also, I am ready and willing to work where my work will avail for the cause for which I have always labored since I came to a comprehension of its benefits to mankind.

You are my instrument here, not because you are powerful, not because you can make a great impression, but simply because you are not a cheat nor imposter and write only as you feel the impulse, and mostly because your work is intelligently re-written and submitted to authority.

Dr. Hyslop is a friend to our cause, your father is a friend to our friends, and we are thus encouraged to seize the opportunity and re-assure you to work for us.

Now say that I was drowned in mid-ocean, I was held headless before the drowning and did not suffer from the death,—that those men died harder than I,—that the parting was anguish and sorrow; let this pass as a fact, you, however, had a glimpse of the light here from others.

Then I became aware of Julia with me, then I was surprised for my head was suddenly clear and she and my own greeted me with smiles and rejoicing, my head became clear, I felt as though I was in my body and not for a few moments did I realize that I was without my earth-form, yet I did not miss that in my friends as they appeared as beings for me; it is a queer sensation,—that of realizing the freedom from the material, like almost being naked in public yet not so, seeing you have no sense of shame. Now the return of memory has brought me to a realization of my work and its pursuit in a grander sphere.

Tell my friend, Dr. Hyslop, that he can call upon me through

your hand and if he wishes to put you questions I shall be delighted to answer them.

Your hand is clearer than it has been for a number of days.

Since you have almost no knowledge of my life on your plane why cannot the Dr. avail himself of the fact to establish facts about my life before this and also continue his study of the future conditions?

This matter he would be able to seek, and for much of it corroboration, and he would also find other hands for the same questions and use the material which he may gain for his work.

(How did the Dr. receive our last reports?)

The Dr. is too thoroughly founded in the study to receive any material in skepticism, and will see no reason to discourage you in this, be the fact ever so surprising for the hand.

We are glad you called, rest quietly then and enjoy your life, do not study this between, let the course be voluntary and uninstructed.

If your father wishes to study, well and good, but let things take their course without your investigations.

The little girl I spoke of is with me today; I am glad that you can understand my love for the lass.

Take care of the little one you have and love her.

Perhaps you would better await a letter before we continue further as the Dr.'s message may affect you, as we hope, for the better. [Note 14.]

[Letter came same evening, result as anticipated.]

November 3, 1912.

(Good Day! Shall we write? we have a letter from Dr. Hyslop with some questions. He seemed pleased with the reports.)

Ask, Yes questions? yes ask, well and good! did you feel more

14. The message purporting to come from Mr. Stead is characteristic enough in general tone, but is not evidential and would be explained readily enough by subconscious knowledge. I am not prepared to either defend or oppose the theory that Mr. Stead influenced it. As the subconscious must always more or less color even the best of messages we must reckon with that influence here, and there is no standard for determining its limits and those limits would have to be defined before we could be sure of the presence of Mr. Stead.

security? after all you are only sufficient to yourself; have more assurance.

(Shall we begin on the questions?)

Ask, and do not distrust yourself, assurance, and hold your self contentment. Ask.

(No. 1. How does anger affect the misty envelope about the body?)

At times it contracts the envelope, the particles are concentrated and rush together forming a hard and impenetrable shell over the person, the vision is shut off; the body is enveloped in a senseless shell; at other times it clears the intellect so that for a moment a glimpse of clear intelligence arises, but this case is unusual.

(And in the latter case how is the envelope?)

As in the other, the mist concentrates but the vision is accentuated so that the glow is penetrating from within.

(No. 2. How does joy affect the envelope?)

The particles radiate, the illusion is one of motion, quickness.

(No. 3. Does intoxicating liquors effect the color of the envelope?)

The human frame is besotted and debauched, the spiritual element dulled, the envelope therefore is dull and lifeless and is only at times shot with any color, the deadness is only occasionally relieved and the color is murky and putrid.

(No. 4. What is the special purpose and use of this envelope?)

The envelope is the personal atmosphere of the body and is the safeguard of the personal spirituality; thus you are at times aware of instinctive avoidance of a certain element and avoid it, this is generally alluded to as repugnance, yet underneath lies the repulsion of an antagonizing element in the envelope, and to any of a sensitive frame the envelope is apparent by its effects on your own.

Sensitives are aware of this atmosphere, and psychics, but ordinarily its effects are attributed to dislike.

(No. 5. Has the spirit any body apart from this misty envelope?)

The apparent body that is given for identification; the envelope is for all but is predominant only after the spirit is supreme.

(No. 6. If the spirit has a body or envelope besides the misty envelope, how does it differ from the one already discussed?)

The assumption of a body is only for the others, it is only an assumption, an illusion, and passes when the need is over; it is but an assumption. [Note 15.]

(No. 7. Has this misty envelope anything to do with the forces that sustain the life of the grosser physical body? In other words may this envelope be regarded as the forces that preside over the vital functions of the body?)

The functions of the body are the mechanism of the natural forces, the conditions are the result of the envelope, and the power of the forces is the intensity of the envelope; the physical is intensified by the vitality of the force, but the force is not retarded except voluntarily by the physical.

Thus the lack of self-restraint impairs the physical and the envelope is impaired. The body is only the indication of natural forces, the envelope is the spiritual force: For the best of reasons the one is dependent on the other and otherwise.

Thus the natural may stupefy the intellectual and the spiritual while the spiritual may predominate over the physical, although either may be held in connection with an [enforced but] complementary existence. [Note 16.]

NOTE:—This ends the questions, and we were a little uncertain as to the words enclosed in the brackets. What follows seems to be

15. The statement made about the "envelope" is most interesting. My desire in putting the questions was to see if any distinction would be made between what is sometimes called a "spiritual body" and the aura. Unless we should have to distinguish between vital force and the soul one ethereal body would suffice for scientific purposes. I did not want to suggest by my questions that there were two, but to bring this out, if true, without hinting it. The answer about "the apparent body that is given for identification", whatever it means, indicates one thing of interest and that is a statement coinciding with the pictographic explanation of apparitions, tho it does not conflict wholly with the reality of such a body. The interest of the statement lies in the asserted temporariness of such a body. It seems capable of being "assumed" at will and so not to represent the actual reality of it as apparent to vision. It represents a conception which the psychic would not normally have conjectured and indeed even spiritualists with all their experience have not suspected this peculiarly metamorphic aspect of the spiritual body, and much less non-spiritualists who have never given a thought to the subject.

16. The answer to the query about the relation of this envelope to the vital functions is not clear. It is too general to mean anything and tho it is true from the standpoint of our general knowledge of physiology and psy-

of rather a personal nature but as it is part of the record will be included.

(Thank you; can you let Mr. Parker and so many others know of our gratitude for the splendid aid they have given us?)

Your thanking is well expressed, we understand well but the appreciation is grateful; be assured that we are not unaware of your expression of spirit: Thank you for your own hand, and your trust, and your encouragement, for your conquering your repugnance for the work; you are glad now.

As for your hand it is good, let our work continue and we shall be better friends than before. Thank you all.

Angel of Light. One for all.

As for hands here remember we serve—you volunteer, we serve and when your time shall come you also shall serve and gladly; it is only too true what your author has spoken of the value of service, and the service is salvation. Let the light abide with you and with us for the help of the work.

That is a fine and wonderful work and you are fortunate to have an interlocutor for the correspondence; the father is a great aid, and thank him for us for his assistance.

Juline says that she will write now.

(Mother, father would be very glad to hear from you. Do you enjoy this work that father is taking?)

Yes child, I do enjoy it very much. Tell Ralph that it is far better to study as he is doing and to rest satisfied with such work, than to seek manifestations and circles, and hob-nob with fakes and imposters in hopes of seeing my face again. I would rather see him busy as he is now than to look upon him once in a séance with the danger of publicity for us all, than you can imagine. You are now independent of fraud.

Ralph do you continue, and Amy will work in contentment now

chology it is not expressed naturally. I should expect the subconscious of the psychic to put it more clearly. But it would have been very meagerly stated at the best and I doubt if the language would be such as it is, tho we have no means of sustaining such a doubt.

the case is easier for her; the hand is much more easy and the nervous strain is much lessened. Good Bye! Ralph. [Note 17.]

JULINE.

Dracut, Mass., Nov. 20, 1912.

Dr. Hyslop:

Yesterday my daughter wrote again and as we had no particular subject to ask about we took some questions we had on hand; but the curious part of it was that she grew sleepy and toward the last of the writing it was interspersed more or less with parts of wings. I traced them in their order, leaving out one or two that were more or less rudimentary. This was to show you that the wings began before she thought what was on hand, after one or two she thought "Why they are trying to make a wing." In the book they are much prettier than the tracings, the lines were so fine that it was hard to follow them through the rice paper which was all I had for the purpose.

You will notice that the last two have a distinct circle in connection.

She is quite curious to know whether it represents anyone's "sign" or not, thinks it would be remarkable if it was.

In one place it almost seems to indicate that it was her mother's sign, but we do not take it so as she seemed to prefer "White Flowers."

Yours respectfully,

R. H. G——

November 19, 1912.

(Good Day! Shall we write?)

Ask, yes; hand—weak, hand is weak. What shall we have?

(What shall we talk over? We have some questions implied in Uncle Ed's letters, shall we ask them?)

Yes, answers, yes.

17. Ralph is the name of a living brother of the psychic and he had recently developed psychic power and gone into work in connection with the spiritualists generally. There is evidently solicitude here for him and the whole passage cannot escape the suspicion of being subconscious, tho we are equally without proof that it is this. Amy is the name of the psychic. Note the dramatic presentation in the third person.

(Well then! the first is,—Why this investigation grows more uncertain and more unsatisfactory to some as time progresses?)

Because this one is dubious, he seeks the far off and does not seek for himself; he is unwilling to seek for real light.

(It is understood that these questions are not our own?)

We have a hand thus for many times,—ask.

(Do the influences take delight in confusing people just to see what and how much they will swallow?)

If a man who understands the working of the human brain during sleep will explain what happens and how, and then will seek to explain the vagaries of this by the distortions of the human brain which must act as a transmitter, he may partly understand the confusion which he finds in this study; however if he thinks he understands everything on his own plane without confusion, he may then seek to interpret or criticize the mistakes from what he knows of this. [Note 18.]

(Does not the evidence of the spiritual papers go to prove that we are being easily deceived?)

Ask for the unprecedented and unwarranted cases,—why not ask for the refutation of all you read or all you hear? half of all of it is grossly and deliberately exaggerated, half of all you say is not exact; if you then are at fault why blame us? we are doing as well as you are. If you study the papers there is an under-current of truth, the study is in seeking the truth, not in elaboration of human desire and interpretations.

(Is it true that you have nothing better to give us than we can easily gather from ordinary sources?)

If you wish to know the beyond why do you not realize that it is beyond, and let the desire to know the beyond be realized then? We cannot interpret what is beyond your understanding, and would not,—no, no; you are placed where you are for your own good and when you are capable of understanding more you

18. There could hardly be a better explanation of the confusions incident to communications than has been given in this passage, whatever source we give the statement. The psychic has not read on the subject sufficiently to make the language natural to her, tho it is possible that conversation about it with her father may have brought out some general conceptions covering the ideas expressed. But from what I know of the lady's reading and thinking I would not infer that the passage was wholly subconscious.

will find it. I can teach you a lesson you may learn it by heart but you may not understand it.

As for the beyond, it is given us to tell you something, we cannot reveal beyond your grasp. When we say we awaken, we strive, we rise, we work, and we elevate you, you cannot understand the fact; you work on a material plane and cannot understand the purely ethical, and when we say we work you cannot see that we work by influence, will, mind, spiritual power; you require no more than you can find for yourselves, and must not expect that without labor. [Note 19.]

(Is it not proved that these communications are from some unknown influence and not from the spirits of mortals?)

Very well, if you are convinced of it yourselves you are hardly able to prove the unknown influence, whereas the spirits of mortals have surely identified themselves in many cases; ask why we are not.....

(Do you wish to answer more questions today?)

One says that we are not handy for this; you are weak, perhaps not now. You hold a queer mood; ask for a case of fall asleep.

(Do you wish that?)

Fall asleep. [scrawls.] Ask now for your hand, for your own case, for your friends,—your own.

(Mother?)

Ask. yes child you are here and your father is not very easy today, tell him not to be afraid of the air. Hand is sleepy, hand is sleepy again. [Note 20.]

19. This passage marking the fact that there is a limitation on what can be communicated to us intelligently about the spiritual world largely explains itself. It is entirely natural and represents what many people actually think and so cannot be assuredly excluded from subconscious origin. But it is a good rebuke to the person who sent the question to the sitter. He had assumed that such a world could easily be made intelligible.

20. Two points in this passage are of interest. The first is the answer to the doubt expressed. It is a clear cut reply to the question assuming the existence of other than human agencies in the communications, urging the evidence of personal identity as the reply. Indeed only a fool would ask such a question as the man who sent the query. How could he expect other than human agencies to communicate in human terms! A man cannot think clear who would ask such a question or present its assumption as an objection

[Scrawls and possible attempt to draw a wing and several 'e's.]

Ask again today, you are as your [control] says that the hand must be easy for sleep. Take another time and sleep, far away and sleep. * * [again.] [Drawing of a wing.]

(Is this wing any sign?)

* * [possibly 'en' or a scrawl.] [A wing drawn again.]

Follow and sign Follow and sign her hand. [Another wing drawn.] Hand, her hand and here, follow and sign. [Another wing drawn.] Hand calls and says: 'A Cross.' [Five wings drawn again four of which begin with circles.]

[When I saw these wings I suspected that they were symbolic of the desire that the psychic go into a trance. The allusion to sleep suggests this. The reference to wings might get its significance in the experience of flying in one's sleep and the implied separation from the body which a trance is said to be. Such a conception yet requires confirmation.—Editor.]

November 14, 1912.

(Good Day! Shall we write?)

Yes, ask them for us, we will come.

(What do you wish to talk about?)

Ask questions.

(Please tell Mr. Stead that Dr. Hyslop says he will provide questions, but he has not as yet done so.)

Ask, yes. You wonder why we say this,—because you are in the habit, it comes; ask for hand and it comes. Now take this,—

When you are existing on earth you are surrounded by what you call an aura; this is a radial atmosphere by which your mental activity is obvious to us. This aura is of peculiar origin, it is a radiation from the inner activity, and is not a substance but a psychical element that is without substance, but cannot be distinguished from light rays.

to spirits. He would only have spirits of another kind implied and all the while objecting to human spirits!

The second point refers evidently to the trance as a factor in estimating the evidence. Besides identity it is here assumed that the trance excludes subjective influences. Either the psychic does not understand what the subconscious is or the spirits do not know of its existence.

When a person is distinctly open to psychic influences this aura is more brilliant than in the ordinary person, showing a peculiar radiance which is lacking in all other cases.

This envelope or element is about every person, but the distinction must be made between the physical and the psychical atmosphere; thus the physical atmosphere is composed of exhalations of elementary substances, all the natural elementary out-breathing of the human body; whereas the psychical radiation is the mental or mind effusion, it is a nervous force and is not substantial; the mental activity must be in obedience that the aura may become luminous, that is the person must have the power of becoming passive.

But many persons are also possessed of an aura who are not mediums to their knowledge; these persons are the non-irritable and optimistic class who are able to "Cast their burdens on the Lord", not blindly but in faith, and thus becoming passive in that they are able to believe in freedom from care in spirit; this spirituality of the person determines the calmness so necessary to the formation of an aura; but those who are of little intelligence, and perhaps of no mental activity, are the best exponents of the aura because they have no dominant personality to interfere with the using of their minds by others.

Thus an intelligent person is a good medium, a calm person is a good medium, but the stupid are not exempt although they are not conscientious enough, they may be at the beck and call of any demoralizing spirit who wishes to use them, whereas a conscientious, spiritual, medium is protected by his conscientiousness from these erring spirits.

While we discourse on the possibilities of mediumship let us state that the whole,—all of these people are useful to demonstrate the various methods by which we may work, and none are thrown aside whom we can use; but we prefer the conscientious and intelligent for this reason,—they are protected by their dispositions and are less apt to aid the phenomena.

Now as to the composition or thickness of the non-elementary envelope,—it is luminous as I have stated, and intense, it is active and radiating according to the mood or disposition of the psychic at the time; this envelope is about all, but the luminosity

is full of variety, at times it is poor, at times it is luminous, but the body element,—the physical envelope, often obscures it almost entirely so that very little may be perceived. The faintest glow is noticeable to us while you can perceive it only in a clairvoyant state, or at rare intervals when the dead wish to be seen of men.

The dead hold this as the ideal, the indication of spirituality, the dial of progress, for according to the rapidity of the vibration is the quickening of the spirit.

Let us appear again; are you interested?

(Yes indeed. Is this finished?)

When there is a case of appearance the quickening is so intense as to assume distinct form instead of the misty or vaporuous as is the most general; this you call a materialization, and so many have had a case.

The most common form of mediumistic aura is bright purple, and according to the power is the flame lighter or darker. When the spirit holds the aura the case is different, according to the sensuality is the color, a poor color is a low spirituality, and it becomes clearer and clearer until the radiance becomes dazzling.

No man hath seen God.

The power of the medium is also modulated, whether bright, or dull, or murky, shot with the sensual light from the body, or the grosser tone of low spirituality.

One calls and says, "You wait and see, you do not understand yet, call us and we will answer soon; we have your hand and you shall [write] and not know."

(A trance?)

"As you [write] now, but not knowing you are awake."

Let us go on,—

The envelope is a central core from which the radiance penetrates wherever the will inspires, and it is not broken, nor less intense because of the radiation; the space is not,—the location is not constant, the whole may be anywhere at will, in fact it is a mist and is at the disposal utterly of the spirit; assuming to the beginner a human form it is sometimes necessary to clothe and protect as the human body.

As the quickening senses grow the spirituality assumes control and the habitual is dropped until it is a fleeting essence,—a perfect spirit, a glow of light. [Note 21.]

November 22, 1912.

(Good day. Shall we write for half an hour?)

Yes ask. [A number of wings drawn with circles, the wings being attached to the circles on each side. In the previous instances the wing was on only one side.—Editor.]

When you write again find out your case. Hand calls and says, 'Tell Dr. to come again.' Hand says, 'Tell him to call and see what you are here.' Hand says, 'Tell him . . . sleep then and see.' Try and sleep for him! Hand says, 'A cross and a cross.' The circle is in the hand and the cross too. The hand holds the ball. If you are not sleepy they are hard. Try again with help for your side. Let the Dr. see your hand. Hand calls and says, 'Hold, try and don't be afraid to sleep, sleep, sleep.' The winged globe, winged globe, hand has a winged globe. [Note 22.]

21. This whole exposition of the aura is remarkably clear and intelligible. Whether true or not would have to be verified by statements made through other psychics equally uninformed as to the subject. What is said is wholly beyond the normal knowledge of the psychic. That it is not verifiable in normal experience would prove that, and the only obstacle to its acceptance is the exposure of the statements to the hypothesis that they are the product of the imagination or of the speculative fancy of the psychic. She has shown no tendencies whatever in her normal life to this exercise. I would unhesitatingly say that she is incapable of fabricating such a scheme out of material obtained from normal experience and her reading excludes literature on the subject. The conditions of mediumship are well indicated and are foreign to any of her reading and coincide with what has been said through other mediums.

22. The circle and the cross are quite significant, as they have been used through Mrs. Chenoweth to indicate Professor James and in one or two other cases to indicate the presence of one or more of the Emperor group. The allusion to "sleep" is probably to the desire for a trance in which the Emperor group always prefer to do their work. The drawing of wings in this and the preceding sitting is possibly a symbolic mode of indicating the desire for the trance, representing the flight of the soul from the body. Either it means this or it has no determinable meaning at all.

[Three letter 'f's' drawn with a circle in middle: possibly attempts at a winged globe, but a wing follows.] Hand calls and says, 'Try again.' Watch and hold now. [A number of wings drawn and a sign that might be 'Er' or 'qr'.]

(What is this?)

* * ['Er' or 'qr'] Esc Eom [wing drawn.] ER ER E [wing drawn.] ER o.

[Whether this was an attempt to write the word "Eros" no one can determine. But Eros was sometimes represented in mythology as a winged child.—Editor.]

Dracut, Mass., Dec. 2, 1912.

Dr. Hyslop:

Your last is here, we are sorry that the wings did not amount to anything. My daughter was in hopes that you might find them of interest, especially as she did not inaugurate them, she did not have so much faith in the winged globes, as one would naturally lead to the other.

We had a sitting yesterday but it did not amount to a great deal, my daughter feels sleepy and yet cannot sleep and it breaks her all up. You will notice that Julia claims that it will be easier next time. I hope so for this cannot be kept up for much length of time. Julia also intimates that she will take control if sleep is induced. Do you meet with such a condition of affairs often? Here we scarcely dare to claim the influences to be what they say they are because it seems so preposterous, yet who or what can it be if not as set forth?

You can see that we thought it best to try to get back on the old trail and so started in by calling for our folks, but it was no use, *they* would not budge until they had said what they could or wished, but you may also notice that *they* most always give us opportunity towards the last to speak with our friends.

My daughter said, "Tell the Doctor that it seems to be of little use, this trying to write when half asleep, it gets all mixed up."

I have no distinct recollection of telling Aunt Myra what she intimates, that is in so many words, but the import is correct; you must remember that she was brought up strongly Orthodox.

but before she died she was willing to talk on this subject, but a few years since she would "change the subject" at once. I think that the messages from her husband and sister, as well as one from her mother, and Uncle Elbridge, gave her a great deal of comfort in her last days, and as I told my brother, I do not regret sending them to her, even if they were not as they purported to be, for they gave her so much comfort, lonely and blind as she was. She died at my brother's house some months since, aged over 90.

Respectfully yours,

R. H. G——.

December 2nd, 1912.

(Good Day! Shall we write? Father wants to talk with some of his people.)

Ask about the case, take what you have and let us work,—wait, . . .

When you speak of *aura* you imagine a nebulous mist, a radiation from the core of personality and the vibratory indications of the spirituality that is active in the personality; now as to the method of indication, . . .

When the personality is intensely active and self-important the indications are a luminous and fervid red, and the importance of self is thus manifested, but with the withdrawal of self the scarlet disappears until the whiteness deepens into violet; violet indicates the cleanness of soul, the wholesomeness of clean heart and mind.

When the intelligence has overcome the physical self the after lights are radiant and are clear as crystal. [Scrawls.]

(What is the trouble?)

Fall asleep, fall asleep, hard.

(Can there not be an end of this?)

Fall asleep, fall asleep. (How can I?) asleep, asleep.

(Is it necessary? I cannot seem to. Can Julia help in this? It does not seem possible to sleep.)

Go asleep and try again. Julia says that you are afraid, try again, when you are asleep I will hold a hand for you; sit again soon, fasten your mind on the case intensely, fall asleep, mind no interruptions, fall asleep.

(It does not seem to be of any use.)

Sleep. When you are come again you will find it easier, try again. Ask for your father now.

(Ask for Aunt Myra?)

Yes, call her,..hold,..father,..child,..father; Ralph is it you? ask tell the case I am here.

(Did you find father was mistaken in any of the things he told you about the future?)

Here; call for her, Aunt Myra. Father,..child,..calls me, yes calls me.

(Are you here Aunt Myra?)

Yes, father and child,..calls me, coming; ask about the case, about the the things he told me, told me here; One says "Come and speak about the future." I see it now, no case is here. He calls me and he says, "Tell them help; they were right, no,—yes, not all right; the case is good, I am here, the hold is good; fall asleep, child what ails you? when you are asleep we may seize the hand. Sleep, fall asleep, fall asleep.

Ralph you are a true spirit hand, [prophet?] [you said] that I should meet all here and that I should find them alive to the best; not a case of worshipping a crown,—no, all are awake and working. Fall asleep, asleep. [Note 23.] Closed.

December 4th, 1912.

(Good Morning! Shall we write?)

Yes,—You were speaking of the aura; This radiation is so subtle that the differences of individuality are manifold,—in many colors, but the indications are as the heart; help is called,—given, spirits are approached, friends called, all by the color of the aura; when despair closes the radiance the spirits are trying to enter the rays, the penetration is not perfect but oftentimes the gloom is pierced; your phrase is better than you know,—about piercing the gloom.

Hand calls now,—do not be afraid try and do your best [wing drawn] when you see my sign sleep.

(Who are you, and could you give your sign through another to me?)

23. The only noteworthy thing about this sitting is the confusion incident to what seems to be an attempt to bring on the trance.

My sign is for sleep and I call you,—hand replies “Come”, hand replies “Come”,—asleep, asleep, asleep, ~~and~~ when the hand calls come, hand calls sign, all the case,. . . case hard for you; the little hand carries no power,. . . the hand is hard, fall asleep; Father asleep,. . . one calls and says tell father to talk,. . . father to talk. [Note 24.]

(I should wake him.)

Try and see, ask if he sees anything.

NOTE:—I was not asleep, had my eyes shut and was watching the colors, the air seemed full of a bluish mist ascending in waves, sometimes there was a beautiful apple green; then smallish disks of purplish light that seemed alive, forming, folding, growing smaller and disappearing; I took this to be simply the product of imagination.

(He is awake now; I cannot sleep.)

Fall asleep; now one calls,—Juline says that she is here, tell your father to sleep. Fall asleep, fall asleep. Hold the case and take this,. . . .

When the aura is lurid we see at once the need of aid and we hasten at once to comfort and strengthen. The envelope is enclosed at times in a shell of personality so strong that the light cannot penetrate and we at once recognize the selfish * * * * [scrawls].

(Will it be any better if father questions us?)

Sleep is the question; father,. . . hard; take the question and see.

(Is Mr. Stead willing to await developments in this matter?)

Take this:. . . . It is not necessary to await development, you are aware that you can work in a conscious state but you have hard work to enter the trance state; we prefer the trance and I am for the work in prospect, but if we cannot secure such a condition we shall work as we can; you intimate your inability to enter the trance condition; certainly you could not when you are in physical activity through pain or uncomfot, and your self-consciousness is very hard to combat. I suggest that you attend some psychic and see her method. When you shall have attained such a condition your work will not be as collected and clear as now, for your natural state demands correctness and conciseness, the tendency is to provide those

24. The appearance of the wing again with the distinct statement that it is the sign of sleep or trance confirms the conjecture made as to its meaning before.

qualities as you write; the fragmentary writing displeases you,—you want results and no labor; Do you fear the results? well, at least you would be sure your conscious personality was not playing a part: that what misrepresentation entered the work it was at least not conscious.

One calls you, do not wonder;. . .The steamer was struck and I was thrown and stunned, death was not noticed, physical distress was not my case.

Julia says that the labor of writing for you is much, but keep on: tell your father not to be discouraged, this time will pass over and you will soon experience relief. Let your hand attend regularly and do not feel discouragement.

(Can you tell me whether the wing has anything to do with my mother?)

The fall represents the depths,. . .when you write the feathers call for sleep fall asleep,. . .fall asleep.

Take this;. . .When you shall recover from this sleep you may be much disappointed, but do not fear any failings to be manifest in the writing that you are unwilling; we do not violate the personality. Take your hand for good.

(Is it of any further use today?)

Better try again.

December 8, 1912.

(Good Morning! Shall we write?)

Yes, when did you ask about the aura? Hand is here for Harry.

(Very well, what has he to say?)

Ask for Harry,. . .Harry,. . .Harry come here and. . ., hand is here; hold hand and wait. Harry,. . .Harry,. . . hold. Harry says "Tell the case to yield." One calls and says "Tell the case to hold for a season,—hold and all," one calls, "Harry,. . .Harry, hand here and comes, hold."

The aura is a disk,. . .a sheet, a flame of radiance, flames of sheets of flames, radiance; Hand holds, when he comes hold and ask; Hand holds now.

The interior of the human heart is hidden from all except the individual, but the inner soul is revealed and laid bare in its condition of goodness or evil by the aura, that is if a man is not known to man he cannot remain complaisant in the idea that his condition is not

known to us, the soul reveals itself, it is nothing to us to watch the daily progress, the downfall or rise, but it is indicated by the aura, we see the record, we do not need to watch the trivialities, and when you think no one watches are sadly in fault.

This aura sometimes reaches those about you, the individuality is so dominant that the reaction is felt, and the feeling of antagonism and attraction is manifest although the reason is vague and mysterious.

As man progresses in the upward way the aura becomes clearer and is attractive and is expressing his personality through this presence; a good man carries an attraction within him, he is instinctively trusted and he radiates goodness; you call it *attraction* we call it *light*.

When the earth becomes worn out the aura of the man is the dominant feature, the poor worn out frame is naught but a cumbance and a drag; the intellect may be feeble, the brain is worn out, the senses are dulled, the heart almost dead, but the soul beneath the dull body is alive and only awaits the decay of the physical to assert itself; through the dull disease rays of a worn out frame it shows itself clear, bright, and ready to assume control. The moment comes, . . . bewildered for a moment by the habit of earth it falls asleep, . . . a rest, then reviving it sees and rising, it assumes a control unhampered by the decaying of earth.

Alas the soul that has not seen its opportunity! that has sought the physical enjoyments and lusts, then indeed is the soul poor, a feeble struggling spark, . . . no not even a spark, a dulled glow, half light, dying, struggling to keep heat for light. Tended, nurtured and renewed, at last it is kindled and the soul struggles to gain the place that is so far above it, so hard to reach through its own negligence, and struggling, trying, seeking, at last reaches the plane that it shut away from itself so long.

Then it is in condition to begin on the plane of the possible new spirit and progress, as we call progress, from that point, gradually as the experience of life taught and as soon as the lesson is [learned] the growth starts. The soul begins to know, to feel, to realize, and gradually as the meaning still unfolds the progress is achieved and we rise and become as those before and as they are to be.

One calls and says "Tell Harry to keep on, Harry... Harry... Harry." Hand calls and says that the writing is continued.

The aura dominates the judgment of the individual, the presence of light enables the person to see and more clearly the wisdom of certain acts or methods, the decision is rendered more clear because the radiance, maintained from the acts of the past, makes more clear to him the path or way for the future; as experience aids in selection of the proper way, so does the brightness formed by the aura enable the soul to see its way more clearly.

Find if you can, the soul that does not wish to see and the aura becomes harder to see by; the wish is engendered by the habit, the habit formed by the repetition, and the repetition is more clearly, more easily reached by the light of knowledge, and the light of the aura which clears the intellect and the mind of the [lust] of earth.

Alfred,. . Alfred; hold hand, here, Alfred.

December 12, 1912.

(Good Morning! Shall we write?)

Yes,. . Hand calls "Hold".

(What shall we talk about today?)

Hand calls "Wait!". Tell Hand to come here,. . I want a Hand; tell Harry, Harry; let him know; Harry,. Harry,. Harry. . . Hand comes here.

THE AURA. [Continued.]

When the presence of an aura holds the spectator the aura must possess some special qualities to so hold; thus we are attracted by an aura denoting goodness dominating certain people, others are attracted by kindred virtues or dominating features that are in sympathy with the nature of the one attracted; thus the evil doer will receive the most disagreeable, most horrible and repulsive suggestions, and he attracts the suggestions by his own bent to evil.

A good man will attract as he thinks, good and pure thoughts come to him and he is constantly looking for good, and he imputes good motives to those about him, while the evil man receives evil thoughts and imputes evil motives to his fellows, all because he is open to evil spirits who know whom they may approach by the invisible aura which surrounds him; let him as much as wish evil to another and his mind is instantly crowded with suggestions and ideas

for evil doing; but let him suggest a thought for good and the evil *may* reach, but it is not easy for them to do so, it is the force of habit that enables them to reach him. His aura is not an armor, not a defense, not ready for the work of good spirits, they cannot penetrate the evil.

This aura also holds you in your own sphere; were it too pure and clear the vision of the beyond would be clear to you even on earth, just as mediums see us in trances; but it is our protection and your protection, we see you, we recognize your attitude, but you are blind to us and cannot see us; you work out your own salvation and we help unseen.

The aura is also the disguise of the human soul in trouble; when the doubts and pains, and trials bewilder, the aura is the dominant color of the soul, the sorrow is shown, but the habit is shown and protects the soul from the evil beyond. The aura holds the soul in protection or betrayal according to the man's living; it is man's work and his works show their fruit.

Think for a moment if you could see the aura, what an upheaval on earth,—men distrusted, men revealed, souls shunned who are now subtly attractive, and groping souls encouraged, upright souls recognized,. . . what an upheaval!

And because you are your own keepers we are not on your plane, we cannot interfere, you are left in ignorance of others faults or virtues that you may not condemn but rather use charity and love and become yourselves stronger and better through faith and love.

Hand calls and says "Tell the case to hold." [Note 25.]

January 2, 1913.

(Good Morning! Shall we write?)

Yes; questions,. . . Harry, Harry, call Harry here; hand hard today, call Harry.

(Can you keep on the same question, Whether or not there is consciousness at the time of passing over?)

Call, yes; Harry here, here!

25. Nothing need be noted in these long discussions of the function of the aura, except their lack of definiteness. They are consistent in the main at least, and make it the intermediary for all attractions and repulsions of personality, etc.

An Old Person.

When I came here my body was worn out, I was entirely exhausted, my sight, hearing, and all were gone, I was feeble and old, yet I came here bound by my body for a time because I had the habit of body, until I saw it was not necessary, my body was not with me and I was carrying an unnecessary burden, . . . a case of habit, then I became free and lost the burden; the habit is the stupidity of life, we are accustomed and we become mechanical even in spirit. Let us take a farewell.

Died in Distress.

The passing for me was painful, my body was racked by pain, my conscience was troubled, my spirit uneasy, and altogether I was in great distress, yet when the end really came I was rested, I was conscious of a quietness, a peace, a calm, and the habit of worry was gone, I was eased and behold my body was quiet and at rest; the spirit,—I myself,—was resting beside my body and pains and worries were forgotten, the past was gone, the future was not a fear but a sight for promise, and fear was gone, . . . rest; consciousness was mine and a peace for the betterment of the soul. Fear passed because the brain was not great enough to see the light, but the spirit that causes the fear,—that was uneasy because it could not hold the light,—was at rest. The light had come.

An Accident.

When the end came it was sudden and unexpected, I was riding along and my horse took fright, I was thrown from the seat and found my body lying in a heap beside a stone, while I was wondering that I was so powerless, so helpless; I was myself whole and unharmed while that thing lay inert, and yet it belonged to me,—and I was me yet I was not, for I was perfectly whole and sound. Then I saw my friends, living and dead, about me and I could not see why they should be there; they took away my body, I wondering followed and saw the care they took of it before I understood, then I knew,—the passing was bewildering.

A Suicide.

Someone calls,—yes you may have that hand, just wait a moment. When I was afraid I came here, I dared not meet my friends, I

had done them a wrong and I dared not live, I took my case in my own hands and then I waited for the end,—the end came; they found me they tried to help me, they tortured me, they pumped, they strangled and tortured me, I was tortured, burned and in agony, all my hands were tried, I was agonized, I died; I found I had done a greater wrong than I had done on earth, I had cut my soul off in sin instead of living it out and using my sin as a stepping-stone for betterment, I had refused to suffer the result and had the result to suffer in atonement, that I had refused a lesson and the lesson must be learnt whether or no; because I was repentant of my sin I was ready to suffer, but the suffering of the spirit is not as easy as the suffering of the body; I suffer remorse and I suffer yet, I am glad that I can suffer it because I see light.

Remarks by the Control.

(I wonder if Judas felt like that last?)

Judas, a case of suicide, a case of sorrow. One calls and says "Tell the father," one says "Sorrow, sorrow for."

One says "Did Judas suffer, was he sorrowing and repenting," say! call hand for the question.

Judas suffered more than the world calls for, he suffered and he was repentant, he took upon himself the greatest punishment of all,—the punishment of death; the death was his punishment to his ideas and he suffered it for himself since no man would visit it upon him, he suffered and he atoned, he feared not death but living uncondemned, unpunished by the judgment of the crime he committed. He was so bewrought that he could not realize the greatness of his punishment had he lived on, he died as he thought he deserved to die and dying he found the gate was open even to him; he caused the curse and he tried to atone; a mistake in one but a case of true spirit.

A Fearing One.

One calls and says, "Take a case for this, here!"

When the passage came before me I was afraid, I dared not trust my faith or my life, I was afraid and I saw the light so dimly; but my case was not stayed, I slept and when I awoke I found no fear, it was as though the past had rolled from me and I could find no one to call me back; I could go on and the hindrances were gone, the fear

of pain and worry, the dread and all were past; the future was only for striving for the higher and to rest content.

A Rebellious One.

When I came here I left my wife and children helpless and hopeless, I felt worried, I was despairing, I was angry, I did not wish to come, I rebelled that I must leave them, I did not wish to see them left, I cursed and fought, but nevertheless I came; I found them weeping over over me as I lay a still form spent from raging; and there above me I saw a spirit approaching me for my fears and seeking to aid me to the realization that I had not left them helpless; I saw so many spirits about them they somehow seemed to feel them, and I knew then that we are not alone, that sorrow is lightened and suffering is not as suffering seems, that good comes through all and all is for good.

Old and Weary.

One calls and says, "Tell the Father, call Father, Father."

When the time came that I must pass over I was rejoiced, for I had lived a long life and had seen my children grow and become fathers and mothers; my work was done, my work was not impaired but I had fought a lifetime for the common things and my spirit felt the need of rest; so I was rejoiced when I knew I could rest and I welcomed its approach; I slept, and when the awakening came I saw the future before me was to be continual striving and uplifting for ages more; but then I knew and I was amused to think I expected rest, but the spirit within me, that on earth was so weary, was strong and the work to be done seemed welcome, and I arose for the work.

A Little Child.

One calls and says, "Call hand for me."

This is a little child, she was playing and the little kitten that she played with scratched her deeply. She died, and when she awaked the baby found her face alight, the hand of love was above her, the death was from love into love.

The Summing Up.

Take from this hand this sentence,...

The death that flows over the heart of man is the release from the sin of earth into the striving for love. [Note 26.]

December 26, 1912.

(Good Day! We are much indebted to Harry for his talks on the aura. Doctor Hyslop has sent some more questions which he would like to have answered in the same way; shall we write?)

Yes ask, . . . Hand comes here, . . . hold for Harry; Harry comes, yes here; tell him he is wanted, here, yes call.

(Shall we commence on the questions?)

Call, yes ask.

(Dr. Hyslop wishes to secure information concerning experiences after death. The first of the questions is,)

No. 1. (Were you conscious as you passed over?)

Yes ask Harry. When we passed over we were bodily carried and had the passing as we had our sickness, . . . a sudden relief and lack of pain, we had a cessation of pain,—a moment of ease.

(You died in agony?)

Acute agony, intense suffering and a sudden ease, sudden, quick, and peace, the throes were miraculously eased. One here says "Ask again."

(About others?)

This, I am only one,—call others. I died, I had intense pain and agony,—a sudden cessation of pain and a clearness of mind and a realization that the time was gone; I had no thought besides the pain, it was agony and it stopped; I was cured but I did not realize the reason although I was relieved, until I found the [Guide] was beside me and I was away from my own, the body was inert and the pain

26. Several books contain accounts of experience during the transition of death. They are, of course, not directly verifiable, but different cases may be compared. The present instances will have to tell their own story. There is marked confusion in some instances, but there is the natural variety that we should expect on the genuineness of the phenomena. How far the subliminal could dream it is open to belief or doubt according as they are confirmed or discredited by other records. They are not the natural beliefs of the present psychic.

was gone; I was outside of the frame and not of it. The pain was left behind. Call again.

(And can you let us know who you were on earth?)

One says, "Harry! Harry again here,..Who were you on earth?" Harry holds again, he calls himself "Harry" Harry, repeats Harry, Harry; Harry hold you are hindering. Take another case, One is here for you. She was held in stupor for a long time because she held her hand from love on earth and sought only for ner own comfort rather than that for all; when she went across it held her back. [Writing small and hard to decipher.] Thus when I passed over I was holding those about me and all were trying to make ease for me; I asked for all,—for anything, I expected attention and I had it, but I did not make [it easy] for them, I was all for myself, so I lay like a clod unable to see what the brightness meant until someone simply helped me to see, then I knew, after the trial that showed me, and I arose and sought for myself. I did not know how I came over, I left all and found darkness and descretion.

Another Writes. Large, Plain, Hand.

When I passed over I found my friends here and I knew them, all were as I had known them and they were glad to see me. I did not realize the change until I found that they were all the friends whom I had seen laid away when I was in the body; I knew then that I was over the barrier although I had experienced no sensation of change; I was without pain, only all awake.

Another Case. Writing Somewhat Smaller.

When I came from earth I was unconscious of any pain or other sensation because my vitality was so low that I fell into a comatose condition, but my senses became alert as soon as the border was passed, and my sensation came back when the physical frame, which had overcome my last waking moments, [was gone]. I did not realize the reason of the change until I realized the complete absence of the bodily sensations, when I found that the body was only an assumption and the duplicate lay behind me.

Case No. 4. Writing About Same.

Control says ask for more.

When the hand of Death called me I was thinking that the passage across the barrier was a thing of great relief,—that it was less to be dreaded than the common occasions that are in every life so often,—a dentist, a doctor, and even the common aches and pains, for, though the end of earth may approach through pain the relief is so [complete] that the passing is forgotten and the relief is appreciated. Death is not to be dreaded, it is rather more the living in the material that should be of dread; and it is indeed fortunate that you do not understand the case or you would like this side too well. Yes we have our sufferings but at least we can cure them, also what you have no cure for, your physical failings, and must endure from all the physical. But awake to the spiritual, the frame is gone, the spirit at rest and the darkness gone. I shut my eyes and awoke in light.

Case No. 5. Writing Heavier, Sharper.

When the end came I was helpless, hopeless, and dreading the change that was to come to me, I had not lived as I had been expected to live, I had not held the faith as my friends did, I was sort of an outcast, unbelieving, faithless, and hopeless; for I had seen so little that seemed true to me more than the human desire for approbation and fear of discourtesy, that I did not understand the religious faith of my friends; I knew that they meant goodness and had faith in their religion for the best, but they seemed to lack; so I had no faith beyond the common idea that it was for all to cherish all.

When I passed I found that I was not alone, my friends were still my friends and the barrier that had been between us was only one of dogma,—not in heart,—we were alike.

Case No. 6. Writing Something Like No. 4.

Here comes one more.

I was strong in my belief and I lost no chance to improve my church and its hold on humanity. I worked and suffered and studied to improve my people, prayed and suffered and wrought, but when my time was come I found that the little devil in the gutter,

who had fought and pummeled for his bread and sought to help his own, was no worse than I,—I had lived up to my conscience and he had fought for what he had understood, and we were alike doing the best we could.

Was I [surprised]? yes, . . . no, I was stupefied, I was amazed. [Note 27.]

Dracut, Mass., Jan. 6, 1913.

Dr. Hyslop:

This report is not a very long one, as you may see. *They* made pretty short work of the first question we asked this time, that as to whom was met, but did a little better on the next.

There are places that we can hardly make out the sense of tho it is the only way we can make it read; thus Aunt Myra says in her last two lines "The people about us were all the kindest and we withdrew until we had found their kindness was sympathetic."

Perhaps you can see into this better.

Then in speaking about my wife's experience, it is claimed that all was rather confused and the two worlds commingled, it says "You spoke, and mother,—she saw you as though you were here." Now some two years ago or more we asked her as to whom she first saw when she passed out and she replied, not as we expected that it was her mother or father, but that it was some spirit that had to do with her daughter, as near as we could make out some guide, but the control seems to make it a little clearer in this, she was confused and thought her daughter was with her at the time, she being in her thoughts before dying.

At that time she said that she found her babies by a sort of intuition, she knew them at once.

Respectfully Yours,

R. H. G——.

January 5th, 1913.

(Good Day! Shall we write?)

Ask, yes; Harry hand is here, Harry here. Will you question today about the case? Hand calls, "Harry write now."

27. No special comment is required on these continued narratives of first experiences after death. The tendency to regard it as waking from sleep is apparently general.

(Have you finished with the first question?)

Ask more questions, there are multitudes, not all have a chance.

Ask.

(Whom did you first meet and recognize?)

Call many; a case of identity, call my own.

When I awoke I saw my mother by me, she was the best friend I ever had, I knew her, she took me to my father and we went together. Ask more, they come and let others know, My Mother, My Friend, Wife, Sweetheart, Lover, Wife, Brother, The one I wished to find for a matter of forgiveness, Brother, Friend, The Christ, Brother, Friend, Sister, Baby, Baby, Husband, Father, all of those most desired.

(And is there anything further to say on this question that would prove interesting?)

When the dead awaken they find that the hand has taken them into charge, the hand that protects and cares for those in slumber, and it is always the mind of the sleeper that calls his friends when he awakens, he desires his best beloved and that is the call for them, they come, they are awake and ready for him; when the sleeper has left his loved ones then the tenderest friend of his past has his case, it is always those who love; it is the same, love calls, and sympathy. Ask.

(What were your first experiences when you became conscious on the other side?)

When we awake we at first are at loss to understand; when we are awake when we pass over we understand sooner because the facts of the passing are clear and we see the past and future life together; thus one man knows his body is inert and he is free and away, he knows and rejoices and sees his way for freedom, but the other is bewildered like one awakening from sleep in a strange place, he does not at first realize the reason for the change.

(Can you give a few personal experiences?)

Thus,—this man here was one who slept,—

“I found myself in a strange place, there was nothing about me that seemed at all familiar, no face that I knew, no object that I had ever seen before, but the place was pleasant, the strange faces were pleasant, were full of kindness, and the sensation of new strength was on me; I arose from my slumber and the people spoke and aided me; I found my hand and I went to see them.”

(You found your hand?)

Yes, I found that I was expected to take my place in the struggle to live betterment.

(Yes.)

This old lady you yourself knew,—

“When I awoke my sister was with me and both seemed equally pleased, she was waiting but a little while, she said, because I was always so active, she was ready waiting for me, mother and father were near and my husband, but she was a little closer because she was so lately my companion and so close to me in my last days. We awake as soon as we see the light, she said that she had slept longer because she was less energetic in spirit.

The people about us were all the kindest, and we withdrew until we had found their kindness was sympathetic.”

Thus your mother found her children and her mother first, her mother because she loved her, but your mother was energetic in spirit and her sleep was short; the babies were there so soon because they were a part of her, but her mother was her closest friend here. When she passed over she was already half awake, half with earth and half with you, the sleep was on earth and beyond and you were in her thoughts all the time just as the others were spoken to on your side. She awoke quite quickly, a case of habit you see.

(Mother said she saw us before we left the room when she died.)

When she passed over she was not held, that about her was undertaken but not clear, you spoke and mother,—she saw you as though you were here, and the rest together, all she loved, but you were not clear, then she passed over and you were there,—all confused but there.

“When I came here I was awakened as suddenly as the case happened I did not realize that I was dead, but when...I knew, my body.... [Note 28.]

[Power gives out here.]

28. The account of first experiences here after death is consistent with all that I know of similar accounts. The allusion to sleeping at first is a common feature of such accounts and is not a natural belief of the psychic. But whether it is wholly analogous to our sleep is not determinable. It might mean only mental lethargy which, in the spiritual world, might be the sign of sleep in the physical world.

Dracut, Mass., Jan. 10, 1913.

Dr. Hyslop:

Seems that somehow we do not get along on the lines we wish as we should, you will see by enclosed report that we tried to get along on the questions, but they seemed to switch it off somehow on to another aspect of the case, but still on the subject.

You will see also that we tried to get the definition of *hand*, but it does not seem to be exactly what I thought; it began this way,—four years ago, I should think, we were talking with Mrs. H.'s grandfather about a case where a friend was foully wronged, we asked him if he could think of any way for redress, he replied that if he could employ a good *hand*, [lawyer, advocate] in the case there might be some chance, ever since that time the word seems to have been used to denote anything doubtful, but mostly nouns. You may recollect that about that time you told us that when they got hold of a word that became sort of a habit, that they made it work overtime.

We also got my wife (not mother) to give her experience a little more fully, it agrees with what she wrote several years since in all respects except as to whom she first met, her reply at that time was that it was some spirit, or guide of Mrs. H.'s; but "Harry" explained that the other day when he said she was bewildered somewhat and saw her daughter among those on the other side; you will notice that she says "Their hands seemed linked with yours on earth."

You will notice that she still claims that she came to me on that Sunday morning after she died.

Respectfully Yours,

R. H. G——.

January 10, 1913.

(Good Day! Shall we write? Have you finished with the last question,—"Whom did you meet and recognize after passing?")

Call Harry, Hand, call Harry; yes, ready...

Whom did I meet and recognize? yes, all; when we come over we meet our nearest sympathetically, the fact that we are needed brings us to those who need. Did you realize that we are so that when need calls we must respond, that our very improvement depends upon our responsiveness to our call for service? that we are

so glad to serve? Hand says "Call those who are passed and question them in regard to their responding."

(All Right! We shall be much interested.)

I felt a hand,—a need, and so I came to my brother, he lay asleep and awake, dull and stupid, unrecognizing, not yet awakened, bewildered, his need had taken from him so that he needed someone familiar, and naturally enough he wanted me who had been so close to him, and though he did not yet recognize whom or what he wanted those who were closest to him felt the need, and so I came.

(Yes and you speak of your *hand*, can you explain the word a little for us?)

Hand? yes call Harry, hand, . . .

When we speak of hand we mean a means of service,—hand, a means of service; my hand, my serving; my hand, how I serve. When you speak of handiwork you mean that which your hand has made, or your brain has formed through the action of your hands; so we too speak where the specific word is fleeting or hard to close upon, speak of the hand, "I was a hand," "I give service, my *hand*," those who served for me; "My *hand*" that which I could do for service.

(Yes, now can you continue the subject of the service given to the newly arrived?)

Yes; when we pass over we are at all times socially inclined, we seek comradeship, friends, and approbation naturally, so when awakening comes we instinctively long for some one to understand, and that understanding is our speech, our call. and the response is instinctively made by the one best attuned, and so the want is filled.

Sometimes the one who calls has no ideas, no mind which has recovered itself enough to know its needs in actual expression, but that means nothing here, we act and work without expression of human tongue; instinctive perhaps but sympathetic surely, and the response is immediate.

(Yes, that is interesting. Dr. Hyslop seems to think that mother could not tell us all that she wished about her passing over.)

Hand, yes wait.

Passing over the line of death is an acute and critical time to you; we who have passed do but wonder why we ever dreaded the passing so much when the after is so much better than the earth life. But on earth there is the dread, the fear, of a non-existence, a punish-

ment, a lack of self-continuation, a fear of unknown evil, and a doubt of self virtue.

O what a fearful state when the handiwork is greater, in its own estimation, than the Creator of the work! How foolish the being that cannot see the cause of its existence must be more powerful than itself, that it cannot see that the power that peopled the world is able to care for the creation.

Just as you improve your handiwork by practice and study, so does your Creator allow you to improve by use and knowledge; handiwork improved by use and labor, handiwork meant to be confirmed and continued to perfection; not thrown aside when worn out and committed to rubbish, but used to perfection. There is the difference between material and spiritual, material must be remodeled, refitted, turned to new uses, and parts made all over till the idea is perfected; whereas the idea in the spiritual is perfect and all that is needed is the use and knowledge to perfect the idea.

Yes we pass over like children fall asleep; like in torment, like. . . , in all ways, and all awake eventually to the greatness of the change.

Let us rave, we are awakened to the service when we labor and love; let us sleep, we are awakened to the energy of labor for the help of others.

We groan, we are awakened in peace; it is the continuation of our dreams, not the continuation of our fears. [Note 29.]

Juline speaks,—

Ralph, when I came here I was awake, a drowsy semi-slumber that was more awake to this than to the earth; had I slept heavily I could not have known those about me. I saw and knew those about me,—that had passed over before me; I was held back in my body because it was so firm for me, but about me were my own friends for me; you were about my body but I was also, I came and my own took me; I saw you leave my body, I sorrowed for you yet I did not seem to sorrow in sorrow, a sorrow in sympathy, not pain; hands met me, my mother, my children, and their hands seemed

29. The allusion to the first condition after death as "a continuation of our dreams" is a most important one. It is far from being the natural conception of the psychic. It suggests also that all the experiences reported in various quarters about this phenomenon represent the dream life, tho it be confined to the intermediary state after death, or indicates such a state. Which we are not yet able to determine assuredly.

linked with yours on earth, all seemed in a sympathy that the passing was so good for me, that the pain of death was not so hard.

And you had my case on your mind, you sent me love and good thoughts; I knew that you loved and that my sympathy was always towards you all; I forgot the pain and I was allowed the freedom, the pain was soothed and freedom came and the body left behind.

Ralph felt the deepest, he was alone, he missed me the most and his sympathy was so strong, so deep, that it drew me to him; his wish for my welfare was so deep that he showed sympathetic attraction that we possess on this side and I felt that attraction, I responded and he knew. Ask for his hand for me.

(You mean by that?.....)

Tell him to see the hand for flowers when he can, and I will see if she can repeat a message for me; White Flowers, you know. If she can tell him about this.....

(And when you came to me?)

I responded, a call, a corroboration; White Flowers and a case of evidence for you.

NOTE:—There was a little more of a personal nature of no great consequence, and the sitting closed.

January 18th, 1913.

(Good Day! Shall we write today?)

Yes ask; we want a question from you. Harry, Harry, hand for your call, hand here.

(The question is,—“Were you interested in the events of your own funeral?”)

Yes ask, Harry here,—

One replies,—“No, I did not feel any sympathy after I left that body, I did not feel any care, even wish to know how it was used.”

Another; “I did not care except to know that the clay which had held me met with respect because it had been my exponent.”

Another; “Not a case for me,—I have forgotten what occurred.”

Another; “When they buried my body I could not help wondering that I cared so much for it as they did.”

Another; “When I died I was too much interested in the new to care for the old. When they bury the past we do not see fit to review the process.”

Another; "I stayed by my body because my people were there, but as for the body I could only feel sorrow that the care and expenditure was not lavished where it might do some one who was in want some good."

Another; "The past lay behind me, I did not care for that worn out and broken down hindrance that encumbered me, it was only my prison; let those who had nothing better take that in remembrance."

Another; "It was not fitting for me to whom Marvels were shown to remain in regret or interest over the debased flesh. As for my friends I cared more for them; the funeral was only a case of respect, I did not need it, it was for the benefit of others."

Another; "Care for the service for my dead body? let it lie,—let it rot, and forget the past; the case is only of value as it is comfortable to those who do not realize the betterment."

Another calls and says, "No released spirit admires its own service, because it is only the abandonment of a valueless form."

(Do you not care that your friends wish to look upon you as you appeared to them?)

One says, "How can you wish us to say that we do not care that the friends are true? but the mourning, the forms, the regulations, are sheer form and do not express any value whatever look as you will, and sympathize with the living, not the dead who do not need it."

Ask another question.

(Yes; Did you find that you had had a guide, and if so who was it?)

"When I came here I found that all was natural, I was alive and I found that my thoughts and expressions and my ideals were all sympathetically and perfectly expressed by those about me, but no one of them had sought to represent me but one, who claimed to know me; he seemed familiar and I had to wonder he understood me so, I asked him, when he replied that he had always known me on earth, had been my [guide] for many years; he called himself the "Comforter," I had always enjoyed the Comforter and had held the phrase closely to myself."

The child says,— "One made me come; I saw him and I followed him, he was always near me, and one time I followed him out away from people into the new home."

It is not always the case but people especially desirous of the

spiritual, or of the deepest evil, call to themselves attendants, the desire for the attainment calls them for guides; so the evil man is shadowed while the good man is attended by a spirit of his own choosing for his progress in his own way. "The evil that men do lives after them," and the evil in spirit is the result. It is the inevitable that evil unawakened to light seeks its level and naturally responds to the call of the evil on earth.

When a wrong is committed then to seek to conceal, to cover, to hide that the guilt may remain undetected and the guilty escape just punishment, various evils are committed, and all together the wrong is made greater and greater until the end is monstrous; whereas the spirit that guides and uplifts succeeds in arousing self-reliance and spirit, the man grows more and more reliant, more wholesome and strong instead of degrading himself.

Guides are given to men who serve, and to all who sincerely need.

Hand says you are tired; ask for more upon this question.

[Note 30.]

[I have taken the liberty to change the phraseology in the above to a small extent but think by so doing the sense has not been altered; for example "He had had my hand for many years," I have changed to "He had been my guide for many years," as the subject was of guides.]

January 19th, 1913.

(Good Day! Shall we write? Dr. Hyslop would like further information on the subject of guides.)

One calls and says, "Here we are, ask for the subject again; yes, guides, all is well."

When the babe comes into the world he is not an animated spirit until he grows intelligent, his little brain must have experience to develop, so for a few months and fewer years he begins to learn; then in his infancy is the time to mould the little form into the

30. Only the spontaneous reference to "guides" is noteworthy here. The psychic by this time had no doubt become familiar with the idea, but not until long after her automatic writing began. That it should be in the form of the word "hand", a term used rather anomalously in these records and often without apparent or intelligible meaning, is decidedly against its being purely a subconscious product.

image of that which should be a reproduction of his Creator. The little form spirit is shaped slowly more and more until intelligence takes command, and he continues for himself the process his parents had begun; it is with the process of self cultivation that the real spiritual life begins, when the child understands or begins to understand that he must choose his path in life as to his spiritual needs, is the real beginning, the formative period is the foundation upon which he works; now comes the trial period during which he struggles with the maintenance of the physical, and the cultivation of the spiritual; then later, as he has gradually settled the question of soul and body to a less colossal form, he assumes the duties of parenthood, and a new formative period has claimed his attention; it is the developing of the spiritual to all possible phases and contentions that tend for development, the process has become established as life goes on; his physical needs are provided for and he is enabled to use his leisure moments more freely for his spiritual enlargement.

Character has been founded and he is a candidate for his future existence in that he has chosen his station for the future, then comes his birth into spirit,—the birth of freedom; this process is the character building in all human kind. As for our part we are not as free as you could wish, you were thinking of it as elusive, fleeting, a glimpse, a half formed idea, a half comprehension in all you would see or hear of the proper step to take; you are right, it is the new fleeting thought that we give you, we do not come and say "Here let us show you this and that!" but we open to you as you see at times, the possibility of the idea that such and such may be the possible way, and it is for you to put the idea into use and that after pondering and judging the worth of the idea; sometimes those are who grasp quickly and who are very open to suggestion, then it is a question whether the idea is not carried into action too quickly and too freely.

Intuition and instinct are all formed of spirit suggestions, a man seeks help, he struggles, and thinks, and ponders the subject, suddenly there comes to him a suggestion, a possibility of a course to take and further pondering shows him his way; the idea seems to him as his own simply because he has worked for his own, and therefore he deserves the credit of the idea although it came to him; thus the telescope was the inventor's although another showed him the idea, nevertheless he used it and became a man of genius.

But where a person avoids decision and judgment and asks continually for signs, guidance, and direction after this, that, and the other, he is only injuring himself; inspiration to be of use must be the result of study and those who seek inspiration must earn it; when you ask advice how often do you make use of it? you regard the advice and then act as your judgment convinces you is your best course, or, if acting against your own judgment, you rely on the judgment of someone whom you are assured has had more experience than you on the subject.

It is the mistake of the so-called spiritualists in this earth plane to rely on signs and symbols, and hold their judgment in abeyance; this withholding of judgment and acting according to directions is the destructive agent that weakens their characters and undermines the self-reliance that was intended to be their staff in the struggle of life. With Spiritualists or any other creed the person who depends upon emotion or signs, directions from another, becomes weakened and an undependable character, and is soon subject to all sorts of phrensy and emotions and becomes in time a mental and emotional wreck, and wonders why his honest efforts meet with no recognition from the cold world. [Note 31.]

And as to the subject of guides in connection with the human world,—as people arrive at the age when a decision is to be made, after their life-work and its tenor, then comes into their lives a spiritual growth; it is not a question as to whether the spiritual growth is to take place to the joining of one sect or one creed, or of no sect, it is simply the question that religious life has come and must be recognized; then is the point where people assume guides.

If the person decides his life must be spent for himself, how easy

31. There is nothing in this passage about the development of the infant which could not easily be attributed to the subconscious. It represents the truisms of ordinary life. The reference to the source of instinct and intuition as due to "spirit suggestion" would seem to imply that they are the result of foreign inspiration, but a little later it is apparent that the inspiration may be of the living spirit, as it is said to be due to study. In other words, the process is the mind's own, so that the language is at least consistent with normal agencies. The advice about self-reliance instead of following the guidance of spirits is sound enough tho we have no reason to believe that it is more than the normal conviction of the psychic. The whole passage, indeed, is trite and commonplace compared with what is usually expected from transcendental sources.

it is to justify every act and move by some self-justification and to convince himself that it is proper and right; you say that at times it seems as if he had an inventive genius to justify himself, and so it is, he so ardently desires to right himself that he calls upon spirits of evil inclination who actually inspires him; this process goes on and on until it is as easy for him to still his conscience as it is to eat; nevertheless the conscience still exists and an awakening may come at any time, a shock, an accident, and the past is shown in its proper light. But the results of evil leave a habit, and a long struggle only enables the struggle to end in success.

Again the person desires a spiritual influence, it may be an active, a working man who shows his life in his work, an intellectual life, or a spiritual development, it is all according to the nature, and it does not beseem the one to condemn the other; a man may be just as spiritual splitting wood as praying, a religious man may be just as evil as a drunkard.

The fact is the man must apply the spirit to use.

January 14, 1913.

(Good Day! Shall we continue on the questions?)

Yes, Hand is here; Call Harry,—yes wajt. Hand calls "Here! Yes and a case for Harry." Hold, yes now; what is the question?

(The question is,—“What were your first experiences on the other side?”)

Hand calls, “Yes Here.” Come and tell how your case was: How?

When we awake we are at first bewildered as there is no connection to us beyond the grave, we have slipt the interval and the change is at first bewildering; when we slip away in our senses the change is not so abrupt, we see all about us and then the sense of freedom is upon us, and the desires of the mind are enacted so the strangeness is not so apparent; but when the past has escaped the great future is upon us in a bewilderment. when we awaken in the new life we are at a loss to understand, and then gradually the sense of the change comes to us, we see thus,—as these here are to state.

A Mother's Experience.

When my awakening came I was surprised to find myself lying upon a grassy spot in sunshine, while there at my side was my

mother; I cried "Why how did you come here, and why am I sleeping so late?" and then I knew she was not of earth and I must be beyond earth; I said "How did I come here?" she answered that I had been asleep and that love had brought me into the light. "But those I have left?" and she showed me the little ones alive and well but in the place of a mother was an aunt; the little ones seemed aware that I was near, the little boy said "Mama," and the aunt said "There, there, little boy! I cannot be Mama after all, can I?" How I wished I had them. The children fell asleep and I left them to go with my mother, she took me into many places, I saw the motherless and the loved ones left behind, but the place she showed me was my own to fill there; so I was at last content. My work was interrupted on earth but I was nevertheless to find my hand useful in this. [Note 32.]

Brothers Meet.

When the lethargy left me I was drowsily awakening and to my surprise I saw my brother's face, I said "What is this, John?" "How is this? When did I see you last?" The case was queer, here I had not seen him for years and yet he was with me as though we were only a little apart instead of miles and years; the case puzzled, then he said "You see," I replied "Now why don't you take me to the rest? my case is . . . , my hand is for work now, I am not sick now, I must go to work; call the rest and let me see them," then he took me, I saw the rest whom I *had* known but not the rest I meant; then I said "What has happened?" I looked and saw my friends but not my own now; then it came to me, I knew and was filled with amazement; I expected torture and feared the passing, it was done

32. It is apparent in this instance that the communicator had been dead some time before awaking to the surroundings. Apparently the communicator had remained near the living and did not know he or she was dead, tho possibly not conscious at all. It is possible that he or she had changed personality in the awakening and that what the mother had called sleep was a secondary state, involved in an earthbound condition of remaining with the living and not knowing of death at all. The awakening was possibly accompanied by amnesia of the earthbound state.

There is, of course, no assurance of any such view, but I have entertained it here in order to bring out the psychological consistency of the phenomena with each other and with what we know of similar mental states in life.

and I had not known about it; Here I was, my own and their friends about me, while the pain and torture were non-existent. I said "But I thought I was sinful and could not find peace, the peace is here,—why do I seem peaceful?" "The peace is for all, the peace is the passed effort, not of belief, and you earned your peace. Let us see the case," and they showed me my friends busy and peaceful.

Then I came to the sense of wonder and peace for the beyond.
IT WAS NOT A CASE OF BELIEF BUT DO AND WORK.

Eternal Punishment!!

When I came here the doctrine of eternal punishment was most forcefully told me and my deathbed was a sorrowful one; I dreaded death but I was numbed with fear, I tried to believe and thought I did believe, yet whether I was believing I could not tell; whether I believed so that the future should find me ready, or the past should condemn me for my mistakes and my doubts; agonized and worried, death came, I could not believe the past was gone, there were the cases,—the hands, I felt them, prayers and tears and doubts about me, but I was somehow not afraid longer, they seemed to cloud them rather than myself. A cloud had lifted and I was from under it, but the cloud hung just between us,—doubt and fear.

I was not alone, about me were many, many people, all happy but working, busy but so quiet; not working, but a seeming of mind working, a seeming of thinking goodness and peace; then it seemed to me that their thoughts entered mine as though a new thought had come home and I saw they were lifting away my fears and I knew then what *mercy* was. [Note 33.]

33. The most interesting incident of this case is the reference to the mode of work in the spiritual world, a conception quite foreign to the psychic and in fact to most of us. The quiet, "not working, but a seeming of mind working, a seeming of goodness and peace," and the "entering of their thoughts" into the communicator's is a clear representation of telepathic connection between spirits and the "seeming" is probably a way of suggesting what is described by the pictographic process of inter-spiritual communication. The psychic has no such knowledge as would bring this out, especially in so unique a manner. The conception is the same as that which comes from other sources and confirms or coincides with the idealistic interpretation of the cosmos.

A Child. (Small Writing.)

A child came here and the case was thus,—

“When my Mama laid me in my case she cried and cried, I could not move and did not know how to help her; the case was all white and pretty but I could not reach my Mama, she cried and I could not reach her.

Then a white lady came and took me in her arms right away from the little box, my Mama still cried over the little box and I was not there, but she would not seem to know; I asked the white lady why my Mama did not know I was not there, and she said Mama had not the little girl in her arms and could not realize I was alive, I wanted to let Mama know I was and tried so hard, but she would not see at all, and the white lady was near me and I love her.”
[Note 34.]

Expected a Judgment.

Hand calls and says “This is not for me, take this.”

When the passing came to me I was hardly prepared for such a change; I had expected to find difficulties and evil, and retributions, disturbances in my path, or that a case of final judgment should come; death I did not fear, I had lived long enough to feel the weakening of my strength and decay of my vital force, I knew that my active days were over, and a release would be welcome; but the change was complete, the physical decay seemed to escape me, I was unhampered for the moment and a sense of relief was welcome indeed, but then I thought “This is only a sensation of the moment, the novelty of the release from the body, the judgment must soon come, I will be ready,” but I seemed to wait for a long time without the slightest notice of me taken, I wondered why they did not say “Your time has come,” I waited and then I grew impatient, I did not wish to be idle, I tried to help a little child I saw, and I went on from one to another and finally I forgot I was to be judged and worked.

34. The only point of interest in this incident of the child is its naturalness. We cannot say that the subconscious of the psychic would not be able to imagine it or to produce it from the nature of the situation, but it is carried out in all consistency with the general theory and reproduces incidents whose probable realism would have to be ascertained or tested by getting the statements of more than one child through more than one psychic.

Free From Debt at Last.

Hand says "Come on, a case is here now."

The little home where we lived was burdened with debt, I was working hard to clear the debt and make it secure, but I had fallen and sprained myself and I lay wondering how I could help the matter; as I lay there it seemed to me that someone came to me and said "There, no fear, do not fear, all is well come with me." I seemed suddenly strong so I said that I would come and let the fear go; I went, and I found my body was behind me although I was seemingly in my body. Then I knew that I had gone out of my body and that the past was done, my sickness was not for a bedridden one; I was alive and my care was done, the past was over and the little home was now on earth while I was free.

(Someone says that there are hundreds of people passed over who do not know they are dead.)

Hand says "For me," For many, many years,—those asleep, those awake and those who do not realize,..yes." Take this,....

When I came here I was awake, I saw them take my body and bury it, I tried to tell them I was not there but none seemed to hear me,—queer too. The little children only wondered and the older ones never heard. So I felt alone and some came to me and I said "I am cast off and alone," but I soon found that I was only welcome.

Hand says, "Do not write more, wait for another time."

[Mrs. H. says that when written some parts of this seemed utterly meaningless, but when copied it came out all right.]

January 22, 1913.

(Good Day! Shall we write?)

Yes; Hand is here Harry, has a case. Ask now.

(The question is,—“Do any spirits remain unconscious for a time after death? If so how long? Do people differ in this respect?”)

After passing depends upon the character, whether the person has been cultivating his spiritual intelligence and become open to spiritual action, or has clogged his spiritual life by indulgence in the physical debasement; it is altogether a matter of spirituality at times modified by the habit of flesh, if physically inactive or decayed the presence of

a spiritual insight ensures a speedy comprehension of the change, and a quick response to the new conditions.

Yes certainly, just as you differ in your physical and intellectual attainments; of course there must be at times an unconsciousness since it takes time for the conditions to be comprehended and the spirit to take control, it has been hampered and unrecognized perhaps and is therefore inexperienced in self-attainment and self-control, self-reliance; thus it is, as it were, an infant spirit which must rest and be tended until it is sufficiently aided to begin to strive for itself.

No. 2. (How did you find out that you had died? Had you at any time a feeling that you were not dead? What changed your idea about it?)

Hands come. Harry here, yes.

The consciousness that I was outside of my body and free to come or go as I pleased without any response on the part of the physical frame; I was feeling as I did before I passed out, I felt in a body and could move my limbs exactly as though I possessed one, although I could see the unresponsive frame lying in death. [Note 35.]

One Who Slept.

My spirit lay in slumber for a long while, and I never realized that any change had come over me until I awoke to find my friends about me wishing new life into me. I was surprised and delighted, and I arose and asked about the change that had come to me. Death had changed my faults and I was ready to awake. [Note 36.]

35. I must call attention to the similarity between the experiences here described and the feeling of lost limbs by the living. The psychic would not naturally think of such an analogy. But whether so or not it is there and is perfectly natural on the theory of retaining consciousness and personal identity.

36. The only matter of interest here is the reference to friends "wishing" the deceased person awake. Another remark, as readers may note, that is in harmony with the general conception of a mental world with telepathic connections. Of course, I am not implying that it is true or that telepathy represents the only mode of intercommunication. It might be limited to the intermediate conditions between the earthbound state and the higher spiritual world. Hence I am only remarking the fact of the conception.

A Sudden Death.

The change to me was decidedly sudden. I was coaxing a spirited horse to jump and I was the man killed, the horse trampled me and I saw my broken and bruised body beneath his feet. The death did not hurt me but I was bewildered for the time, wondering how it could be. Then it seemed to me that my friends would feel the death more than I.

Love Stronger There.

If you should awaken suddenly in a strange place among strange people, you would realize how I felt when my end had come. I knew nothing of the death itself, I was in a stupor and when I wakened all was different, but I could not seem to place the completeness of the change because the affection was so much more intense than any feeling among earth people.

It was a sense of being cared about that surprised me, and I finally concluded it must be heaven. [Note 37.]

All Alone.

The change was happy to me, all my own had gone, I was alone and all my own had been gone away from me for a long time; the change brought them back to me; I found them when I awoke and I knew they were awaiting me, and I was dead.

Died Suffering.

When I came I was suffering, the pain was eased and I lay inert and content until I found the body was entirely unresponsive, the body moved no muscle, the blood ceased its flow, the heart was not beating; then I wondered and tried to raise it, it was useless but I was raising myself from the body, then I tried further and left it entirely.

Then I wondered that such a thing had come, the solution passed over me when the nurse closed the eyes. I knew the end had come and I was awake for the new.

37. There is a beautiful psychology in this instance. It is correct for the implications of the effect of loneliness and the moralization effected by the discovery of human interest and affection, or society.

Drowned.

I was drowned, I was swimming and the water suddenly held me, I could not seem free, I was clogged, strangled, and I seemed filled with the sting of my lungs, the sting of my nostrils; the air was too heavy, I could not breathe and I soon seemed to strangle and pass into freedom.

The water was about me but I did not mind, the body lay on the bottom; the wind,*—nothing hurt me, I seemed content and easy after pain; but somehow I did not mind the place, the waters were pleasant; I wondered and thought I would see how I was there.

I felt a sudden wish to see about and I found that others were with me, they took me away to a pleasant place. After I saw that my body was floating and the river took it out, but I did not miss the loss.

January 26, 1913.

(Good Morning! Shall we write?)

Hand, Harry, Hand! yes ask, . .

When the spirit first enters the new life the bewilderment passes as the recognition of circumstances takes place; it is fairly amusing at times to see the amazement of the passing of the belief change as the reality is learned; when a soul understands he grows, it is simply that soul enlarges as the understanding of an advance step is achieved. As to the facts of achievement that is individual experience, and it depends wholly on the personality. Ask more now.

No. 3. (Do spirits ever stay with the abandoned body for a time? If so why do they do so?)

Ask, yes. Why do spirits remain in the abandoned body as a case of non-existing? When the life has left the body, when the separation has taken place between the flesh and the spirit, the spirit often remains in its accustomed place because it has not realized that its freedom has come, it has not sensed the change; in fact the sensation is one of perfect rest, the beginning is the sensation of bodily fatigue or bodily needs to the sensation of relaxation and complete physical abandonment, so that the spirit imagines for the time that he is only given a period of rest.

* Lack of air.

In other cases the fixed habit; the physical pleasures and cravings and cultivation have been so long and so jealously overguarded that they have become first in the personality, and with the cessation of the functions the spirit does not realize the loss of the body, it is in the habit and tries to assert the physical. At other times the body is the habitation and the spirit remains with the familiar rather than seek the unknown,—perhaps fear of the unknown. The body is the queerest company for the spirit and it is abandoned at last even by the most physically minded; hands seldom remain after the period of burial, the assertion of abandonment to the earth by its former friends convinces the most bewildered as to the decay of flesh. The abandonment of the body causes the inquiry as to the present state, and progress follows inquiry. The bewilderment is not, as you may judge, identical with the slumber of the grosser soul, it is the daze following the upheaval in conditions.

(Here is a question from Rev. Mr. Sargent,—

“Does what we call time have any significance in spirit activities and development?”)

The fact that all time is ours alters the case; with you time is limited and tasks must be accomplished within its limits or go undone; with us it is only of value inasmuch as we are progressing, and then it is merely a matter of personal account. A soul is growing, it is slower in growth than another perhaps better fitted by earth environment to enlarge,—shall it be held against one soul that nature's God made it less in intellectual discernment than another creature of His, that He himself placed in a clearer light?

(No. 2. By same. “Are sincere purpose to know the truth of the divine order, and honest effort to fulfill it in action, enough to guarantee all the highest wisdom to any and every person having such purpose and making such effort?”)

Yes, certainly; it is needless to say that a person must follow his deepest convictions of right and wrong to enable him to hold such a purpose. Many a soul is half lighted, half blinded by the semi-truths of theology but the soul is nevertheless seeking with full and deep purpose for the perfect life. A heathen seeks his purpose in spite of his religion; it is the nature of man to seek God, and it is the avowal of this seeking that enlarges spirit life.

(And to guarantee all the highest wisdom?)

Yes ultimately; we may or may not achieve wisdom on one plane

or another, but ultimately we are as He is. It is effort and persistent work that guarantees perfection, we receive as we are capable, and we grow as we achieve and in this constant state of progression comes the perfect God-man.

[Third question by Rev. A. H. Sargent.]

("Can a person be in the fullest measure receptive to all the best treasures of mind and spirit, without missing part of what he or she might otherwise gain by aggressive and self-assertive effort.

Must we not choose between the two?")

It is not altogether a matter of choice, it is a matter of self-sacrifice, often and often the choice is given and the true... clearly pointed by duty to self and duty to spirit; the spirit is indicated clearly by the light of the soul. The best treasure and the fullest measure come to the true seeker whether aggressive or submissive, as he must be according to circumstances.

Perhaps on one plane the seeker may seem to be deprived of the best, whereas on the next it may be seen that he has only received more than was conceived.

Certainly we must needs choose but the choice must lie not in our desires, not according to our wishes or ideals even, but to do the evident duty to our God and our fellowmen.

(And as a policy as a whole; is it better to fight evils actively and secure a reputation for aggressiveness, or be governed by circumstances?)

When the aggressive is needed the true spirit recognizes the time; it is not the aggressive man who achieves friends.

Christ was aggressive at times but he was meek, lowly, and humble for the sake of the weak and sinful.

When a soul invites antagonism it invites retrogression; a man who stirs up a fury in the hearts about him only aids the progress of mankind as the cause is just or unjust.

Dracut, Mass., Jan. 30, 1913.

Dr. Hyslop:

It looks as though we were not going to get along as well with the last list of questions judging from the commencement; we tried on them this A. M. and after the few paragraphs which I enclose with this, the hand would not write any more, it began to make scribbles and scratches until twenty pages were all covered with them, my

daughter said the power was very strong, we substituted a pencil for the pen and it acted as though it did not like it, made many and black marks, in the whole twenty pages there is but one or two approaches to words, on the second page is the word "What", on the fourth page "fame" or it may be meant for "Amy", questioning made no difference, along further was the word "Ben M" right below it was "fernl" or "Bernal" and a lot of arabesque pencilings, the next page has 4 or 5 capital B's in a string, about the 13th page "O for a r" and a few odd letters thrown in.

Now we do not know what to make of all this. Before, the power stopped all at once when the writing arrived at a certain stage, but this time it seemed to grow more powerful, some of the pencil marks are very black and some of the marks take in two pages in their range, when about twenty pages were scratched over my daughter complained of being tired and cold and so concluded to try no more, the flesh on her arm was all *gooseflesh*.

At the very beginning there seems to be the approach to a wing, this means as we understand that *they* want a trance state, but it seems impossible that such can be brought on, it has been tried many times but without success.

If you have had such cases before we should like to hear what you think about it.

Respectfully Yours,

R. H. G—.

January 30, 1913.

(Good Day! Shall we write, ask some more of Dr. Hyslop's questions?)

Name of for all, ask, yes; Harry, here, ask; a case for you today, hand is here Harry; when the time comes for standing (starting?) the hand is ready.

(The question is, "Can you describe in detail how you communicate?")

When a person receives messages from us on your plane we are not active agents, that is we do not use the physical elements as our own; when a person shows our powers it is the subjugation of personal power and will to our use, we are given the tenement to fill and use, while the hand is willing, for our occupancy.

The hand is now at our disposal, we are able either to act upon the will or to use the brain itself as the hand is or is not self-possessed. Let us hand a case; we are partially enabled to use your hand, you allow us the use of your hand, you also give us your attention so that you follow us as we write. In case of another, hand gives us the hand while the mind is entirely away and the writer knows nothing. Some give freely, some fully, some very little, but it is the sympathetic frame of mentality that enables us to control.

Except the instrument is of the right kind we cannot use it; the wind cannot blow strains from the piano or from an organ; the instrument must have the master hand to be worked.

Dracut, Mass., Feb. 3, 1913.

Dr. Hyslop:

I sent you a report last week which was rather short on account of the time being taken up by some individuality on the other side in making scrawls and marks, we had had nothing of this sort occur before and hardly knew what to make of it, the power instead of growing weaker seemed to intensify, but I noticed one thing, my daughter could prevent the pen from being jammed down on the paper. As the pencil was, it would have broken it sure. Fountain pens don't grow on every bush.

But today I send another report which explains the circumstance; the control tells us that it was a visitor that was more powerful than wise; he tells us to try tables next time, I wish it had been known before for it might have saved 20 pages of blank paper, however I will charge it up to science and say nothing more about it.

You will probably remember that when you were here before, some years since, you asked a question of my wife who was communicating, it was the same question that you sent in the last list, "How near do you stand, etc.?" her answer was "As near as I was to them when I was alive," and we accepted it as all right, but this time Harry says "Anywhere, at the ends of the earth, etc." Now you can see that this at least did not come from my daughter's brain, for she was expecting the same answer as before, and she had to have it repeated several times before she could realize it.

Respectfully Yours,—

R. H. C——.

February 1st, 1913.

(Good Morning! Shall we write?)

Call your hand today, ask a question. You had a visitor last time, hand for willing but not impressive, hand for hard to control...hard to control. Ask question.

(Who was it please?)

Hand for willing but not impressive, he did not have the proper power wanted, has a good hand for manifestations but he was not a hand for this form; try tables for him when he comes again.

(All right! Shall we resume the first question? How do you communicate and the details?)

This; when the brain becomes at our disposal either through self-withdrawal or through trance, we are enabled to play upon it, as you would upon an instrument, by our will, as you manipulate an instrument through means of your fingers, your mechanical instrument; our power here is will and mind, and we can play upon the mental powers of human beings when they are willing to yield themselves for the purpose, we can vibrate the little fibres as we will, and the response issues from the lips of the person in our subjection. Then again they yield us their frames, we may use them as we will, we may use as we are allowed, hands, feet, eyes, mouth, brain, the whole frame or the partial frame. The person may be perfectly unconscious of the possession of his body or part of body, it is or is not liable to sensation as or not he is susceptible to the trance condition.

When the instrument is ours and we are the users, we are able to use the nerves as the man himself could never use them, we know their power as he never could, and we can possess concentrated power to move the instrument and do utterly impossible achievements to him.

But the subjugation is voluntary, we cannot seize upon the unwilling, the very fact that we enter shows that the person is willing; devils themselves cannot enter an unwilling frame.

The suggestions and directions continually asked from the Almighty are never heard unless the asker is willing to hear, so why should we, less than He, ever enter upon the use of the human mind unless we are granted admission?

As for our work that is the understanding of the law, we do nothing contrary to the law when law is understood, and there is nothing that you could not accomplish yourselves if you had the

proper knowledge for the attainment; we understand when you are groping and we seize upon the means which you do not realize and we use them. As for the supernormal it is only a demonstration of the supernormal to your understanding.

Ask again.

No. 2. (Does it take more than one at a time to manage a communication, if so how are each occupied?)

Yes, at times several; the first person necessary is the sympathetic control,—the being who understands and manipulates the material on which he acts; this person is required to do the actual work,—the telegrapher, perhaps the manipulator, he directs or actually works the machine and the messages must all pass through him,—the attuned.

Then those desirous of communicating must appear and give their messages, at times must use their will-power to enable the message to pass; there are times when a group is necessary to supply requisite power to send the message, but the subject requires more or less aid from here according to his sensitiveness.

Then again there is the physical make-up of the subject to be considered and the amount of nerve force he has that his health may be guarded.

Then also at times it is necessary to guard him also on this side from the interrupting spirits who are anxious to send messages on their own account; so he must be guarded here and guarded there, strengthened, watched, and controlled, all for the passing of our messages. (.....)

No. 3. (What part of the human organism do you use? Explain how you use it?)

We use whatever part we find in our power, when the brain is offered we use it as we can best for the speech, or the hearing, or the sight, or for the manifestation of the body; generally we use the brain unless the brain is undeveloped so that physical phenomena are of more importance, then again one may make a willing subjection of arm, or hand, or foot, where the surrender of more is impossible for the personality; then again we use our knowledge to control the hand using our force to vitalize the nerves and make them of service.

(And the brain force that governs these nerves, is also in your power?)

Since surrender of a member necessitates the action of the brain, yes, but we are given the keeping of the member when in the abandonment of the forces, therefore we must reinforce the action. [Note 38.]

(Then is that why mediums use unconscious deception?)

Yes that is the case, the surrender of that part of the system and the nerve forces that worked deception are absolutely inactive to the medium, whereas they are used and accelerated by the power we vest in them at the voluntary submission to our power.

No. 4. (How far from the body must you be to communicate through it?)

Hand calls Harry, Harry, Harry, here; How far away are you?

Far away? at the ends of the earth, anywhere; time and space are nothing.

(Yes when you are called, but when you are communicating?)

Far away, hands are not needing us, we are able to respond, to vibrate, distance does not matter, only the power.

(But do you not have to enter the brain that receives?)

When we wish to enter we can, when we wish to call we are here at your call, we respond, but distance and time are nothing, the instrument is attuned. Hands are attuned, distance makes no difference, it is the vibrations that act.

(And when mediums see you about them, are you there or distant?)

Hands again; Harry can you be seen when you are away?

Hands yes away; we are vibrations of nerves and the sight replies: distance does not count with us.

No. 5. (Can you communicate through several persons in a line in the spirit world and then at last through the medium? If so explain the process.)

38. This account has many features identical with what has been said through Mrs. Piper, Mrs. Chenoweth and Mrs. Smead, to say nothing of many others. Those said through Mrs. Piper and Mrs. Chenoweth have not been published and so could not have been the source of what is said here and the psychic has not read anything either of the persons named or others on these points. The use of different parts of the body, nerve centers, the co-operation of several spirits at the same time, and the general conditions of the mediums when this is done have been indicated elsewhere and are often evident in the very nature of the phenomena.

When a person is unable to assume a proper attitude for the sending of messages to the subject of his power, he may impress his desires upon spirits of higher power to aid him, these are enabled to impress the control to the extent of sending the message, this is not always necessary but is often the way messages are given to the loved ones on earth from spirits of inexperience.

(And is it not more powerful?)

As I said in a previous question, we like to assume power and send messages because the concentration of much will-power impresses the medium more clearly and we have fuller results; yes.

(And are there two methods of impressing,—thoughts and symbols?)

Yes, according to the susceptibility of the patients' brain, the ability to grasp the idea; when the subject is far from the mind of the medium we cannot give him the exact idea,—the word that shall explain, while the suggestion may serve; a house may show the home, its condition and its surroundings at a flash, where the idea would be long and tedious. But to another the word would be preferable. This too is a matter of individuality and depends upon circumstances. [Note 39.]

*****And the sitting closed.*****

February 4th, 1913.

(Good Morning! Shall we write?)

Yes; Harry, Hand for you. Question, yes ask.

No. 6. (Do you know what telepathy or mind reading is? If so explain how it is done.)

39. This power of action without regard to space has been claimed in other instances. But the claim so frequently made that they are very near or actually possessing the organism is so much the more natural that we should wish more confirmation before being assured of it. If distance makes no difference we should expect some fuller and clearer account of the mechanism of the process. We can understand the resemblance to our own control when the spirit is supposed to be present and controlling the organism, but when a thousand miles away we could make it intelligible only as we make the telegraph and the telephone intelligible. But this has not been explained to us and so remains for the future to be confirmed and rendered intelligible. But in any case the alleged fact is not a product of normal experience. We may refer it to the imagination, normal or subconscious, if we like, but we cannot refer it to personal experience.

Hand here Harry; hold this hand! keep your mind quiescent.

When a mind is read or understood on earth it is a question whether or not it is of earth or not of outside influence. Sometimes the last one to know it is the one who receives the result. It is far less trouble to state that you have not arrived at a state when the vibration of human mind is received into your own mind, than it is to state that you are as clever as you think. The fact remains that there are instances when one human mind knows the process that is taking place in another mind, but this understanding is the result of knowledge and experience and deductions from that knowledge and experience.

At times again the human mind receives an impression of another mind, the thought that fills the other mind at the moment; this thought is generally a vital thought, something that has impressed the second mind to such an extent that it is of vital importance when the second mind is impressed; when the second mind is impressed to such an extent the sympathetic mind is also aware of an influence and the result is telepathy. But the telepathic theory is far too much credited, it is a rare occurrence.

The common premonition, or warning, or feeling for other minds is the result of intermediate . . . minds bearing the message to the one thought of, the hand is not always of earth, more often of spirit; When a spirit sees distress or trouble on earth it is often his . . . for him to bear warning.

Your minds are open to us if you sincerely desire and we may receive your thoughts as messages when you are in distress or any over-active state of mind; then we may bear the trouble or messages.

Hand calls and says "Tell them that the messages are always the voluntary call, we do not violate the personality." When the call is for over-human aid it is when the spirit comes,—helps.

Telepathy is the vibration between human minds sympathetically attuned and sensitive; while it occurs in unusual instances it is not common, and is grosser in its results than the spirit forms of information.

(And mind reading?)

Mind reading is the voluntary opening of the mind to a receptive mind, and is often successful according to the concentration of the minds upon the subject; at times the spirit is the intermediary and especially in those cases where the psychic subject is the sitter.

No. 7. (Do you carry thoughts from one living person to another? If so describe the process in detail.)

Hand says "See before we can answer it," and "yes we can when,—almost all, almost all." We are enabled to read the willing mind and to aid the closed mind by association; when the mind is voluntarily open to our influence we can easily carry the most important ideas to the ones who are sympathetic, but when the mind is unwilling we cannot.

Hand says, "Tell them we do not violate the personality." [Note 40.]

(Is the Catholic idea of asking the saints to plead in their behalf of value when it is considered that the spirits may aid us who are living?)

When you need aid we are always glad to give it to you as a service and an aid both to ourselves and to you, but we do not need your petitions or prayers for that aid which is our service and our pleasure. We are not the Almighty and we do not like to be held as all-powerful or as interfering with His laws to please a fancy; no we are given our work to do and we are glad to do it without asking, while you are not a case for us but for the Creator.

(Thank you! Does mother wish to write a little?)

When the hand is finished, he says "The little hand that holds yours here now is not yet ready to work, so you may ask as you have been doing for a time. Tell your hand to keep on and practice."

Your case is good and improving, the finish is yet far away for the work and for a long service before him.

Juline says "Tell Ralph to see the subject is not injurious, nor

40. It was my intention in bringing up the question of telepathy to avoid suggesting that it might involve the intervention of spirits instead of being a direct process between living minds. Readers will remark that the communicator spontaneously indicated that telepathy directly between the living is rare and that most of it was due to the intervention of spirits, these being "message bearers." How much the psychic may have thought on this subject it is not possible to determine and possibly we may suppose that the subconscious is quite capable of taking the position assumed. But it would be most natural to such a mind to make no exception one way or the other and either to regard it as all direct or all intermediated. At any rate the question to which I was leading up was anticipated and answered as I hoped it might be, the later query being intended to directly open up the problem if the less direct question did not suggest it.

over-worked, and well rested. Let the messages be at easy moments and not too long; hand soon tires and over-acts, the little hand is soon tired."

"Ralph, Hand calls you here and says 'Amy must find this easily or not at all, rest and freedom from worry are best. Let her hand for rest, take hand again.'"

Dracut, Mass., Feb. 14, 1913.

Dr. Hyslop:

Enclose find reports for Feb. 10th and 13th. You will notice that Mrs. H. puts in an extra question at times. Also notice that in asking question No. 6 she put it in the third person instead of in the first as in yours; and also that it was answered in the third person, and the following question has the process reversed.

Having used your list of questions in the two sittings we had to have recourse to some of my brother's that were waiting, now I have kept these questions from my daughter's sight, she knew nothing about them until the time came to use them, but I had gone all over them and answered them according to my light. In the first place I wished to see how far I should differ from Harry, and in the second place I wished to send the results or both sets of answers to show my brother that the answers did not come from my own brain; so far some of them agree in some points and some are not at all alike.

Respectfully yours,

R. H. G——.

February 10, 1913.

(Good Day! Shall we talk today?)

Ask, yes. Juline, Hand says "tell him to ask for Juline."

(Very well! Do you know who Harry is?)

Hand says "Harry, Harry: Here Harry," Hand calls Harry; Hand says "Here, here! Tell them we are coming".

When the soul ascends from one plane to another it takes upon itself a new knowledge, it throws off an old belief and an outgrown theory for a newer knowledge, and with that new knowledge comes an opportunity for a newer and higher know-

ledge; it is the result of past experience and past learning for a betterment; thus the ascension becomes a stepping process step by step to the best. Hand says "Tell them to call for more."

(Very well! here is another question. No. 1. Do you move through space when you carry a message from one person to another?)

If we wish; it is entirely unnecessary and we do not do it unless we are vastly interested or very new, we do not need make any change since the power is vibratory and is sympathetically responded to by the influences which we reach. You require no closer connection when you speak by the signals, neither do we need less space to vibrate our thoughts.

(No. 2. If you do move through space how rapidly do you do it?)

As we wish; if you are moving you need time since you have material to move and material to oppose your movements, but where neither material nor time intervene there is no resistance. It is a mere matter of volition.

(No. 3. And how do you send messages if you do not care to move?)

By sympathetic vibration; Hand says we are not material and must see the result is given or received, we are attuned and we respond to vibration, the sympathetic nature vibrates, so the result is sure and we know it will be heard; so we know and we do not need to move.

(No. 4. Describe the vibrations which you say are so necessary for communication with the living, and for carrying messages from one place to another.)

When you wish to impress a person with your thoughts or your sympathy how do you show it? by taking vast care to attract his attention to other matters or to see that his mind is fully occupied with outside cares? indeed, you select his quiet moment; his time of repose, and speak sympathetically and in harmony with his nature, to meet with an open response from him; then when his good-will is for you and his sympathy is established you introduce your subject and meet his approval more closely than by other methods. Here we know that all spirits are in sympathetic company, that there cannot be a lack of sympathetic natures all about and all around, so when a mes-

sage is to be delivered we simply assume that that sympathetic mind is only waiting to carry our desires, and we are certain that this is so. Now this sympathetic mind may or may not be mediumistic or have the power of transferring the message to earth, but it is certain that such mind will catch the message, so when we wish a message to pass we will on the message and the thought is carried by the vibrations so introduced to the earth through the sympathetic instruments that we have found to receive the vibrations.

(And are vibrations in your plane and on earth of the same nature,—the rapid movement of matter?)

Since your earth deals only in material it does not understand the spirit and we cannot say the rapid vibration of matter, nevertheless it is vibration of spirit, which is intensely active and intensely more forceful than material.

(No. 5. Can you communicate through Mrs. Harrison as easily when you are thousands of miles away as when close by?)

As easily here as there and there as here, it is not a matter of space or time, but a matter of attuned hearing and perception; you are sympathetic with a spirit here,—Hand calls and says "Tell them it is attuned to the spirit of Harry." [Note 41.]

February 13th, 1913.

(Good Day! Shall we work awhile?)

Yes, ask a hold for response.

41. The explanation of the transmission of thought from one person to another will have to explain itself. It is not made clear as it is, since the appeal to vibrations does not make it intelligible and especially when the resemblance between material and spiritual vibrations is practically denied. But the whole theory of it is consonant with that presented generally in "communications" of the kind. But the manner of treating space is not natural to the mind of the medium.

This occupation of the recipient's mind with other things than the special message to be delivered coincides with the method employed by the controls in the case of Mrs. Chenoweth. They did not want the communicator to feel too much the strain of effort to communicate a specific thing. They wanted it to come involuntarily and so to be a spontaneous thing. Passivity on the part of both agent and percipient, sender and received, seems to be the condition of the best success, according to the claim advanced here.

When the heart is pure the result is free and pure, we cannot speak clearly through debauchery; it takes cleanliness to receive. While the passionate may hold communication with the other world the evil speaks with them thru their impulsive and wild longing; betterment requires desire for betterment.

Yes, ask now. [Note 42.]

(Is Harry here?)

Ask, yes questions, now hold them here.

(No. 6. Do you not act on my brain as you acted on your own when living? If not can you describe the difference?)

When living I asked myself how I controlled my brain power, I did not know; I knew I desired, and as far as I could with the powers at my command I accomplished as I desired, but now here is a heart, if into our use it is only partially ours; but the parts given us are freely given so the brain is quiescent, nay more it is sympathetic and intelligent, so the brain never opposes us; the hand responds to us and in this sympathetic atmosphere we assume control of the hand that is given; we take the nerves that await our command and we work them through her vitality and the action to her is spontaneous with our wills. [Note 43.]

(No. 7. Why is it that the words used are often the medium's, and not characteristic of the communicating spirit?)

42. The only thing to note here is the truism that "betterment requires desire for betterment", but the real point of it may be lost in the fact of the truism, and that is the fact that the truth is the constant burden of communications from other sources, being stated as a law which is constantly forgotten in human efforts to reform the individual. It makes clear again what was said about the failure of the earth-bound to progress. They "do not care."

43. The confession of ignorance about the connection between will and achievement when living is again a truism, but the medium has had no training in psychology whatever and tho any one might confess the same ignorance, it is natural for persons of her class to think it is all clear and well known in the act of the mind on the body. But there is an intelligence in the answer quite as compatible with the medium's ignorance of its meaning to the philosopher and psychologist as with the supposition that it is a truism.

The remainder of the explanation or answer only repeats the knowledge that we have and recognizes that the process is the same in kind as our own action on the organism. But there is nothing said that would suggest any more knowledge than that which we have or that the process involves new agencies.

Simply because you are the instrument; when we were the instruments we used our own vocabulary, but now the mechanism is gone from us we are only the spiritual part, not the instrumental; we are the power that acts and not the mechanism. So we are controlled by the instrument,—or rather hampered by the limitations of the mechanism; just as electricity is more powerful than any known instrument, reveals the instrument,—reveals the power that controls it insofar as it has power to reveal, and the defects are of the mechanism, not of the power. [Note 44.]

(No. 8. How do you communicate with spirits on your own plane?)

As we are sympathetic. When a piano is struck and vibrates and the strings of the harp respond to the chord, we are like that: here the chord responds.

(No. 9. Do you communicate with mediums by the same method that you use with each other in the spirit world?)

Practically we are the same, although we require such an intense amount of effort that we are concentrating and acting in unison to produce results in many cases; then again, in the using of human instruments we are often required to assume control of the brain itself and leave the personality inactive while we work. [Note 45.]

(No. 10. How do mediums get pictures of your thoughts?)

Thus, when a medium sees thought symbols it is invariably one who enjoys pictorial and symbolical art, thus the foundation is made; then again we are enabled to reproduce before the brain the picture of the thoughts themselves, it is an album of words and thoughts instead of one of—words and thoughts,—not cards. Hearts and eyes see what the brain interprets. Hand says "Tell the hand to keep on; if you ask again tell the hand to ask for

44. The answer to this question is intelligible enough, but conveys no important information. But the reference to electricity represents conceptions not natural to the psychic and perhaps knowledge not possessed by her. It is not made clear why the language of the medium has to be employed or how it is done. But the answer represents exactly what has been affirmed through Mrs. Chenoweth.

45. The constant appeal to the analogy of "vibrations" and "sympathy", which is but another term for "harmony", is not yet clear. It may involve

future existence and future progress; when hands come we are ready to receive all; ask who will we are there. [Note 46.]

(Then shall we ask some of Uncle Ed's questions?)

Hand says yes.

(No. 1. The spirits claim to be the servants of men, in what way do they serve?)

When man commands us we are not servants for his bidding but for his upbuilding, we are not at command but at need. Those at his command are those who seek evil, we at your need seek good; when you wish or express desire for betterment we are there to help with a good influence, we express your thoughts about you and prepare for your good; we await your coming to this life, we aid you when you come; we approach the sick and in their dreaming we comfort; we approach the dying and comfort.

or imply what has been discussed in the *Journal* about this subject. Cf. *Journal Am. S. P. R.*, Vol. VIII, pp. 377-389. But this answer gives no indication that it is true.

The admission that they have sometimes to "assume control of the brain itself" is possibly an implication of a difference between *direct* and *indirect* or pictographic methods of communication. The records of Mrs. Chenoweth show the distinction, tho without explaining the nature of the direct method, which may be analogous to that of the normal influence of consciousness on the organism. This is implied in the language here, tho not asserted in my own terms. Leaving the personality of the medium inactive in such cases implies that it is active in the indirect method and so it would be in the pictographic process.

The medium in this case knows nothing but what might have been picked up casually in reading the *Journal*, as this goes to her father, but I have not discussed this problem in that publication and she does not read it, if she even looks at it.

46. The psychic knows nothing of "thought symbols", so far as her reading in this literature goes and I myself do not know any literature on them. The statement that those chosen for instruments or mediums are those who are interested in "pictorial and symbolical art" is a most interesting statement in this connection. The present medium's work is not visual, but automatic writing and she has had no experience in pictographic processes for communication, and would not normally know anything about the matter discussed. What is said consists exactly with the pictographic process and she is not familiar with it. But of course we cannot at the present stage of the investigation verify the statement about the choice of mediums.

We are always working in ways unseen but not unfelt. [Note 47.]

(No. 2. If because of our limitations we are unable to understand anything except the earthy and material, and receive no knowledge not possible to be easily gained without them, how are we served?)

Because you are in an atmosphere of the proper kind; when we serve you you realize the effect though you do not the cause; when you are among men of your own kind and who are sympathetic, you are at ease, when we assume your hand we are able to ease you also; you often assume relaxation for your physical needs, we are enabled at such moments to use your brain for greater and larger thoughts than your active moments allow.

You receive and call all for yourself. [Note 48.]

(No. 3. I object to the dogmatic declaration that I cannot comprehend anything except what comes through natural and material channels; How do they know? Why do not they try and ascertain?)

When a spirit tries to make manifest the way the spirit world is, and how it is controlled, and how it progresses, are you of the spirit that you can understand? and can you explain the process even of your own brain?

When you assume that our assertion is dogmatic are you not rather assertive? We say "Like begets like."

You assume that you can receive an uplift of spirit therefore the future of the spirits should not be above your comprehension: As for the natural channels there are no other than natural ones, and material are the natural exponents of things material. We know because we were once like you and we could not see ourselves, we groped for the light and in groping paved the way for

47. The reference to the sick and dreaming and dying coincides with the statistical records of the experiences indicated here and the psychic knows nothing about those records.

48. This recognition of the advantage of relaxation from ordinary employments and of a passive state of mind in order to exercise any influence on the living coincides with the known facts in connection with psychic experiences. The medium knows nothing of the facts, tho we may suppose that she might guess the same from her own experiences.

seeing, but in groping we were kept until the time came for seeing. Light is not for the eyes of the new born. [Note 49.]

Why do you refuse to grant us the opportunity to use you?

(No. 4. What is the *real* difference between man and other animals? If it be soul where did he get it? Was it created by him in the course of evolution, or was it implanted when he was an animal only?)

The difference between man and animals is the Divine presence in the soul, the man has become a part of the Divinity, while the animal has not received of Him, but has remained without the light; the light may be in all creatures but is only given to the seeking; man sought and he received and so became of God. Animal creation has not reached the point where he has intelligence to seek more but seeking would find. Man progressed through all stages of evolution to the present state and found light on the way; animals are still seeking the point where they may receive. Nothing is lost and all is in the plan. [Note 50.]

(No. 5. If it be impossible for an individual to conceive or comprehend a high-estate, he can have no desire for it, yet by law he must assume a spiritual condition; now how much is he benefitted by attempts to excite aspiration?)

You cannot find an individual who is satisfied, and that dissatisfaction is the cry of his need for more and brighter things; he may try and [to?] understand where he cannot but that does not still the craving, he seeks his way for satisfaction and still craves, yet when he receives he is satisfied; he has found what he wanted although he did not and could not express his want; Is he not benefitted?

(And the benefit by the activities of others in his behalf?)

The benefit of sympathy, and the unrest caused by the dissatisfaction is not allowed to overcome since assurance from the other prevents despair.

49. The sitter's dogmatic attitude of mind was well taken down here. It has been that spirit that has prevented seeing evidence in the world when it came.

50. The answer about men and animals does not take us beyond the current ideas of many people and cannot escape the suspicion of being subconscious, tho we cannot say that it is false.

February 23rd, 1913.

(Shall we write today?)

When you call we come. Ask for Harry today; he says ask yourselves.

(We have no questions; tell us something about life on the other side.)

When people awaken to the new life they are at first surprised and finally pleased, it is very seldom that any one is so astray that they persist in wrong-doing on this side, and we find many,—all cases, even in the lowest on your side, that the instinct for good is not far from the surface; indeed in many cases the instinct of goodness is accountable for wrong-doing, for theft, for burglary, for many which are so-called crimes, because the need has arisen for self-protection, for defense of helpless, and for honor.

It is misunderstood, that is true, but the motive is the same,—the aid or protection of something valuable; so when they awaken here the perversion of the former life is gradually overcome, and little by little the spirit of goodness is recognized and cultivated, little by little by working, by training, by thinking the recognition is made complete and the spirit becomes truly like Him.

(And what is the ultimate goal?)

The end of all things is perfection, we are of Him, and we are like Him in perfect goodness and yet we are ourselves since we are one phase of Him we are still individuals.

(Can you give any conditions? Is there respiration, or need of nourishment? or any corresponding functions of spirit to our material organism?)

When we arrive to the state that demands uplifting inspiration arrives; when we need strength we may gather from many sources; when we wish to help we may uplift and in many ways the spirit is fed and enlarged by spiritual processes, but not of organism.

[Note 51.]

(When there are so many of you how are you in seclusion if you wish?)

51. This is not a clear answer to the question about nutrition. But it does assume that there is no body or organism like the physical one to be supplied in the old way. In general the answer suggests the reception of energy, perhaps, after the analogy of breathing by which oxygen is supplied the physical body.

We are as numberless as the sands yet the privacy of a soul is a sacred thing and nothing is allowed to violate personality.

(Tell us more of the subject.)

The individual strives and grows, hereabout are others higher and lower all striving more or less and in need of aid each and everyone. The spirit as it is uplifted and receives from higher spirits and from above the strength and knowledge, gains and applies its knowledge and in return teaches to others; it is a continual inflow, an overflow of love and growth; that spirit which refuses to aid others closes itself to betterment, then the will and power of other spirits are concentrated for the good of that spirit until the opening is made again for good.

We do not violate a personality, we give where the good is received, yet the intense desire for the good of the unhappy makes the grief go away, we are at last received, but we receive as we are at last awakened by the need; unhappiness is the cry of the soul for betterment, also it is the soul at loss for help.

The soul is not as hard as we are thinking, the good is the base.

Hand calls and says, "Good is the ultimate, good is the way, goodness is the help and the beginning, it is the end and the beginning, the first and the last; and the mistakes and wrongs of mankind are not evil but the seeking after goodness in ignorance. Self-protection and self-sacrifice are but two forms of the same motive; one seeks the protection of what it understands, the other is the protection of what it feels. The evil of marriage, the evil of pollution,—both forms of the instinct,—good at the base; one is simply the perversion of good for the misconception of the individual, . . .

Hand calls and says, "You see, ask more." Hand calls and says "Again."

Hand calls. [Note 52.]

(Thank you.)

*****And the sitting was interrupted.*****

52. The remarks about evil are, perhaps, the frequent solution of that problem; namely, that evil is only good in the making, or the abuse of powers that are good in nature. But the answer is not any fuller or clearer than we make it ourselves and which, perhaps, every one might give after reflection. The general process of helping others, however, seems to be the same as that described through other sources; namely, thinking and feeling which are transmitted to others and eventually affects them.

March 9, 1913.

(Good Morning! Shall we write today?)

When we come ask. Now where are your (questions,)? Ask.
(.....)

(What did you mean when you said that you had future work for me?)

When we are working we proceed as we can with the materials, but you remain in our hands for development, so we are working for the further development; later you shall hold more work for us.

(These questions have mostly been answered in other communications but Dr. Hyslop seems to wish for more information on the subjects. Are you willing?)

Ask, yes; now we are perfectly willing to talk upon any subject in our reach as far as we are able to do so; the questions are our aid.

(No. 1. Have spirits what is called a "spiritual body"?)

The body of a spirit is a concentration of spiritual essence,—the fullness of power which actuates life and soul. The spirit itself is not a material, it is the power, and when in the material plane is the motive of power but not the actual mechanism that works; but in the spiritual state itself which acts by that it is enabled to animate any material which is in contact with it, it is enabled to empower the inanimate with the power of movement, to use material as its own. We do not, however, violate any law in our so doing, and very seldom use our powers of animation; but the spiritual body is with us an assumption for the better exposition of our development, the spirit itself is not material. [Note 53.]

(No. 2. If they have such a body what is it made of?)

The spirit is not a body, it is a power; the Godhead Himself is not a body. He is a magnificent,—an overpowering generator of power; we are not generators save of our own development of power, we grow as we intake, but of spirit not of material.

(No. 3. Have they spiritual senses, say sight, touch, and hearing, corresponding to our own senses but of finer nature?)

Certainly, you require a mechanism to receive and hold sensations of the senses to bring them in contact with the spirit, but we,

53. The answer to the question is not as full as we wish, tho it is clear in its general aspects. The "animation" of matter by spirits is not evident, unless in the case of living people and telekinetic phenomena, supposing that such exist.

in our higher estate, are receptive of the sensations of light and comprehension directly into the spirit. Hand calls and says, "We are the power and we know the mechanism is not of value." [Note 54.] (No. 4. Can the spiritual body be seen by the living?)

The spiritual body is not the case,—it is the spiritual presence; no not seen but felt; the spiritual appearance may be seen when the assumption is made for the end of sight.

(No. 5. If so how do these spirits make it visible?)

As we assume for the purpose of sight, we take of ourselves the body by assumption, by a concentration of power for the purpose.

Hand says now, "Later, you are certainly a case of at unrest. Later." [Note 55.]

[Mrs. H. was prepared to go to church and was watching for the car, it was hardly fair to try to write under the circumstances, but she said they did very well nevertheless.]

March 12, 1913.

(Good Day! Shall we write?)

When we come ask. Harry your case now.

(Very well! Here is the sixth question,—How are apparitions formed?)

When the desire is come for sight we concentrate our wills for the purpose and approach in a visible form, that is, we enable our transcendentalism to be seen, discerned.

(And do you use any real material in the production of an apparition?)

We use the apparition as material, that is we approach the material and use the rays of light to form the substance.

54. The description of the spirit as not a body but a power is not wholly inconsistent with the view often stated in other cases, as there has been instances where both points of view have been recognized at the same time. Perhaps this double point of view is recognized here in the admission of a mechanism and etherial senses analogous to ours.

55. The answer about apparitions would not seem to be clear at all and it is not so in the short statement here. But those who are familiar with the theory that apparitions are telepathic hallucinations produced in the living by the dead would have no difficulty in recognizing that view here. The manner in which it is put rather suggests both its genuineness and the limitations of the psychic, who would certainly not employ such language from normal knowledge.

(Professor Crookes said that he could hear Katie King's heart beat.)

When the material is concentrated to this extent is rare; the common case is elusive, the deep concentration is rare.

(But you can make an almost perfect simulation of flesh?)

When the dead walked the streets of Jerusalem; when the Christ rose and walked among his disciples; when the dead have been on earth. Yes we can concentrate but ordinarily the apparition is vague, all the discernible forms require deep concentration; but the apparitions are usually as you are, as you are but not as substantial. Hand says "Yes we can reappear as we were in the flesh, but ordinarily it is not necessary; when we appear as we were it requires much effort on all sides, deep concentration and deep interest if the effort is of sufficient value; the power is concentrated from the sympathetic to produce the results."

(No. 7. Do any spirits remain unconscious for a time after death,—if so how long at times?)

When the newly born soul awakens in the spirit it is generally one of intense and almost unusual spiritual discernment, as a general thing the soul is bewildered,—stupefied at first if not overcome by the change; the suspicious soul is bewildered and overcome while only the simple, pure, souls are awake; let the ordinary case be called, the average man awakens after a series of periods of help. Hand says "The soul is very still and quiet at first."

(No. 8. Do animals live after death,—if so can you see them? Or are they in a lower plane of existence?)

The animal world is hardly a thinking world, that is, the soul is not developed to the extent of overcoming bestiality; thus the soul is undeveloped and untrained, but since the soul life is in progress the process is not quenched, and the germ of the soul is held for growth; the head is not developed but where the instinct is reasonable the process is one for enlargement in another plane. When on this side an animal is necessary for the desires of those,—when the soul desires their companionship, they are called, not denied. Hand says "Why do they not cast aside their forms as animals?" When the soul sees the form as soul the animal shape is not necessary.

(And the statement that the spirit of man cannot follow the after death of animals because of the difference of vibration?)

When the vibration of animal is here the soul is not akin truly

except in the beginning; the development is so much beyond any animal development that the radiation is almost unnoticed, it is like a scholar tending a baby; the simple approach more closely, when the great minds approach it is only in common love for all life.

(Are they on another plane?)

Certainly, when the intelligence is of our plane they are not animals, but souls alive.

(And they are not blotted out,—are preserved?)

When anything dies the breath of life is held for further development, not for decay,—nothing is useless.

[Interrupted by a visitor.]

(Shall we resume?) Ask, yes ask.

Death is not a destroyer, only a process of development for the spiritual, the life that ends with death is not spiritual, life takes upon itself no harm from death but a change for better; life that changes from material is only of material, but life that changes into greater spirituality is intelligent, not instinctive.

(Are there human spirits that you cannot see?)

When the soul has become as high as the Highest; the human soul is not lost, the process of development is not a case for overlooking, all are in our reach. The soul that is so small is perhaps beyond our fullest sympathy but is not beyond our sight. Hand says "Not beyond our sympathy but beyond our fullest aid for the progress. We cannot be best of use where our best is not called into use."

(And are the higher souls in progress beyond your reach?)

Yes, the higher souls are lost to us save as an uplifting influence, individually we are not appreciative.

(No. 9. Can human spirits get into a living human body and become invisible to other spirits?)

When the possession of a human body is given into the keeping of a spirit he is not invisible but rather more needful of the aid of the spirits for help.

(But in obsession?)

The spirit that obsesses the living spirit is not invisible, but the case is deplorable; the lower form that demands further earth life for comfort, is not of a spiritual average. The spirit is not invisible at any rate.

(What is the highest possible conception of spirit that the human mind can frame? Can any comparison be given?)

Hand says, "The human mind cannot conceive spirit in its real state,—the essence of purity and love in its highest development,—let us say pure; if you can conceive of perfect matter, a perfect material that would fulfill all your necessary possible uses, then it would be in the spirit and in the material.

March 20th, 1913.

(Good Day! Shall we write? We have no question save our own today.)

Ask... When the spirit rises to the occasion it is to mount upward and on; the occasion is deliberately before it for the purpose, and you in your earth life are at loss to comprehend the trials, deprivations, and hindrances to your comfort and progress; never seeing that these are for a definite purpose,—that of making you greater; yes, you are thinking of the obstacles of smooth living in the married life; it is just the way these characteristics that are in your mate,—that are obstacles in your way,—are just as essential to your well-being in the spirit, as the moments of companionship and fellowship. It is not the smooth water that bears the ship to port, it is the wind and current that helps onward, and if the wind be averse you tack and make it of use to you and take advantage of the current.

When husband and wife find that their dispositions are at variance they must not cling to their own opinions and entrench themselves behind the self-complaisant and deluded idea that they are right, but must give the other credit for trying also to be right, and then there is a channel for the progress in the direction of reconciliation.

No one is *all* right, there never was yet a person on earth,—even Christ himself, who was absolutely right; the Saviour of Mankind was the greatest example of spiritual demonstration, but even he was not perfect; then if the greatest was not perfect shall we claim that we are perfect when we know we are not?

When the way is made easier for allowance, for married life, the subject is one that makes way for peace. If you wish one thing and the other another do not say "I am right," for he thinks also that he is right and "I have no right to cause another to go against his conscience in the matter; can I not favor him a little in this matter,

perhaps I can without being in the wrong myself?" and the way is open, not all at once, but little by little the friction is removed and resistance ceases. Ask now. [Note 56.]

(Shall we talk about Mr. Stead?)

When occasion arises,—yes; you cannot now, it is not of use to ask as to other subjects unless the way is open for the subject of his hand.

(And Dr. Hyslop objects to working on the subject; he cannot establish communication with the family.)

When it is impossible to corroborate the matter is of little use; unless the way opens for corroboration the subject is of no use for the cause.

Hand calls and says, "He will come if the case is advantageous, but the work is more beneficial where the recognition is possible."

(Do you think it could be made useful in any way?)

Hardly now, you are not in sufficient command of the material without the corroboration from his family.

(Minot Savage says, "He who is true to himself and to his ideals is living the only successful life." Can you speak further?)

"The man who is true to himself is living the only successful life,"—is so true that we wonder how it is so overlooked and avoided by all mankind.

When the business man overlooks the need of absolute honesty to his ideals, the merchant the fact that his merchandise is his own personality in exponent, that he cannot sell or cause a price to be fixed upon his goods without expressing himself, it shows the nature of the application to the disposition.

Merchants, Preachers, Teachers, Scholars, each and every man is a type, and must express his character through his type and must express it honestly, that is, for an honest type; he may call himself honest and take advantage of the opportunity either for his personal gain in spiritual matters, or a personal gain financially; or it may be

56. While this appeal to tolerance between differences of opinion is commonplace, in a measure, and probably more or less coincides with the beliefs of both sitter and psychic, the emphasis upon the value of obstacles to the pursuit of our own wills is not altogether the natural belief of either party. But if man, as well as matter, has to depend on interaction between himself and environment for his development, the truth is a profound one and far beyond the normal ideas of the parties concerned and since the time of Descartes has not even been recognized in the schools of philosophy.

beneficial in both ways, it is a matter of being true to his ideals of manhood consistent with the type he expresses. But the man who lives his type expresses himself through his best and only achieves success when he uses his talent for the best.

(If we do not hear occasionally from our own people shall we not lose interest in this work?)

If you cannot enjoy the work for what you gain through this,—certainly; but if you do not enjoy the work, if you merely wish to hear from your own, you would gradually become narrow and less useful for all of us. No,—you shall hear as you desire but not wholly, for the work is greater than your desires personally.

(And where does the work count? we do not see the results for public benefit.)

You mistake; your work may never be recognized for the public, yet the path lies here,—that you are making it easy for others to follow in your trail; you are making a way, you are opening a path others may see and lose their fear; you are true, normal, and outside of prejudice; you lose none of your wisdom or judgment, and the public recognize the fact; you awaken the respect of the public for the cause since you show by your example that this subject may be approached without loss of self-respect or character.

When the public finds the work is not poisonous and not detrimental it will slowly yield to the influence.

Again, your studies are of benefit, you are acting as a lever for the bettering of the common level of the subject, and for enlarging the views of those who do believe.

Do not think your work is a failure if you never see or hear of one single sentence on the printed page.

Hand says, "You have won much already."

Hand again, "When you fail you will not be available; failure is only for those who are spiritually legathic. Your case is of *in trust*, not lethargic, not for self."

Hand calls and says, "When you feel discouraged do not wonder what your work has done but what the work has done for you."

[Note 57.]

57. There is nothing noteworthy in this passage, except the direct attack on the natural interest of the sitter who was at least apparently more interested in the personal side of the subject, and his daughter, the psychic, had allowed her own development only to satisfy that personal interest.

March 22, 1913.

(Good Day! Shall we write? We have no questions.)

Ask, Yes. Tell Ralph that your mother says that she can talk a little when there is nothing more important. She says "Ask him."

(Mother can you describe what you meant when you said you were going into a brighter place?)

Yes, when I can see anything and know I learn from experience of trial, I am advanced into much better; not that it seems beautiful in the earth sight, although it would without doubt, but into a sense of more beauty, more sympathy, more fitness, more possibility, and the effect upon us is the same as the place beautiful is to the earth sight; as though you had realized an ideal; when we are here we know even as you know when you are at first realizing an ideal a fact, no longer an ideal but an actuality. And so on and on. We do not cease striving, as we are here we are finding that the soul that does not care is dead to progress, and remains behind, a care and a hindrance to others. It is like the insane human being, not capable of using or caring for self; here, as there, we must care and guard until they are awakened to the soul struggle anew. [Note 58.]

(Do you see R. and understand how he is feeling?)

Ask, yes. Hand calls and says,—

"Tell R—— that I cannot tell him all that I see as, that he asks me where I cannot aid at present; if R—— has troubles it is for my hand but not hand for not needed." [To know but not to help unnecessarily.]

58. This passage comparing the spiritual and the earthly life has an interest not apparent on the surface. It grows out of the choice of illustration. It does not represent the spiritual life after any material analogies as it was represented in the *Book of Revelation*. It is compared to the feeling of happiness at realizing an ideal and that makes the spiritual life a mental one and suggests discussions already made on the subject from data obtained elsewhere. Cf. *Journal Am. S. P. R.*, Vol. VIII, pp. 561-577.

It is evidently the feeling that a man has when he has accomplished a task which occupied his interest. The condition of the "lost", to use that term here, it should be noticed, is referred to indifference to progress and so compared to insanity. The difficulty of dealing with spirits if that kind is compared with the same among the living in that state of mind. There is much in the whole mass of communications regarding the earth-bound to confirm this view of the case.

(Can you not feel any need for W.?)

Ask, yes ask. Hand says "No none now, he must seek the way for himself now as others have done, you cannot direct him, only let him follow, and settle the trouble as his common-sense and honor actuate and he will be rewarded; only let him see his common-sense and honor. It is give and take always, always; it is not for me, his own case and depends on him." [Note 59.]

(Can you tell us of other of our people with you,—whom we have not heard from for some time?)

Hand says, "Call Mother, not these; she is here, when she comes she needs all her attention upon her own case because it is hard to concentrate sufficiently to write at any time, and the call must be hers alone to make any result. Ask for her."

(Are there houses and flowers in your experience, Mother?)

Houses? no, I do not care so much for them but I have as many flowers as I desire; I have them and I am with them as I am desirous; when I wish I see; I work, I stay near, I breathe them in fragrance and love, I am satisfied with them, I am bearing them in my arms, I carry them to the sleepers, to the earth-bound, to those who miss; I find them for the suffering, I place them about the lonely; I am one of those who are sent as comforters to the earth-spirits who miss their friends. [Note 60.]

59. The initials "R" and "W" refer to the same person, the son of the sitter. The father thinks the admonition pertinent, but the psychic, his sister, knows the situation well enough to prevent the advice from escaping the suspicion of subliminal origin for those who wish to accept that explanation.

60. This denial of the existence of houses, but the affirmation of the possession of flowers has much interest. In other mediumistic "communications" the existence of houses is often affirmed and we often get the impression that the spiritual world is a simulacrum of the material. But it should be especially observed that there is an apparent contradiction not only between this record and others, in the denial of the existence of houses, but also with the record by denying of houses what is affirmed of flowers. But if the "dream life" theory of the spiritual world be assumed there is neither contradiction in this record nor between it and others. The reason for not having houses is indicated here as the absence of desire for them while the reason for having flowers is the interest in them. If the spiritual world be a mental one and if the frequent statements made by communicators, that they can have whatever they wish and that it all depends on the will, then the statements here are perfectly intelligible and there are no contradictions.

(And you furnish flowers to the newly come,—how do you know they are wanted?)

We are all alike in our tastes as on earth, you know we love flowers together; when the flower-lover comes here there is the flower love calling, and I, as I have the am ready for them and I go; yes I like them and when they come I can help, they see the flowers and they know their dreams are true, that heaven is come because of these wonderful flowers.

(And do you find that they are always agreeable to you in spite of their love for flowers? on earth sometimes even a flower lover was not always attractive.)

When there is a kindred subject to find in any heart those hearts cannot be repulsive, for the barrier is broken between us so we are aware that there is sympathy; as for the rest we can change our thoughts from them and keep them through our common love. [Note 61.]

(Did you know that Mr. Baxter passed over three weeks ago?)

When the white soul came, yes; the white soul,—not untried or undisciplined, not inert, but a White Soul; yes, his [wife?] awakened him for the new life, she came long ago, she was for work, and help, and care, and she held the white soul in her arms for his slumber; she was pleased and waited for him.

(Where are you when the Doctor's questions are being answered?)

61. The sitter was evidently confused by the situation and tried to involve the communicator in contradictions. The communicator did not succeed in making it clear, but if we suppose the pictographic method of intercommunication with each other after death, especially immediately after transition, it is clear that the "dream life" theory is still assumed or supported by the present messages. Those who love flowers on earth would at once find sympathy with those who communicated images of them after death, and the extent to which one person could help another would be determined by common experience and common feelings about it. The reference to "kindred subjects" in every one shows what resources on this theory would exist for bringing spirits together.

The psychic knew nothing about any such conception of the case and would be as much puzzled as most people by the message about it. Indeed it would not be in the least intelligible to her any more than it was to the sitter, her father.

Generally I am near the rest because I can help a little and my sympathy counts because you are so near to me. [Note 62.]

(Have you any idea what work is planned for me?)

Hand calls and says, "Tell the child to keep her mind clear and open and we may use her hand for much profit for herself and for others; that the plan is to keep her in a generous life and serve us through her own open heart; that we do not use [those who are] conceited, stupid, or foolish, but self-contained, intelligent, and open to conviction, that we may gain for the work a well balanced and self-respecting mediumship."

(We never have had any explanation of the process of communication, Mother can you see how it is done?)

The communications are heard when you are our instrument and we are here to respond; we are all together in our soul-powers, we ask an instrument that takes our thoughts to carry to you, and your hand responds here. [Note 63.]

(One spirit speaks of a "shell", an "etherial cord" and so forth.)

The ether is very necessary for earth material and universal life, but the spirit is not dependent upon any material, fluid or shells; we are a concentration of mind and will power. The result is just as active as the material process, but more illusive because of the larger scope of interests. [Note 64.]

62. I want the reader to note that the communicator's answer to the sitter's question implies the presence of others and probably others through whom the message has to come. This is the situation in well developed mediums, or at least the presence of helpers whether the message goes through them or not.

63. The answer to the question about the method of communication is not clear or unequivocal. But assuming that thoughts have to be transmitted to a medium or "instrument", or perhaps another spirit also spoken of as an "instrument", we may be able to interpret the answer as represented, tho it is probable that the communicator knew really nothing about it except that thoughts somewhere were transmitted through a medium. But we certainly have no such conception of the process as we desire in this answer to the query.

64. The answer about "shells" is not clear, or at least, if clear, not full enough to satisfy curiosity. But the question is grasped clearly enough and the reference to "ether" natural. But the conception of the spirit as "concentration of mind and will power" is an interesting way of putting the idealistic doctrine, tho the psychic knows nothing about it. The distinction

(Can you perceive any difference in planes or spheres?)

Yes I know when I am on the entrance of a better when I am better, and when I leave one for another, it is the comprehension that opens the advance.

We see spirits about us who are far above us, but since we cannot understand how much we are not of their sphere; but when we comprehend we can enter. The lower spirits we aid as the others aid us.

(Are not the stages of progression so gradual that you hardly realize the change?)

The rest is not hard, the rest is not hard; we may not know the change until we realize that we have found an openness to a new power, then we know. The rose knows when it is in bud and flower. [Note 65.]

(Do your duties remain the same with advancement?)

Not the same,—with larger opportunities from the enlargement of knowledge.

(Are you still with your mother and the children?)

When I am desirous I am with them; when I desire my other hands [people] I am as they. It is just as the need.

(Do your recollections of earth life fade from your memory?)

As I do not need them,—yes, as they are of no further use, it is the faults and mistakes that correct us so they are dropped as the lesson is learned; I am different, I feel the change but cannot tell what the difference is except a sense of giving out,—of a better influence for all.

(Do you see any of the innumerable souls that went from the earth before you?)

As a whole, no except as a huge harmonious influence reaching everywhere; as part and individual, yes, as their experiences can be of benefit to you and yours and others. Thousands of

between the material and the spiritual may be natural enough for people brought up on ideas involving Cartesian assumptions, tho the medium knew nothing of them, but the way of putting it is not a reproduction of any reading she had done.

65. Readers should note that the doctrine of "spheres" is here treated in terms of conditions of mind, not of space relations. This conception of them as conditions of mind consists with the idealistic doctrine of the spiritual life explained previously.

souls are here and there is sympathy and giving of cheer and help; the multitude are a great whole,—a harmony.

Hand calls and says, "Tell them to cease awhile, the hand becomes tired, and let the case call again." [Note 66.]

March 27th, 1913.

(Good Morning! Shall we write? we have more questions from Dr. Hyslop.)

Ask. We are pleased also that we are allowed the use of the hand. Ask.

(Some of them you have answered already, but they will bear repetition.)

Question.

(Very well! Question No. 1. Can you describe in detail all the processes involved in carrying messages from one person to another?)

As when a person receives an impression of death or trouble?

(I do not know, perhaps he means the transference of thought from one person on earth to another without comprehended means of communication.)

The vast subject alone involved in this question makes a detailed answer difficult; you have no idea how vast a subject it is, there are so many ways and so many kinds of messages, and so many cross messages; so much in the subject.

We have messages from the passed to the passing, the passing to the living, the living to the living, the dead to the living, the dead to the dead and various changes; communications through devious ways and roundabout ways. [Note 67.]

(Can you explain some one of these, perhaps more as we are able?)

66. The answer to the question is not clear, but perhaps only because the conception of "harmony" is not yet clear to us in terms of our experience. It will take a long time to get any light on such communications.

67. In sending my question about the transmission of messages from one person to another, I did not wish to betray any spiritistic suggestions about telepathy between the living and purposely omitted all reference to any such interpretation of the phenomena. But the communicator quickly caught the general character of the question and rightly defined its broad meaning, and classified them more readily than the normal consciousness of the medium would have done.

Take the living to the living as a start. The living mind is unable to realize its possibilities, it is alien to the powers of mind except in very few instances, so when the time of stress or importance in the experience has come upon it, it, not from training nor from knowledge but simply from need, makes an exertion of its powers and calls upon the unknown for aid; this cry is not always known to the mind as a cry for an unknown power, but may be evoked through the voice of sympathy through the appeal of a loved name, Mother, Friend, any one who is near and claims sympathy, nevertheless it is a cry and a prayer for aid; then this appeal reaches the sympathetic, this attunement to spiritual aid is the call for our activity, we concentrate and bear the message on to the end, the appeal is heard. Then again in this same state of living, through us to the living, we take the thoughts of exultant minds to theirs in sympathy; the love that beings bear each other makes them capable of sending or receiving impressions or messages without explanation; it is an expansion of the sympathetic power carried from the living plane into the spiritual for enlargement.

(And transferred through spiritual power to the recipient?)

Yes. [Note 68.]

68. We could hardly get a better suggestion that telepathy between the living is due to spiritistic intervention. The idea, but not the language, is identical with the description which the Piper controls made of themselves; namely, that they were "Messengers." They, of course, did not always mean that this was their primary function: for they regarded themselves as "messengers" from God to men. But they regarded themselves likewise as "messengers" between men. The reference to "time of stress or importance" recognizes the fact that telepathic coincidences are more frequently associated with some sort of crisis in one's life than in others, tho we should not always regard the situation in many messages as in any respect critical. But the most striking incidents of telepathy are connected with crises of some kind. The psychic in this instance is not familiar with the phenomena and their characteristics, so that the statements are not easily referable to subliminal reproduction of normal knowledge and belief. It is natural to explain telepathy between the living by reference to spirits carrying messages, but it is not natural for this psychic to describe the phenomena as involving crises in the life of the percipient. Especially interesting is the allusion to the cry for help and the recognition that it may be unconscious. For many of the coincidences are associated with no effort on the part of the normal mind to seek them or to seek help.

(No. 2. Does it take more than one spirit to carry messages between living people? If so how many are required?)

The sympathetic call is the appeal to the sympathetic for help or needs, now this human being is incapable of transferring his thoughts, through his own lack of understanding of the spiritual laws; he is just learning the a, b, c. of his mind and its powers, just as a lad learns the Morse alphabet, although he has no instrument and does not understand the principle of the telegraph, he realizes only that this is the legible form of the message; so the living being does not know the principle but realizes the possibility, and in danger he makes the call for unknown and undefinable aid; perhaps the physical danger cannot be averted, but the cry is heard and carried; so the cry is taken into the spiritual and the spirits, according to their strength, are concentrated that the cry may be carried to human sympathy. The appeal must be made through one especially gifted and suited for the work, as the worker is needed to act in connection with the mediumistic work; we must have at least two spirits, no less and generally more, many more, for concentration is intense and very difficult without the human medium to transfer the thought, and only the sympathetic, receptive mind of the receiver to the sender renders the result possible of fulfillment. [Note 69.]

(No. 3. How do spirits appear in apparitions or ghosts?)

As the assumption of material form through the concentration of will and power by sympathetic natures who aid: the spirit is not capable of the materialization unaided unless of an intensely strong nature. The general concentration of power is necessary for the intelligent expression of the physical frame: and again the recipient of the vision is generally in a state of mind that enables him to more quickly comprehend the vision. The dead appear soon after death to their friends and relatives through sympathy of the spirits who understand the sorrow of those left, and the unrest of the newly-arrived for those whom they have

69. The reference to the necessity of the "human medium" in the transfer is an interesting side light on the process: for we find evidence in all these phenomena, often in strange phenomena, that the living organism is in some way a necessity for producing psychic phenomena. This is even true in real or alleged telekinesis, which will not occur without a medium and in some instances the evidence even of genuineness is in the fact that the medium's personality is apparent in the result.

left. So the apparition appears, and more easily because the ones on earth desire so ardently to see the vision of the departed; as for the mediumistic apparitions the materialization is generally seen only by the mediumistic temperament, and when the power is sufficiently strong to reach the more sympathetic natures; grosser apparitions are demonstrations that are in their display of power to prove existence.

(Does this mean moving furniture, knocking, and such?)

Exactly; the hand is seen, not the active force.

(No. 4. How does it happen that a spirit may appear in the same clothes that he had when living?)

Simply that the mind may recognize the form more quickly, generally a spirit is fleeting and goes so quickly, that unless the impression is given at once, of identity, the face may fail of identification; it is to send the mind from a vague shape to familiar recollections that the recognition may be hastened and the opportunity seized. An angel-robed apparition and the face not recognized in wonder at the change; the familiar is generally necessary to create the sympathetic atmosphere for the introduction of the proper spirit.

(No. 5. It seems absurd to us to suppose that they have any such clothes with them. Can this be explained?)

The idea is not so absurd that you do not understand; the dead lie in their clothes, your last impression of them is as they lay in their coffins, or as you were accustomed, or best loved to see them, mostly you picture them to yourself in one of these modes.

But knowing that the form is unnecessary and in decay, you do not associate the clothes with the spirit, this association surely is unnecessary and so absurd,—clothes and spirit! but in order to establish old associations the old conditions are the most conducive to the renewal of sympathetic conditions, thus the appearance of the spirit in the well known habiliments. [Note 70.]

70. The answer to the question about spirit clothes is not as clear as we desire. It is, perhaps, hinted that they are due to mental pictures by the dead, but it is not so stated. The question on this point was put a little later and will be commented on there. I desired to see if the answer would give what I had in mind without any suggestion from me. The reference to

(No. 6. Does it require the action of more than one spirit to cause an apparition?)

Almost invariably; the spirit is aided by concentration of power.

(No. 7. Who is the chief agent in producing apparitions, the spirit seen, or someone else?)

According to circumstances; sometimes yourself, sometimes the apparition, and sometimes the band that aid the apparition's appearance, it depends on circumstances entirely. If you desire most ardently recognition of the dead and you are open and ready, you may call the apparition; if the spirit is equally desirous the task is easy, if the spirit is anxious to appear the spirit asks and receives power, at times overcoming, perhaps, much opposition in order to receive recognition; again the spirits appear at the wish of the band of workers for the purpose of the cause as the circumstances need. You yourself received an apparition at the call of need from another.

(This accounts for apparitions in haunted houses and so forth?)

This is the desire of the unsatisfied for the recognition of human interest. [Note 71.]

(Do you know anything about the time when mother appeared to father?)

Your case is this,—your hand is constantly with us, your desires and your kindred work through you; you are the case of non-apparitional,—the writing, not the materializations; your father desires to see the face of his wife, and she works hard to

"sympathetic atmosphere" is not intelligible, except that it describes what may be or is true in almost any phenomena and certainly does not give the clue to what is needed here. Cf. pp. 512, 542, and Notes 5, 15 and 182.

71. This question was prepared with the view of seeing whether the answer would involve the recognition of a *tertium quid* in the production of apparitions. The problem of spirit clothes suggests that some one else may be the agent in the production of apparitions than the person who appears, and hence to have this recognized would eliminate the ordinary telepathic theory. Readers will notice that this point of view is recognized, but it is not made exclusive. The whole account is not natural to the psychic. She has had no such reading as would make this a reproduction.

meet his desires, this appearance was one fulfillment of her hand, unexpected but not undesired, and possible because of the sympathy that he extended to her.

(No. 8. Is the apparition seen by the living a mere "mental picture" to the living or is it just what it seems to be?)

The apparition is according to the possibility of the living to perceive, it may be mental like a semi-dream, it may be as it appears, a light form of the departed, or it may actually be a development, but rarely. [Note 72.]

(No. 9. Are apparitions caused in different ways? If so how?)

As the question is rather inexplicable we cannot go into detail; the production of an apparition necessitates the concentration of will power in every instance until the power develops the earth form of the spirit, and the extent of the development depends entirely upon the circumstances of the case and also upon the need.

The apparition invariably calls for power and much concentration. As for the materials they are the results of desire and need also.

April 3d, 1913.

(Good Morning! Shall we write?)

Ask, yes. As to the case when the apparition is consecutively called upon for manifestation the result becomes habitual, and consequently more easy. Hand here, call now.

(We understand that spirits may have anything desired unless harmful.)

Hand says "Yes as we wish, as we appreciate the wish, the

72. The question here was either not understood or was not answered clearly. The "mental picture" I had in mind when asking it was the picture in the mind of the agent and designed to ascertain whether we saw the real spirit or simply had hallucinations produced in us by the thoughts of the dead. The answer seems only to try to explain the result in the mind of the percipient.

understanding, and we desire a fulfillment of the understanding; not the fleeting fancy,—the comprehension."

(Mother desires flowers, are these flowers the same to others as to her?)

The sense that makes her desire flowers is not the case with all, all may have an appreciation of the beautiful developed in other ways, but to her the beautiful needs its beauty in blossoms; she loves and understands that beauty, and since she so understands she gathers and keeps; the blooms are not a passing fancy to her but a deep and sincere appreciation.

This appreciation she extends further and further, it is the instinct for growth in the beautiful form; because of this idealism of the material she holds a hand for those who need help by this means; the following of art and beauty-lovers is unbounded, and while many never see the beauty on earth, many are like her: since this love of form and color is so deep do you think it would be lost without the flesh? This beauty is in everything and flowers are only the one.

(But do others see *her* flowers?)

When she shows them to the others who are also one; not the uninterested.

(If one spirit had a pet of any kind would other spirits see it in the same form, color, etc.?)

Those who had a love for the same would appreciate it in the same manner, those who did not care might according to the sympathy for others, but not according to the call upon their natures.

(To those who could not see the object would the space be occupied in other ways?)

When the object reaches the sympathy the space is filled, but to those immune the space is either filled or vacant according to the sympathetic understanding of another's desire, or according to the lack of sympathy in the object.

(We are told that the flowers are unfading, does this mean that they last forever, or that they drop from consciousness?)

The flowers *are* unfading, the beauty that is brought by the desire of the lover of beauty never lessens, but continues and improves according to the growth of the soul in beauty; the per-

fection of one spirit is imparted to others and the flowers in their perfection are for all.

(If one desires something not harmful in itself but used for harmful purposes, like instruments of war, would it be allowed?)

The harming instruments are not [in evidence] here; when the spirit awakens these injurious ideas are gradually overcome; if the mechanism is the interest in the instrument the mechanism becomes the desire, and for better ways, but if the desire is limited by the result of the instrument's use the desire becomes outgrown; the instrument in its ideal purpose is an honest desire,—the powers of mechanism and the physical possibilities, but the desire is better fulfilled by the observance of the cosmos and its laws.

(If these objects are wanted for their structural side what becomes of them when the spirit has no further need of them?)

That which is below the idea of the spirit is cast aside, those who follow us may receive for themselves; if the spirit has mechanics the ideas must be according to the understanding,—as the mind is ready, but as the flowers never fade these never destroy, as the idea is everlasting; nothing is lost. [Note 73.]

(I. W. Funk says "If Psychic Phenomena is really a fact it is not so by the grace of man, but by the hand of God." Can you enlarge?)

If the hand that called us into the world cannot retain us in this continued existence, and cannot show the unbelieving that it be so, then he is not God, he is less than God; when the Eternal is incapable of expressing himself we are not his creatures.

(And further, "The soul that will not think beyond the stars sooner or later cannot when he would.")

Hand says, "The most abusive treatment of a possible power is the non-use."

(But if this power is directed by a false theology?)

73. It would require a complicated analysis of the "dream life" theory to make this discussion of flowers and mechanics intelligible. So complicated would it be that it would raise a sceptical question about its legitimacy. The answer to the queries is not clear, and indeed it is the very confusion of it as such that it speaks for the genuineness of the message, tho it does not speak for its truth.

The misdirection is at least the recognition of the power, while the non-use is lethargic.

(Do many people deliberately ignore these powers in this regard?)

Not many, the idea of God is so deep in the human heart that the most bestial do the unexpected and are stirred in many ways, although the determined effort for the cultivation of the spiritual nature is not always made the better impulses are always awaiting recognition, and the smothering does not kill the sparks; when the spiritual comes it flames, perhaps to burn beneath, perhaps to glow.

(Again; "In these investigations it seems certain that we are in the presence of a new science in the making.")

A new science in the making! the development of latent powers on earth in a comprehended valuation.

Call again. Hand recalls the word, the world calls the word. [Note 74.]

Dracut, Mass., April 9, 1913.

Dr. Hyslop:

Your letter of the 7th was received and yesterday my daughter found time to sit for the answers to the same.

We thought it best not to try for the whole of them at one sitting and perhaps it was as well, as "Harry" closed with an enlargement which we possibly might not otherwise have had.

Notice in first question, "You are unable to conceive of questions that are not for you to investigate." Seems as though the mine was not exhausted yet.

I do not quite understand the answer to the third question, that word was *emulation* plain enough but the sense seems to be better shown by *emanation*, as it has been used in that connection before; perhaps the first word may fit to you, as you know more about it. Then whether the first line of same answer should read right through or have the stop after *body* as I have stated it.

In questions 5 and 6 Harry admits that his range is limited.

74. There is nothing in the answer to this question about the relation of God to psychic matters that requires explanation. It is truistic and not beyond subliminal production.

he is not one of the "Superior Spirits." He also reiterates that distance does not count on the other side.

In the last he shows that the trance mediumship is a very delicate matter to handle; more so that we think perhaps.

One thing about the answer to the last question was rather queer. My daughter could not read her own writing in one place, had no conception of what she had written and could not make any sense of the few letters that were readable, she studied on it for quite a while and gave it up, then I took it and studied on it for a long while, and had about decided to put something in brackets and let it go, when all at once it came to me, I showed it to Mrs. H. and she simply laughed it was so plain; the words were "Tell the Dr." but it was all run together and the *D* was a small letter. If you should cover up the three words in the report and begin to read, just see what an unlimited range it gives for substitution.

Sincerely yours,

R. H. G——.

April 8th, 1913.

(Good Morning! Shall we work? Father has a question before we take up the other work.)

Ask, yes, answer.

(Some time ago mother wrote "The way is open, everything is here for the asking." Do you think we have been too curious in this?)

When you presume you shall know it; we answer as we are able and you receive as you are capable of understanding; your limitations are your bounds and you cannot go beyond them; as you ask you learn, you are unable to conceive of questions that are not for you to investigate, but you may not understand until the time of understanding; it is well that you should conceive of them, you always must needs hold the ideal before you,—the unattainable, for the purpose of further incentive, but whether or no you may understand depends upon yourself.

(Now you will have further questions from Dr. Hyslop.)

Ask, yes ask.

(No. 1. What part of the organism do you use in communicating?)

The method requires submission of the personality to our judgment, resignation of will to our purpose, then we may use the nervous force and system for our control of the muscular action in operation. Hands answer "The whole system in so far as we need for the purpose."

(No. 2. Is it the physical or the aura that you use in communicating?)

As you are not quite clear, . . . the aura is the sensitive radiation that expresses the condition of the spirit; this is the index of the character which shows the possibility of the case; this we use as a means of approach but the physical force is necessary for physical manifestation; the approach is made to the personality through the sympathetic indications of the aura, but the aura is not the physical energy.

(No. 3. Is the aura separate from the physical body?)

As an emulation [emanation?] of the body; the spiritual body is the assumption of matter necessary for the recognition to the undiscerning, the aura is the radiation of spiritual condition, a special[ty] of the spiritual body is the assumption of form,—the aura is the radiation of spirituality, a presence but not a form,—visible but without substance.

(Does the spiritual use the aura for recognition solely?)

Yes, the aura, the radiating, penetrating, sensitive presence of spirituality is the spiritual manifestation, while the visible form is the method of recognition to undiscerned and unspiritual.

(No. 4. What is the purpose of the aura? Has it more than one purpose?)

Purpose and purpose! The approach, the index, the means of expression, the tongue, sight, hearing, understanding, the receptive means of understanding the spread of sympathy, the radiation of spirit for all things. [Note 75.]

75. This discussion of the aura is not at all clear. One statement about it may be clear and that is that it is the means of determining the character of the personality. But no light is thrown on how it can do so and various functions assigned to it are not intelligible. No one would question the honesty of the psychic on these statements, for she is intelligent enough not to indulge in such confusion normally and at the same time too ignorant to undertake such a speculation.

(No. 5. Do you take the soul of the medium out of the body when you communicate?)

If the soul of the medium were taken the body would be at the mercy of an evil spirit unless it were well guarded by the presence of well disposed,—even quiescent it is sometimes necessary to guard. As the soul is habitating the body as a natural law we do not wish to violate the law, and only cause the quiescent attitude while we are using it.

When the spirit departs it is an over-sensitive method and is dangerous physically, and in very few instances would we use that method.

(No. 6. If you do not take the soul out is this ever done by other spirits in any case? If so how do they do it?)

No, we do not do that ourselves, we are not the superior spirits who comprehend the laws of the spiritual to such an extent,—we are content to use the good will of the soul in that we may use its tenement during a period of rest, we do not lease the tenement; as for those who do use the vacated tenement they must possess the powers of supersensitive and supernormal care that harm may not result.

The soul is so sensitive that it cannot be torn from its normal surroundings without injury unless by the most comprehending.

(No. 7. If the soul is ever taken out how far from the body is it taken?)

When it is taken out it remains in the presence of the most sensitive and strong spirits who hold it in care. Not distance, but atmosphere.

(Have you sufficient power to answer four more questions?)

As to the strength that is according to the questions; No, we are rather pleased with those which we have; shall we not enlarge?

Tell the Dr. that when the supersensitive medium is in our care that we are most careful, we are not allowed to use the mediumship freely, only at intervals; that we must guard the physical as well as the spiritual; that the spiritual presence is necessary for the proper development if the trance is most concentrated and strong, and the precautions are simply unlimited; that we dare not allow the presence of any coarse presence; that the violation of any slight detail means the departure of life, and that only the extreme is allowable for the use of such communications.

No, no! the power must be almost godlike,—not for those who are still near earth,—not for us, we are not the case; we dare not approach those who do except in our desire for their success; the test is too acute and we dare not intrude. [Note 76.]

Dracut, Mass., April 15, 1913.

Dr. Hyslop,—

We found time today to sit for the remainder of those questions, we should like to have had them be a little more explicit at times, and carry the answers to a little greater length but had to accept them as they came.

That expression "Spirits in Prison," we think was given because we had been reading an article in a paper on the subject.

The last question was asked because during the writing we would often stop and discuss the ideas received, we wished to know if *they* had any intimation of what was going on; seems they had.

Yours Respectfully,—

R. H. G——.

April 15, 1913.

(Good Morning! Shall we write today? to continue with Dr. Hyslop's questions?)

Yes, ask.

(No. 8. Does the spirit of the medium converse with its friends and relatives in the spirit world while the body is writing messages?)

76. Readers will note that there is no denial of the removal of the soul from the body for communicating, except for themselves. It is affirmed in other cases. The medium's natural knowledge would not enable her to discuss this problem as she does, especially to speak as she does of invasions from evil spirits. The admission that the "higher spirits" can remove the soul and that it is not safe for the lower ones to do it is something that would hardly be due to subconscious information normally acquired, whatever belief she had about evil spirits. The view advanced is not a general doctrine in the literature of spiritualism and the medium is not familiar with the literature. The whole doctrine of guides and their functions is clearly indicated in the passage and is one with which the lady is not acquainted at all, especially in connection with the phenomena under discussion. It appears to be true to the facts so far as my experience with Mrs. Piper, Mrs. Smead and Mrs. Chenoweth are concerned, and the medium knows nothing whatever about trance conditions.

When the spirit is away from the body it is not in a conscious state, thus it is in non-receptive mood, since in order to be of use to us it must be in a state of quiescence and therefore non-receptive; as for the periods when the spirit is not in the body and is receptive of outside influence, it is noticeable that the body is in a state of coma or unconsciousness, and is not of any life-like functions,—like death; the spirit is in a state of unconsciousness, or nearly so, for the projection of the spiritual. [Note 77.]

(And when the spirit remains in the body?)

The spirit is non-active, there must be no cross interests.

(Can as interesting results be obtained when the spirit remains conscious during communication?)

It depends entirely on the medium, but the answer is no; the activity of the spirit of the medium is continually blocking the way by its assertive personality; the unconscious mediumship is the best; it is indeed rare that the conscious medium surrenders the personality to such an extent that competent work is the result; the unconscious is the best nevertheless there have been instances where the self-surrender due to conscientious self-surrender, accomplished good work. When the consciousness is present in the body the result is less valuable. Hand calls and says "The conscientious work here is the best,—the conscientious work." [Note 78.]

77. The question of the sitter is not answered here. When I sent it to the gentleman, I had in mind the implication of a statement in the Piper case when Dr. Hodgson—so he reported to me personally—asked G. P. where the "light" was while they were communicating, and the answer was that "she was having a good time with her friends". The perplexity implied in the Piper answer was that, if the soul be away and occupied in communication with other spirits, the subconscious ought not to affect the results. They should be purely from the communicating spirits, whether the controls or other communicators combined with them. The question asked here is either evaded or misunderstood and the sitter should have indicated this and repeated it or explained it.

78. The discussion of the trance work as compared with the conscious is correct enough and beyond any possible knowledge of the psychic, tho a part of it might be guessed. The comparisons could not be made from personal knowledge, and it is curious to find it said that the conscious state is not so good as the unconscious: for the psychic herself is in her normal state during the automatic writing, that is, normally conscious and aware of all that is done after it occurs, tho not before.

(No. 9. If the spirit does so converse why does it not remember what takes place when it comes back to the body?)

The instances where the spirit leaves the body are rare; when the spirit is severed from the body it is in an apathetic state, the human frame and system are so conceived that the physical is unable to yield entire submission to the spiritual without injury, or the spiritual to the physical without the same result; they must either allow for the functions of the physical to continue without [during?] the absence of the spiritual, or the spiritual must take its flight at the expense of the physical; a total rupture cannot take place even if the body be held by the spirits surrounding the same; influences must remain in the control of the nervous system but in submission to the control of the spirit who is in communication.

The spirit is in the body except rarely, as in sleep, that is, is in a semi-control, the control of the master of the mechanism in absence; the spirit is in control although the physical is regulated to continue during the dormant state. So the spirit controls the body even in a trance; it is only allowing the spirits to make use of the body while at rest. As for the absence that is a different matter, and rare. [Note 79.]

(How about the "ethereal cord" that we read about? supposed by some to connect body and spirit during short separations?)

The sympathetic connection is about, ether or not; it is not matter that connects but spirit sympathy; the connection is so delicate that the matter is an almost indefinable one; again, the spirit is the

79. It is apparent here that the control took the expression "leaving the body" in its literal and spatial sense, and this may be the reason that the first question was evaded or misunderstood: for there is a distinction implied here between "leaving the body" and not influencing it. This is a distinction which I have made in regard to this very matter, tho the psychic has never seen the work in which I did so. I have always allowed for the possibility that, instead of "leaving the body" the action of consciousness was suspended and the language used by Mrs. Piper indicating that the spirit left the body was merely symbolical of that suspension of control. This avoided the spatial conception of "leaving". That is apparently assumed here and so it is stated that "leaving the body" is rare and that the spirit still controls the body in a trance. This is consonant with the influence of the subconscious on the results. The whole conception is beyond any of the reading of the psychic and involves some features that are not verifiable and some that are.

sympathetic member of the human life, if, therefore, the spirit be absent can the unsensitive body respond to the sympathy? It is a delicate matter to remove the spirit. [Note 80.]

(No. 10. Is there more than one way to communicate with the living? If so indicate what those ways are.)

I cannot make you understand; there is the method employed in mediumship, and there is the conscientious obeyance of the impressions upon the human conscience, so called; this latter method, however, is so singularly biased as to be almost inconceivable; the indiscriminate following of the dictates of conscience is lamentable because the method is prejudiced by lack of judgment; the clear conscience and the clear judgment are rarely in juxtaposition but have been known; the extremist is rarely a normal thinker.

As for manifestations they are mediumistic. [Note 81.]

(No. 11. How do spirits communicate with one another?)

Since the beginning the spirits are the presence of the personality of human beings in a state of existence beyond the material, thus if the methods of the physical were employed the low spirits might understand from habit but not from need; the spirits are not manifest in the flesh and are without the necessity of the material methods of communication except to the physical world; the presence of the wish, the desire, and the fulfillment on the spirit plane are communicated by one way,—the sympathy. When you read of "The Spirits in Prison," the idea is not so much a prison cell, or in prison by actual boundaries, but an imprisonment from lack of sympathetic understanding, a bound established by failure to receive through proper lack of sympathy.

When the sympathy may pass from one spirit to another the communication is sure and almost perfect; failure to understand is

80. The answer here is not full or clear. But there is the admission of some substantial nexus between soul and body. It was called an "etherial cord" in the Piper case. This term is minimized here and the assumption that it is matter denied. That would be virtually consistent negatively with the ether idea. The allusion to "sympathy" does not help in the case, but the idea is no clearer to the psychic than it is to us.

81. This question is not answered at all. The communicator, or the subconscious, either way you please, did not understand the question and evidently supposed that the general method of mediumship was in mind and then added the idea which embodies the popular notion of conscience. No significance can attach to the answer.

the binding in darkness and in torment,—solitary confinement, and is only removed by the increase of the spirituality under necessity, aided by the sympathy of those who have suffered and understand.

(Thank you! Have you heard and understood our talk on this subject?)

Hand says "Yes, talk so and go on; when we can establish communication with the physical world to use and benefit, we are well paid for the time and the work that is spent with you. The uplift is felt with us and we may progress.

Ask again. [Note 82.]

Dracut, Mass., April 28, 1913.

Dr. Hyslop,—

Enclosed find report for the 27th. As you will notice we have taken the next group of questions; the remarks at the commencement possibly were occasioned by Mrs. H. saying that she was afraid

82. The answer to the question about the method of intercommunication between spirits is not at all intelligible to ordinary thinking. So far as it represents the absence of physical means it is truistic and inferrible from Cartesian notions of the soul which prevail in common thought. But the talk about "sympathy" has no meaning even to the psychic and certainly none to physical science and psychology generally. But if we will take the hypothesis explained in the *Journal* in the paper entitled "*Hypothetical Methods of Communication*" (Vol. VIII, pp. 577-589), the whole thing will be perfectly clear. Assuming the pictographic process of inter-spiritual communication, the receiver of the pictures would have to have had an experience sufficiently like the sender to understand the mental states conveyed. If he never had such mental states he would be like a living person who was told that love of his neighbors was a duty but who never had any such feeling and would not understand it when told. Possibly even the transmission in some cases could not be made. But even if the transmission were made "harmony", "sympathy", which would mean identity of human experience, would be necessary for any understanding of the transmitted thoughts and feelings. But if any such hypothesis be true, one wonders why we are not told it in better language. But there may be aspects of it which would obtain the emphasis with communicators and not appear to our understanding as the most important ones. The whole view is supported by what is said of "spirits in prison", earth-bound spirits. Note that this was done voluntarily, and the idea coincides with all that we have observed in the phenomena of obsession, about which the psychic knows absolutely nothing. "Failure to understand" is here the difficulty of those who still live in mind their earthly life.

that it would not amount to much this time as she was so busy with other matters. The report is not of the usual length.

Another thing this report seemed to bring out ideas that we had hardly thought of, for instance the reason for all this description of houses, landscapes, etc., we could hardly see why some mediums dwelt on all these things and then to be told that *they* had no need for such; you know it has been the practice of some sects and people to contemplate the other world as a magnified earth, the Mahometans especially, then there were cities with golden streets and "Harpers harping with their harps," and "Great white thrones," etc., but when we consider that all this is but an allowed means to an end and that presently all will disappear as progress is made, then all falls into its proper place, it is not incongruous.

That is one thing learned.

The ideas of "friction," "blindness," etc., are also new.

Under question No. 9, where it reads "misunderstanding *and* the spirits," seems as though it should be "to", but it is surely *and*.

Away at the last end, where I have made an erasure, the phrase "And failure serves this purpose," my daughter gave up the deciphering of this, and I made it read *failure*, but we both now decide on *friction*, and I have changed it to read so.

It seems that we have still to get it into our heads that "space and time are not material" on the other side. Also that it is utterly impossible for human mind to imagine the status of the progressed spirit.

Respectfully Yours,

R. H. G.—.

April 27th, 1913.

(Good Day! Shall we write?)

Ask, yes ask; Hand is here, when you come to us we respond to your mood, yes you are correct, we cannot answer the questions unless you are at freedom from your own thoughts. Ask and we will see.

(No. 6. Do you live in houses?)

We do not require the protection of a physical nature, we are freed from that and from the needs of the physical, therefore the houses or dwellings that we assume in the spiritual world are those

of the sentimental or unaffiliated spirits: as for the spirits at large they have so much that they no longer need the past fancies for their satisfaction. [Note 83.]

(No. 7. How do you build a house?)

When the desire is fulfilled and according to the desire of the work, as manual labor is required, then it is built as on earth from material, but as a desire for beauty or art the structure is erected by the sentiment; the idea is always consistent with the nerves of the spirit who wishes the dwelling.

(This presupposes tools and plans.)

According to the nature of the nature in order to receive, the growth must fulfill a mechanical bent or tendency before it can apply its principle to the spiritual sphere; then the fulfillment comes in some such manner as this, but the material is very seldom required as the intelligence is generally higher. [Note 84.]

(Then all these buildings and mechanical affairs are mere matters of growth?)

Certainly, as the child requires toys or the young animal play. It is the stimulation of spirit in an undeveloped state.

(No. 8. Do you carry on the same occupations as when you were living on earth?)

That is a question as to whether or no the spirit was formerly engaged in his natural occupation or simply earning a toll for his maintenance; if he was carrying his nature into his occupation he

83. The answer to the question about houses is the same that was made before, when there was an apparent contradiction made in admitting that a certain spirit had flowers, but not a house. Also the same interpretation is applicable and one step in advance made in the reference to "the sentimental and unaffiliated spirits." This is a curious expression, evidently, for earth-bound spirits, or those whose minds dwell on their earthly memories and sensuous life, a dream state based on physical memories and passions. It is also as definitely indicated that progress means the advance beyond this condition. That is, the dream life of the earth-bound is overcome and a more rational spiritual life adopted when progress is made.

84. The answer to the question about the way a house is built is not clear or full. Indeed it has no meaning to the ordinary or even the average scientific man. But if we suppose the dream life for some living over, in an earth-bound condition, his earthly life the house is a mere hallucination. This would be the "house erected by sentiment." The other might by the influence on the living in the work of building a real house. Unless this meaning be given the passage none at all can be given it.

does not disown the occupation under higher conditions, but if the task was uncongenial there is a change for the congenial.

(No. 9. Do you have railways and ships? If so what are they used for?)

In actual life you need these things for physical needs, here they are unnecessary except as a means of training and education, once the principle of the matter is found the desire for the material working is ended, the past is dropped and outgrown, the idea is understood and further development is on a higher plane and the material no longer needed when spirit reigns.

(If one spirit creates a railway or a contrivance does it appear the same to other spirits as to him?)

Unless the spirit has failed to give expression to his idea that the understanding is clear, it is not the same, if the idea is not fully developed the chance comes for misunderstanding and the spirits who are unable to grasp his idea because of lesser development.

(If a car was built according to the style prevalent in a certain country by one spirit would it appear the same to the spirits from another country?)

If expressed in material the idea would show both by build and principle and so understood, but the principle would be understood by the sympathetic. [Note 85.]

(Are these real constructions or could two entirely different things occupy the same space at the same time and still be apparent?)

The space is entirely non-essential but this is the case, the occupation of even an imaginary space is unnecessary for the same two erections.

(No. 10. Do you eat and drink in your world?)

85. Most of this long passage explains itself, whether true or not, and the interesting part of it is the admission that other spirits may understand only the principle of what one spirit does, as illustrated in the figure of building a railway. This may mean that the communication between them would involve only the general idea and the recipient subject would have to interpret its meaning. This would be true on the pictographic process of intercommunication, and also coincide with the law of specific nerve energies; namely, that the subject has its own way of reacting against stimulus and does not receive this stimulus as an *influxus physicus*, that is, transmitted in its complete identity. The subject acts and forms its own conceptions. This is true in normal physical life.

If the plane requires the physical and material practices for the satisfaction of the spirit, otherwise no.

(Then there is foundation for the fruits, and flowers, and houses, of the spirit world?)

Yes, the plane of the spirit, the long cherished ideals of the spirit on earth, and the stunted growth that requires still further development before the principle beneath is manifest.

(There seems to be a design ruling throughout all this; how is the law made manifest to all without friction?)

Simply that the friction is a part of the design; there is also a need for sympathetic consideration for others here as elsewhere, and friction serves this purpose, although it seems more quickly understood that this must be considered because of the atmosphere that is prevalent.

(How does one find he is wrong?)

He assumes a feeling of blindness and requires stimulation.

(Then the friction is lessened in this manner?)

Yes the sympathy and the lack of sympathy are the guards of all. [Note 86.]

Dracut, Mass., May 1st, 1913.

Dr. Hyslop,—

I herewith send another report concerning questions Nos. 11 and 15. It looks as though the supplementary question marked with an arrow was not noticed and better be eliminated.

In No. 13 there was one word that it was impossible to make out, possibly you may supply it. I will send a couple of tracings.

No. 15 was queer, I sometimes make a remark after I have given the question and before the writing of the answer begins; this time I gave the question, "Do you know anything about Melchisadek?" and then remarked when I thought Mrs. H. had the question written,

86. While the language about "friction" is not natural the idea at the basis of it is convertible with struggle and not a normal idea. But the conception as a whole, especially all that was presented previously in this record is not a natural product of the medium's belief. Her normal mind would not construct such a system and I doubt if any one would seriously imagine it. But on the theory of a rationalized dream life, of pictographic methods of intercommunication, and the necessity of struggle the whole thing is perfectly systematic and consistent, even tho it is not complete in detail.

"I have an idea that the Doctor thinks Melchisadek was a great medium," I said it because it came into my head for the first time and spoke from impulse, my daughter said "Why did you speak? I have just written the blindest sentence of all, it had absolutely no meaning to me, but your remark gives it a meaning, one that I should never have thought of." Then the pen refused to write another word; she thought the incident had something uncanny about it.

We know nothing of this character ourselves, it being simply a name mentioned in the Scriptures, and I have seen somewhere that it is not even that but the joining of two Hebrew words and pertaining to some state of being, so if you wish to pursue the subject further I think you have as good ground as ever.

Yours, etc.,

R. H. G——.

April 30th, 1913.

(Good Day! Shall we write?)

When we ask, yes; ask then and see the answers, we are here.

(No. 11. What do you know of God?)

Ask, yes ask. When we are born we are an essence of the God-head, an expression of his power; we are not an exponent of his power but a possibility of his power; we are of him in that we are his in possible and probable growth; we are of him in that we are a part of his power and that we may grow. God is the sum-total of the power of goodness, he is expressed and contained in all things, all things show his wonder, wisdom, and strength, his planning, attributes of all kinds.

The whole universe is his expression and all goodness is his attribute; he is the total of every known perfection; so we as his creatures, are his and we grow to his planning into a comprehension of him, when we become like him. The God idea is the desire of man for his ideal, that is the incentive for growth, the ideal urges us higher and higher and we grow.

God is progressive, is all-wise, all-powerful, he uses each and every thing in existence for his progression; each and every accident or good, all are contributing to further greatness; there is no end, there is no limit, the greatness grows, we grow also and growing

we become as he is,—a great and almighty power without end. [Note 87.]

(Is this progressiveness inherent in him, or is it exercised in relation to mankind?)

The greatness is eternal and all men appreciate him in every way, in every state, and will always find him the ideal; the ideal is never destroyed even although we may be like him we shall still have the ideal before us as a higher ideal.

(Would you imply that there are some thoughts that God is yet to know in the future?)

We do not say that he is progressive because he has not used, the half of his plan is as yet for humankind, but he is not in use, not learning, simply awaiting the time when he shall use for our advancement; we are growing for his further development of power towards us and others; the progression is for the progressives.

(Do you imply that the quality of goodness can never be improved but that the sum may be increased?)

The ideal rises with advance but the Godhead is above all ideals, the ideals rise and the followers of ideals, but the Ideal remains forever beyond our ideals. [Note 88.]

(Can you see what the future of this world is in regard to war and so on?)

The ideal increases in both planes of life, the physical and the spiritual; the æons yet to come may hold the world in peace but the growth will be slow, and so slow that generation after generation will yet fall in blood.

(But civilization will never go backward?)

Impossible! one develops and rests while another progresses to

87. The idea of God here advanced is much the same as that held by many people whether philosophers or not and represents no new light or information on the subject, only the ideas of his being personal and an abstraction at the same time are not common. We cannot say that the subconscious could not have produced this message. If it did not, spirits know no more about God than we do, and this fact is a frequent characteristic of messages about him.

88. None of this about the "progressiveness" of God is intelligible, except in the most general way quite conceivable and intelligible for one who knows nothing about philosophical problems. What is true in the statements could be produced by the subconscious, perhaps, but much is not clearly intelligible and should not characterize the subconscious.

the point and beyond, first one and then another, always the advance and the rest, the advance and the halt for those behind, together slowly on and on.

(Is there any prospect now of submersion by politico-religious organizations?)

The time is past, the common ideal is beyond and the thoughts refuse obedience to enforced authority. [Note 89.]

(Is there anything more to say on the subjects already discussed?)

Ask further questions.

(No. 12. Have you seen Christ?)

Yes I have seen him frequently; my hand calls, the answer comes; yes he is among us, not as to appearance but as a presence of love and a presence of idealism and uplifting sympathy and forbearance. The case is present because we seek.

(Julia says she has seen him in person.)

Yes indeed the ideal of a man, Christ was so with her, but the love and sympathy were in that impression, so may we all, but better still as the presence. Julia does not ask now for more.

(Will Julia tell us about it sometime?)

Hand says "Certainly she will come later; ask now." [Note 90.]

(No. 13. Who was Christ? What about the story of his birth?)

89. The remarks about war are commonplace and possible but neither evidential nor suggestive of anything beyond what is possible for any believer in progress to assert. The statement about religious organization, however, is a clear summary of what all advanced thinkers believe and it may be doubted if the medium knew enough to make the statement.

90. All this about Christ for the most part explains itself and is not evidential. The statement that he is now but an influence seems to have come also from other sources. But that is a common idea with some minds, and would seem ordinarily to be incompatible with his personality. But no one can tell just what conception untrained minds may have in the employment of such language.

"Julia" is the name of the personality that wrote through the hand of Mr. Stead when he was living. Her statement that she had seen him is explicable by the theory of pictographic communications between spirits or the projection of her own mind in a dream state, and this latter view of the case is suggested by the account of it given here. But the language is not clear.

Christ was the * * * * life in human conditions, the highest attainment expressed in human possibilities, the physical frame both aids and hinders for this higher life, but in this case the divine ideal was strong, so strong that although the man was as the men, was remembered as God; the ideals and plane were of the highest influences and the expression of those influences were so extraordinary that the idealism of the man was not avoidable. As for the birth it was as other births but the spirit of the Highest was prevalent so the child was above, and alone in the spirituality; when the ideals became as part of mankind the divinity was bestowed by men and the god-worship followed; the story of his miraculous birth was the embellishment of the devout, the exaggerations of time, and the borrowings from imagination and legend. The powers he possessed were above the ordinary, the mediumship, the sensitiveness, the mind, the wisdom, the appreciation, and all these enabled him to endure, to work, to suffer, to heal and to rest the weary; the multitudes became as those entranced and the stories were of wonder.

(Is there any place in his history where he claimed divinity for himself?)

The case is this,—he sought worship for God.

(And the claim of a divine birth both for himself and his mother were alike human conception?)

Yes, the long training of the Hebrew Nation, of a long descent of men and women who should so live to be worthy of the parenthood of a god, rendered them beyond the common in spiritual, beyond in purity, therefore that such a man should be born of such people is not remarkable. The birth is the result of system and training.

(And this was the origin of the idea that the Holy Ghost was his father?)

Yes, he was born of spiritual lineage.

(And whoever was his human father the results were the same?)

The case is this,—if his birth was not conceived in wedlock the spiritual nature of the mother rebounded, and the rebound was for good, if the stories were untrue the father was of the Spiritual Nation; if the story be untrue the statement of his conception before

* The words resemble "dimly unknown", "dimly inhuman" or "un-human" or "dumly unknown", but none are clear and do not suggest sense.

marriage is for effect, the result is the same in all cases,—his impression with spirit heredity.

(Is there any foundation for those assertions that Christ was wholly ideal, and therefore has no place in profane history?)

The historians ascribe much influence to an ideal man, and an ideal man who never existed has changed the history of the whole world: The super-human has existed else this mighty change was not started, but as the Christ of the extremist he did not exist only as the Man of Sympathy.

(No. 14. Was Christ a medium?)

Hand says "Yes, the greatest and most sympathetic of all mediums, he was so akin to the spiritual world that he could open the vista to others. He knew the way of the Father for the children of men. [Note 91.]

(No. 15. Do you know anything about Melchisadek?)

Hand says, "You are akin to the hand." [Note 92.]

Dr. Hyslop,—

Dracut, Mass., May 9, 1913.

As you may see by enclosed report we asked further about Melchisadek but without any very extraordinary result.

The bringing in of the Soothsayers however is something that never entered our heads.

It seems that if you wish anything further about Melchisadek you might think of some questions that might prove effective.

Yours Respectfully,—

R. H. G.—.

May 7th, 1913.

(Can you tell us more about Melchisadek?)

Hand here; Hand calls you here, ask, yes, Melchisadek. Hand

91. The sitter and medium are both liberal-minded about biblical stories and the statements about the natural birth of Christ do not contradict normal ideas, as they must in order to suggest external origin. The spontaneous statement that he was a medium is more like the supernormal, but it may well have occurred to both sitter and medium in the course of their work in psychic research.

92. Some remarkable statements were made by the Emperor group through Mrs. Piper and I was curious to learn what would be said in this case about him. The reader will see that the question is not answered.

says that "The man was spiritually open and advanced, that the case was one of impression." Hand says "You are a hand as he was, receive impressions, very susceptible for the impressions,—clear for the impressions, open and clear"; the hand was of value and was obeyed, not open for all but for his work; hand was open for him.

(And when did he exist?)

After the better days of the Soothsayers, he was single handed.

(Anything to do with the Oracles like those of Ancient Greece?)

The Soothsayers of Egypt,—after their time; Hand says that "The Egyptians practiced witchcraft,—that is the puzzling of the people, the magic. The Soothsayers of Egypt, he was after them.

(And where did he live?)

He was at the far..... [Note 93.]

(No. 16. Why is it that ancient spirits so often come to mediums?)

Hand here; the case is this,—because the medium seeks for the known spirits and so must use the well known and ancient, the modern are not as well known; the medium seeks for the known.

(Is that policy?)

When the hand seeks we must use the sympathy; you call for the great and we must seek the way, but call for the others and they are not known.

(But why are these ancient spirits sympathetic with mediums when they are only names remembered from the past?)

The case is this, the names of the past that linger in your world are names of character, the cases of those who held for personality and therefore were remembered; if these people were of strong character they are also strong now and better able to overcome the

93. The statements about Melchizadek here are more to the point. They are substantially the same as were made through Mrs. Piper, save that the language was different and much more was said about him in the Piper record, but it has never been published. The sitter said that "the idea of Soothsayers had never entered the heads of either of us". The time in which it is placed is correct enough from biblical accounts and might be a subliminal reminiscence of earlier reading. But the reference to magic and the imputation of it to Egyptians is perhaps true to the facts, if we may accept the Mosaic accounts, and this too, is exposed to explanation by subconscious memories. But the description of him as a medium and as coming after the "Soothsayers" is not a ready inference from anything in the Bible.

difficulties than the average, so they work in this manner when the mind is impressible. [Note 94.]

(Do the changes in human ideas and opinions make any difference with these spirits?)

When the spirit has character the progress of man is not as advancing as rapidly as the progress of one of these, so the progress is never as theirs; they are open to progress and can understand, they do not falter for lack of understanding.

(No. 17. What is meant by earth-bound spirits?)

The spirits that are of so low a development that they have not escaped the lethargy of the world, thus they are bound by the material and cannot recognize the change of conditions sufficiently to take advantage of them.

Sometimes those are asleep, sometimes awake to earth conditions but asleep to the spiritual possibilities. [Note 95.]

(No. 18. What spirits can communicate the best? Ancient or earth-bound?)

The communication is entirely governed by the medium in this respect, if the medium be one of low and common instinct the earth-bound spirit is very easy for communication, and is indeed so close that the messages are almost the medium's own, but the higher and purer spirits demand great things and for the spirit communication must come higher thoughts and writings. The earth for the earthy and spirit for spiritual.

(But the spirits who talk of dwellings and houses are not earth-bound?)

94. The explanation of the appearance of ancient spirits is not satisfactory for the scientific man, tho it probably represents what is true of most mediums. It is noticeable that many mediums exhibit a great deal of pride about the presence and control of ancient and celebrated spirits, tho in most cases there is no evidence whatever that such spirits are present. There is no evidence also that the answer here is subconscious and beyond that it is unverifiable.

95. The statements about earth-bound spirits coincide with what we have ascertained from other sources and quite exactly with them, and the medium knows nothing about them from the literature of the subject. The summary could hardly be more accurate for so brief a one. The distinction of the classes of them is not at all natural to the medium and is not a matter of general knowledge in the literature of Spiritualism. We have found the account of them quite true in our experiments with cases of obsession.

Partially so, not discerning yet to grasp opportunity in its real meaning.

(No. 19. Are there evil spirits? If so what makes them so?)

The so-called evil spirits are those in whom the physical and bestial has dwarfed the growth and the result is a stunted, dwarfed soul; this soul has before it ages of work and suffering before it perceives the Opportunity, and while it is in darkness as to the spiritual it acts as one possessed, it is in darkness, and suffering for the unknown; but it does not seek rightly, it must learn by experience even in the beyond.

(And what is this suffering?)

The unrest and distress caused by groping in misunderstanding. [Note 96.]

(Swedenborg claimed that the Devil was the conception of all evil as a whole, not a personality.)

The evil is not really evil except as the negative of good; it is the misapplication of a goodness, the abusing of goodness, misdirected goodness, and that which is good becomes destructive through misapplication; so the negative is the misuse of the good, thus the evil spirit misunderstands the application of a power and it is used as a wrong. The evil is not good, it is the not good, the abuse of that which is good in itself. Hand says "There is no evil in person,—no evil in person,—that is atrocious."

(Who was the Satan mentioned in Job?)

The story of a nation's memories, the call for a nation's legends, the imagination of the story teller. Hand says "Tell them for embellishment, and for effect." [Note 97.]

(No. 20. Can spirits take possession of the physical body of the living and use it to the detriment of the living soul? If so how?)

We cannot violate the personality unless the evil be there and is invited, further, no evil spirit can use the physical body of any human being; there are cases where the evil *seems* to take possession of the

96. The statements that those who dwell in houses are partially earth-bound coincides with our description of that state as a dream life based on earthly memories. The rest of the account is so consonant with what we have observed in obsession about which the medium knows nothing that it has many marks of being supernormal.

97. The account of the Devil is like that of Christ and coincides with too many accepted beliefs to attach any value to it.

human body, but underneath the possession is the diseased mind or body that has preyed upon the mental powers; evil never enters without invitation, and goodness is increased as opportunity is given. Hand says "The human soul is never injured without consent." [Note 98.]

(Those whose minds are injured by physical defects may be called insane?)

The case is this, the soul is not injured, only the machinery that holds the soul for material existence; the brain or mental powers are not injured through physical defects and the soul no longer shows itself properly since the control is upset; nevertheless let the body recover the strain and the soul is as formerly, uninjured and dominant again.

(What about evil spirits in the scriptures that were driven into the swine?)

The uncontrollable and unwelcome spirits that possess the mind in physical weakness or disease cannot hold when the soul is master. [Note 99.]

(No. 21. Do such obsessions take place? If so how can they be prevented?)

When the mind is diseased the mental tone must be re-established if possible, or the brain must recover through rest and quiet and physical recuperation; when such a state of mind has appeared that a human being becomes at times unable to control himself it is time for physical and mental recuperation.

98. This same denial of the power of evil spirits was made through Mrs. Piper by the Emperor group, but made unqualifiedly, tho it was as unqualifiedly affirmed by this group through Mr. Moses. Through Mrs. Chenoweth when Dr. Hodgson was interrogated about it, the medium knowing nothing about what had been said through either Mr. Moses or Mrs. Piper, he correctly stated the facts and tried to show, as he did with fair clearness how both had exaggerated the facts, tho substantially true. Here it will be noticed that the denial is qualified. It is said to be impossible for evil spirits to control the living, except by the seeking and consent of the living. The responsibility of the living is here affirmed.

99. The account of the relation between the soul and body is orthodox enough and of no special interest, but it is important to call attention to the identification of the "brain" and "mental powers", an identification very common in modern times outside of physiology and psychology. It suggests subconscious influences in the result, whatever external source may be supposed.

(And does the loss of mental control make the opening for evil spirits as a mediumistic nature opens to other spirits?)

This,—the mediumistic nature is one that holds in sympathy while holding the control of a body, and yielding through sympathy to the advisements and messages of spirits, while the power is not given but taken by spirits of evil when the writer is unable to hold against them.

(And the same methods are used?)

Yes, the same principle but the one is consent, the other abuse.

(No. 22. Can spirits in any way enjoy the physical life? That is can they get sensations of the earthly life? If so how?)

As a rule spirits do not desire physical sensations as they have had them and now enjoy better; if the earth life lingers the things that they enjoyed on earth remain for a time; the breath of fragrance is in us. All these sensations of the purer natures because they are the higher physical and appeal to the spiritual, while the lower sensations of the body must appeal to grosser natures and must be overcome before the progress is really open. Hand says "Since we cannot really achieve them as on earth, and the evil spirits suffer because of this, they cannot make the sensations for their pleasure."

(We have read that certain spirits tempt people to drunkenness that they might attain satisfaction for themselves.)

The evil spirit attempts such things hoping to obtain satisfaction, but the physical frame is not for him, and they only make themselves more miserable.

(But the mental satisfaction?)

They may rest in the stupor but the torment is there. [Note 100.]

[It would seem that the question about the evil spirits entering into the swine was ignored unless it is implied that their expulsion was caused by the soul becoming dominant again.]

100. I had hoped to get some explanation of the apparent interest in the physical life betrayed by earth-bound spirits, thinking that it might be true that their occupation of a physical organism or use of it might result in their getting the sensations of the living person transferred to them telepathically. But the answer to the question does not sustain that view clearly, tho it is not contradictory of it. It is merely denied that they have physical sensations. It is admitted that they try to get them, but get no satisfaction. This is not verifiable, but it is not within the normal knowledge of the medium.

Dracut, Mass., May 14, 1913.

Dr. Hyslop,—

Having temporarily mislaid your former list of questions we began this morning on the last lot, but there is one thing that we did not take into consideration, that is, that whenever a new name is mentioned it seems to act as a call for that person or rather spirit, and further a new *hand* seems to need lots of scribbling before he can write plainly; it seems that Emperor came and wrote a few words, talked as though it was hard work but "a case of eventual" then used up six pages in scribbling, some of this seemed to be the beginnings of signs but appear to have no signification, I have copied some of them in the report; those wavy lines did not seem to be ordinary scribbling but were made very carefully.

Respectfully Yours,
R. H. G—,

May 14, 1913.

(Good Day! Shall we write?)

Hand here, Hand calls your hand; yes ask now.

(No. 1. Do you know Emperor? Harry.)

Hand calls, yes, Hand here; tell the Dr. that he is holding strength for this work although the hand is held for Harry. Hand says Emperor can talk if he wishes.

(No. 2. Dr. Hyslop wishes to know from Emperor who Melchisadek was.)

Hand says ask for Hand, Hand; wait,..... Melchisadek was one of us, your finer hand for work,...wait..... Hand for work. Hand says ask more, hard but a case of eventual;.... Alchemist and Soothsayer, the case of waves,.....
[Note 101.]

101. This answer to the question adds nothing to the previous ones about Melchisadek. It is possible that the phrase "your finer hand for work" is a confused intimation that the medium would require further development before Emperor could do much. Of course, it may possibly mean that Melchisadek was a fine medium. But there is no way to decide between these two interpretations, if any can be given at all. The drawings accompanying the message have no known significance.

May 28, 1913.

(Good Day! Shall we write?)

Ask, yes, Hand calls, hand calls for Harry; Harry, hand here yet you are a . . . hand when he calls you; Hand here, hand here, Harry; ask your hand to come; let this be for a simple case not for the rest, Harry today; hand is tired and cannot effect much, too much for hand. Ask.

(Shall we commence where we were on the questions?)

Yes, ask.

(No. 23. Can you see and know such spirits as Socrates, Plato, Isaiah, Moses?)

Hand calls and says, "Yes we can see and know if we are in any way capable of knowing such, otherwise they are simply non-existent to us; it is a matter whether we can approach, not whether we can see or hear.

(No. 24. Can such spirits communicate with the living? If so how?)

When a spirit approaches the living for communication he takes the one that seems to be in sympathetic need of him, it is not a matter of curiosity or display but what has [earned] the need, has an

As a general thing the nearest-earth spirits may approach more closely and the great spirits simply send the suggestive vibrations.

(No. 25. Can a spirit with one language communicate through a medium who does not know that language? If so how?)

Generally no, specifically yes, as instance the German, however it takes the most sensitive and sympathetic medium in order to accomplish this work; it is the method of the signs and requires much concentration. [Note 102.]

(No. 26. Do spirits ever transmit their thoughts in the form of mental pictures?)

When the method is symbolic, yes and is quite common, the sympathetic medium sees the symbolic attitude or the comprehensive.

102. All this is perfectly rational about ancient personalities. It is somewhat in addition to what was said before. It represents ideas with which the medium is not familiar. It is especially interesting to note what is said about "nearest earth spirits", as this is true and not accordant with the general belief which assumes that old spirits are better communicators than the recently deceased. So far as experience goes what is said about trans-

(Thank you! this finishes the list; now shall we continue those on which we were working at last sitting?)

Ask.

(Very well! can you see Emperor and ask him who Melchisadek was?)

When the subject comes we will see; now ask again for Harry as your hand is unable to take much today.

(But do you know who Emperor was?)

Hand says he is here, ask for the group.

(Are we able to write today, is there power?)

Ask and see. [Some other time.] [Note 103.]

(No. 2. What becomes of the spirit of the medium during a trance?)

The subject becomes a sleeping soul waiting the call of the body for awakening; the body is in abeyance to the call of the spirits for physical energy, and the soul is held therein quiescent, or in aid as the case may demand.

(No. 3. How far does it go from the body when it leaves it?)

The soul is not called away unnecessarily, simply quiescent; when it goes it does not matter, it is the surrounding that is vital.

(No. 4. When a medium is communicating about a foreign country is the spirit of the medium there? that is, is it taken to see things?)

Not necessarily, the communicator is the one who sees and that is transmitted through the medium.

(Can the communicator make the scene visible to the mind of the medium?)

mitting foreign languages is true. In all my own experience, the native language gives far less difficulty than a foreign one. This is natural. The allusion to "signs" as the means of such transmission is interesting, as such methods are imperative between living people who have different languages. and we may suppose that statement to be due to subconscious production of normal ideas. We have no evidence, however, that this is the fact.

103. The allusion to pictographic and symbolic methods explains itself but we should have wished for more detailed discussion of it. No light is thrown on the Melchizadek question, but the use of the word "group" is significant: for that is the term applied to him and his coadjutors, but it may have been known to the psychic, as I use it in the publications of the Society which the sitter takes (*Journal*).

The scene is held and seen by the transference of the communication; it is as though the picture was mirrored. [Note 104.]

(How do you send your thoughts through a medium?)

NOTE:—There was no answer to this question, several pages of scribbling, eventually the hand moved off the paper and persisted in staying off.

June 8th, 1913.

(Good Morning! Shall we write?)

Hand here Harry, come here, your hand; call today. call all.

(No. 5. How do you send your thoughts through a medium?)

You sense the word, you write the word you sense; ask for others, some write without sensing, some write as they are directed in muscular action while in a trance, all are directed by the actual possession of the brain and nerve forces.

(No. 6. Does the medium's soul or spirit have anything to do with the messages? that is, do the messages come through the medium's mind?)

Unless we are voluntarily acute when the medium is entranced the nerve and brain forces are abandoned into the care of the spirit who controls; while the medium is in conscious state the soul or mind remains, but in submission to the force that bears the message. [Note 105.]

104. Again this further discussion of the conditions of a trance is most interesting. The comparison with sleep is probably correct, and the distinction between absence from the body and quiescence corresponds to the view that the trance may be suspension of consciousness, not spatial removal from the body. In conformity with this also is the statement that messages from a distance are transmitted by spirits, not perceived by the medium on the spot. This coincides with the most natural view of the case, and the reference to its being "as tho mirrored" makes clear the nature of the process in general analogies, tho not in detail. I have long held that it was more probable that the communicator was the one "who sees" and the message was transmitted to the medium, not an object of perception and the fact that the medium knows nothing about the problem at all rather tends to confirm this view.

105. The word "sense" does not convey the desired information about the method of communication. It is not credible in terms of our own normal use of the word nor verifiable in any other, unless we construe it in pictographic terms. The types of mediumship indicated are not beyond any one's knowledge.

(No. 7. What do you mean by "sympathy" as a condition of communicating?)

Sympathy is the very vital part of the communication, in order to transfer a message we must find a medium, a medium is a person who feels and reproduces the sensations or thoughts or purposes of others, not submission or lack of will-power, but a subtle sense that enables appreciation; this power is the mediumistic foundation and without it the control is powerless; while this sympathy is used in communication for all persons and all persuasions yet it is brought to its fullest development for use when the group working and the medium are of kin in mind and nature, as the bond is closer and more comprehended; thus we call it sympathy, the oneness of personality and the comprehension of the wish. [Note 106.]

(No. 8. Have "Vibrations" anything to do with communications?)

Vibrations are wholly a part of the physical world and are not essential to the spiritual world, as thought and mind are developed in the-physical frame, yes, but as an actual working out of the plan on our side, no; it is the response of the physical to the impetus that is called vibration.

(When you spoke of this matter before you spoke of it as all vibration.)

The vibrations are essential in this matter as you see since it is simply [impossible] to utilize matter without so doing; here the thought, the deed, the wish, are expressed and carried exactly as though nothing interfered to bar or hamper, and the thought is conveyed without interruption; it is the vibratory conception of the matter that bothers you since the method is not comprehended otherwise, matter vibrates, spirit is not matter, that which is not matter

By the second question about the medium's mind I wished to ascertain if subconscious influences operated without suggesting just what I wanted one way or the other. The answer is not clear. It is the conditional clause that causes the confusion, if we accept what is implied in the consequent clause. But if we accept the condition then the consequent clause seems to be without meaning.

106. This explanation of "sympathy" is not clear, but it would imply analogies with some sort of sense. While that does not make it clear, it does indicate that the use of the term is entirely different from our own use of it and that leaves the conception unintelligible.

does not vibrate except as an explanatory word for the comprehension. [Note 107.]

(No. 9. Why do so many spirits allude to electricity and magnetism in connection with this work?)

Electricity and magnetism are two of the non-comprehended and subtile forces of nature, and it is only natural that the non-comprehended should be used to explain that which is beyond comprehension to the natural plane, electricity is the action of forces in subtile and forceful ways, and is used because of its tremendous imprint on the human mind in that respect, while magnetism explains the drawing together without apparent cause, the phrases are applicable in that they express effects where the cause is not understood.

(Will electricity ever be comprehended or understood?)

Electricity is the union of the complements. [Note 108.]

(No. 10. Is spirit in any respect like matter?)

The vitality without the flesh, the strength without the bulk, the germ without the form; the spirit is the essence not the bulk. [Note 109.]

(No. 11. What about the story of the "resurrection"?)

Whether or not there was a resurrection; if the rising of a spirit is a question of belief is the human mind ready to hold to the sense and possibility of spirit? If the case is good the [man] requires no

107. The message about vibrations is not intelligible, but it is clear in denying that thought is vibration and in limiting this phenomenon to the physical world. The reasoning here resembles normal processes and may be attributable to subconscious action. The passage implies that thought can give rise to vibrations in matter, and the admission or proof of such a fact would have the most far-reaching consequences in philosophical speculation. That consciousness can initiate physical events is a commonplace of human experience, but we are not in the habit of conceiving it as directly initiating vibrations.

108. The explanation of the reference to electricity and magnetism by so many spirits has partial plausibility and reason, and the remainder of it is suggestive of normal knowledge. But we know too little about them to accept or deny the statements as having any bearing on our problem. But it is interesting to find that there is a different view taken of their relation to it from that which usually prevails. Here it is distinctly recognized that the appeal to them is only for purposes of argument on merely general analogies and not on the common identification of electricity and the soul. In this respect the subconscious would not be acting on common lines.

109. The answer here is not important and follows common lines of thought.

dogma, if the [man] is ignorant the case requires all miracles. The case is one of love and not of faith, Christ was one of the most perfect spirits on earth, the most perfect spirit that was in human frame, it was possible for him to abide on earth even as you see visions of the dead, but the Christ could not make the dead body to receive his spirit, that was impossible, the faith that removes mountains could not reinhabit the dead.

(No. 12. What arose from the dead in case of Christ if anything did?)

The spirit assumed the natural form, but there was no resurrection of the body. The spirits arose in the streets but the dead remained in the dust.

(How do so many people believe that Lazarus arose from the dead after so many days?)

The hand that held him in the tomb was not the hand of death but the hand for assumption for death; if the dead body lay in the tomb the hand of Christ called for it, not the spirit, but the spirit remained for the life again, so the hand was not death. [Note 110.]

(No. 13. Have you etherial senses in the spiritual world? that is, do you see things after the analogy of the physical senses?)

As you see in the body so all things assume to us; we like the sight, the taste, the feelings, the smell, the song; these things are with us in a higher plane without the physical interruption but in an ethical way.

Hand calls and says "The subjects are not essential, the fact that spirit and matter are not the same is evident, but the links connecting are so hard to illustrate that we cannot really make you understand. [Note 111.]

110. The presentation about the resurrection is excellent and probably more than the medium would naturally work out, judging from what I know of her habits of life. She and her father have liberal views on the subject and sympathize with the rationalistic view and may have worked out a theory of the resurrection sufficiently to produce the answer to the question. That cannot be proved. But the emphasis upon the side of apparitions as opposed to a physical resurrection is consistent with the general limitations of the medium's mind on the problem.

111. The answer to the question about "etherial senses" is not satisfactory for scientific minds. The distinction between the physical and ethical in such a problem is not intelligible. But it is interesting to note that inability to make it so is affirmed.

June 11, 1913.

(Good Day! Shall we write?)

Ask, yes; you are tired, we will try and see, now you call Harry; your hand says for you to write for her; ask her about the search. Hand here all right.

(No. 14. Do you have conversations with other spirits as living people do? If so how do you converse?)

As living people do? no, our speech is not spoken as on earth but understood, the telepathic as you call it, and the impressions are conveyed to others; when I desire to speak with another I am in sympathy and can convey my desire to him, thus I speak through the thought conveyed impression of my desire for his company, and his understanding is conveyed to him through that wish. Yes our wishes carry as far as our sympathy prevails, and our rebukes are not given harm; we are not injurious but sympathetic. As you enjoy the companionship of congenial people and understand more readily when the spirit is free and at ease, so our sympathy enables us to approach and find freedom among others and among kin.

(No. 15. Do you have lectures on subjects to gatherings of spirits? If so how are they managed and on what subjects?)

When our presence is required in such way, yes; but remember that the spirit that craves is satisfied because the longing is the desire for more and the desire must be fulfilled; the desire creates a greater desire and so we learn, here we ask crowds. When the spirits are kindred there are numerous groups simply because of the pleasure in the company of sympathetic and the uplifting given by the concentrated thoughts of such a gathering. Thus when such are together it is a common thing that the higher spirits should dominate and the others find pleasure in their expression. The desire is expressed by the wordless message and then our understanding of the message is our incentive for higher and greater knowledge and love.

The followers are always about these higher spirits and since all things are the work of His hand the personality of the spirit remains and directs the course of his interest. [Note 112.]

112. The explanation of intercommunication between spirits is clear enough in general, but not in detail. The description of it as telepathic would be a natural inference from ordinary beliefs, but the appeal to "sym-

(No. 16. Do spirits carry on the same occupations they had when they were living in the body?)

Not exactly, as on earth a soul is not aware of its real personality in regard to work, that is a matter of time and often there has been no time to seek the natural channel for the workaday livelihood, but the necessity obliged to take any means for support; so we are obliged to work out our bent, we ourselves and not the drudgery; thus we work according to our natures and grow by filling our place whether we did on earth or not. As for actual work, no, it is hardly physical, material work, although those approach it who cannot understand and who undeveloped demand the material: the material is for the material, while the spirit as he grows throws off the material thought and seeks the spiritual. [Note 113.]

(No. 17. If they do have the same occupations what about buying and selling?)

When a spirit seeks for the hand of attainment he cannot sell because all is for the desire, and all comes for the study and labor, and since the labor and desire and work are one, the buying is nothing but a farce, all is his only he must achieve. [Note 114.]

(No. 18. Why is it that some ancient spirits can communicate and others cannot?)

The cause depends entirely upon circumstances. As the spirits rise in the love and strength the distance between them

pathy" is no help to our understanding. We have already indicated this in connection with previous mention of it. But the manner of discussing it would not suggest either normal knowledge or subconscious fabrication, without making the subconscious an idiot.

113. The answer to the question of occupations is perfectly clear. It involves first the distinction between physical and mental life and then makes the occupation mental. The idea of the "dream life" is clear here and it is limited in its apparent material expression to the undeveloped or earth-bound spirits. The passage is quite consistent with all that was said before about the life of spirits. Progress consists in getting rid of the hallucinatory memories of the earthly life, as indicated elsewhere as well as here.

114. What is said about trading is quite logical and consists with what has been said about occupations, tho the answer is not the same. When a man can create by his own mental effort what he wants there is no need of exchange.

and the common conditions ceases to call further the same interests; unless the heart be very tender, very earnest, very sympathetic, this yearning for earth conditions and uplifting of humanity grows over till the companions and higher spirits are more interesting than the past. When the heart remains open to both the communication is possible for the ancient spirit. [Note 115.]

(No. 19. Can you communicate with St. Paul or any of Christ's disciples?)

When the case is called I am here. As for the disciples I am not a case for them.

(No. 20. Do any of these spirits return to communicate with the living? If so is it more difficult that for those recently deceased?)

When a new spirit arrives the interests are behind rather than before, that is a matter of interest in that they are curious, the past is of greater interest because of associations, the new spirit is more anxious to see the old than those who have found their interest here; as, however, their interest in the new deepens the earth is gradually outgrown as it should be, and only the higher and better natures study the past; this process continues until the really great spirits are left alone belonging to their generations who can approach the earth, and they must seek the medium through sympathetic and willing spirits [Note 116.]

(What is the first experience of a very bigoted person after death?)

A case of disappointment; he expects the harps and crowns and all the attendant glory, and finds himself stupid, dull, and almost lifeless, although the spirits are about him he cannot

115. The statements made about ancient spirits are not natural inferences from any normal knowledge and are not verifiable, but they are rational and coincide with what experience with that type would teach. But the medium knows nothing about that experience.

116. The sitter's question is not clearly answered and indeed seems to have been evaded. What is said is not natural inference from any earthly or normal knowledge and yet has sufficiently rationality about it, when interpreted in the light of theories otherwise formed, to say that it may contain a truth, but the language is not at all intelligible to ordinary experience.

see them because he expects their deep attendance and they cannot attend what the soul excludes.

(This is the last of the questions;)

Harry, Harry, Harry. You are sorry but we will return when the time comes.

(Thank you for this working for others, Good Bye!) [Note 117.]

June 18th, 1913.

(Good Day! Shall we write?)

Ask, yes. Hand here; Harry calls and says ask him questions about this life.

(Very well! The last *Psychical Report* has come and there are some questions in it that were presumably answered by a spirit, would you care to answer some of the same?)

Yes ask, we are ready; ask and do not fear.

(But first, there seems to be a doubt about Mrs. Piper's control Dr. Phinuit, whether he was a spirit or a secondary personality, do you know anything about this?)

As we are we cannot say, but we know that that woman was hardly herself all the time of the possession; she was held by a conscious visitation. [Note 118.]

(Can you tell us anything about the spheres?)

As we are we are in the sphere of progression after the materialism has faded, that is, we do not depend upon the physical sensations for our surroundings since we have found that the spirit is the real and only true life; the material fades,

117. The answer to the question about bigotted people is natural enough for people who have grown into liberal ideas as has the psychic, but if she were called on normally to express this belief she would hardly express it in the way it is done here.

118. The statement about Phinuit, the original control of the Piper case, is most interesting. The medium knew practically nothing about him except the doctrine of some people that he was a secondary personality. The natural answer for the subconscious would have been merely that he was a spirit, but the reference to her as a case of possession is accurate enough and not implied by the question. We cannot say that it could not be subconscious interpretation of known facts, but it suggests more knowledge of the general subject than is the fact in this psychic.

changes, decays, remodels, alters, and is ever unreliable, while the true is always growing yet always the same.

(And how does this relate to the spheres?)

Because the spheres are the evolution of spirit,—a spiritual from material conditions and are simply the accountants view of progress.

(And how many spheres are there?)

The spheres are innumerable; some state that there are seven but in reality the changes from one condition to another are so gradual and so imperceptibly acquired that the grades are hardly distinguishable; while one spirit may possess the particular property necessary to one state while still deficient in the requirement of perhaps another that is not so high a condition, it is hardly the question of how many, but how acquired.

(And are there a certain number of grades in each sphere?)

As far as grades go,—there are sound apples, wormy apples, and small apples; there are strong spirits, weak spirits, and unreliable spirits, and all are in the grade as they grow, some one and some another, but not so with the growth as the fact that they eventually do grow and become fitted for higher; the grading is only the distinguishing for those who wish the classification. There are violet blue flowers and violet red flowers, both are violet but still there is a difference,—flowers, souls, apples are all the same yet different. [Note 119.]

(How is it that great men are generally born of humble or ignorant parents?)

You are mistaken; the fact that the several men are born of such people is not the result of the birth but the result of the spirit; the sort that seeks, finds, and finding values and uses the acquisition at its real value, whereas when the gift is given the value is not fully understood; it is the law of nature that what must be acquired through labor is best achieved. Parenthood is sometimes ignorant or humble but the spirit of the forebears is not always confined to the one generation. As to the ancestor

119. The general doctrine of spheres here taught is rational enough and makes clear two things: first, that it refers to conditions, not places; and second, that they are not necessarily limited in number. That they grade into each other imperceptibly is rational enough and probably correct if our present life is any model of nature.

of the birth the parents are not ignorant save through lack of development, the genius burns in embers. [Note 120.]

(In what sphere are the evil spirits?)

In the sphere of evil, not the sphere of space or time but the sphere of association,—not a numeral, not a space nor a place, but a condition, a condition of low living.

(Do evil spirits ever repent, become better and progress higher?)

There is no peculiar feature for the evil, it is only a delusion which must pass away under sufficient influence; no spirit was ever so low as to fail of atonement; sin is only a barrier as long as it remains in a blind spirit, when the spirit opens the sin must fade.

(And none are so low that atonement is impossible?)

Foolish question, it is only.....; Evil is not the conqueror of God.

(Are some spirits having attained a certain grade, liable to retrograde and fall lower?)

The spirit that rises does not rise ignorantly; they must have acquired to have risen, and the spirit that has once risen never falls, it is always progress once the light comes. [Note 121.]

(What do you think of Christianity generally?)

That the progress of the ideal among mankind is expressed by the greatest life possible, and that the ideal be it one life or another must be held to attain. The soul that has no ideal has no inducement for progress, and that the ideal so high is the greatest inducement to better living though the dogma and theology are hindrances to the clear perception of the ideal.

(And is it erroneous, or rather blasphemous to idealize Christ, as it is done, until he is co-equal with God?)

120. The answer here is not natural to the psychic's ideas, and the discussion of it coincides with biological knowledge which the medium has not acquired by reading or studying in that field, tho casual reading on the subject might have given sufficient information to make the ideas subconscious production.

121. This about evil spirits is not new, tho newly put. But it is too general and consonant with existing beliefs among intelligent people to give it any special interest.

There is no God but the Father of all mankind, and though many are his sons who are brothers of Christ, yet he holds it in love that they love him. The son hath life and the sons of men, yet the love is in all; love is the test,—not the belief. [Note 122.]

(We wish to speak of Emperor not to call him; do you think that he can make use of us for any valuable purpose?)

The group of the Emperor are attendant for those who are scientifically interested, if however, your work has attained a value for that purpose you may be sure you can be of use;—but this, you are not developed for their free use, wait and study for a season; when the case is developed perhaps your eyes may close, the case is yet to come. [Note 123.]

October 7th, 1913.

NOTE:—This is the first of a series of writings after a lapse of several months, there is little or no writing during the heated term.

Mrs. H. (Good Day! Shall we write today? Will mother write to us?)

When we come we can write once more: Yes you have been as usual and we are glad to use you again; your mother says here to you,—“Tell them that I am growing, and that once it was so necessary for me to be always near them now I know they are alive in the hopes and in the light of growth, and that I am best alive when I am in my growth, so I do not linger always about them looking for their growth; it is best left untended by too many guardians. Yet I see now plainly where the differences were in my earth life, where I failed in reconciling my earlier life with the undisciplined theological life, that the church element is only a furtive seeking after an outlet for real life; not the real itself but only a conventional form from the impulse for the truth; while there are many in the church who find rest and support and the necessary discipline, there are

122. It is evident that the spirit of Christianity is indorsed here, but that is a part of the mental equipment of the psychic. But the expression of it is by no means clear or intelligent. The subconscious ought to do better.

123. The statements about the Emperor group are correct, and the reference to the trance in the phrase “your eyes may close” is pertinent, as that group always insists on the trance. But we cannot be sure that the subliminal did not know this fact.

those, like Ralph, and my own, who need not the conventional but the intellectual spirit life which is not molded by the emotional, and therefore cannot be bound and be spirit growth. This comes to me now, while in earlier days I wondered at the lack of religious element in ourselves, and whether or not we were religious or whether we were backsliders,—you yourself happy at church, the rest away; you changing and we as we were, I wondered and thought we had hurt your life, now I see we were living our true life and you were intensely experiencing the necessary growth for your own spiritual knowledge.

My father after his hard, and hard-working life says,—“True, I lived as I had the nature, but true also I was too self-centered, I lacked the sympathy that could have made my life beneficial to others; when they rested, or idled, or even studied, I resented that they could not see what I did by refusing to take my ease; how I progressed, because of my diligence during life, never dreaming that I had overlooked much because I refused to take time to see whether the study, ease, or idling, had any benefit upon their individual cases.

Ralph held much time in these things I thought, yet his life is full and rich where I should have found my later years full of misery and impatience. So I see now the facts clearly that the nature thrives on thought and study, and even rest.

There is no virtue in constant grinding, the mind is not bound by the fingers ends to growth, while the spirit cannot thrive in the constant agitation of the material affairs; thought is a necessary element for growth, not thought for material benefits, but the inquiring and open thought that makes the spirit grow. Tell Ralph that he is right. So you see now how I was constantly wondering, now I see that I did not understand, and my hard days are open to me now and I find the way.”

Ralph wonders now about our growth: this earth practice has found us in the beginning, now from that beginning we have gained the confidence necessary and the experience necessary for some judgment, we are growing and learning and making decisions, working and planning as on earth except we are freed from the material necessities so that our judgments are clearer and better, and the spirits are free-er in their powers.

Many of us are so bound by our overestimated value of the material that these ideas still govern us and we waste our time con-

stantly with material houses, pictures, and all, those things are well enough in the realms of spirit; I was inclined to do so myself, but I soon saw my mistake; I was more inclined, however, to stay with you, I was rather afraid [away] from you and your father, and you and your father seemed torn from me, I wanted you both, now I know that you are with me more closely than before, although days may pass without a thought of me on your part your spirit and my spirit are in understanding, so I am nearer than in earth life.

You were reading a sermon on the sacraments, [By Theodore Parker]. Did you know that I never could have appreciated that when I was with you? Yet I did not think that I was of the right sort to partake of that I know, but I see now that the form, and the symbolism, and the ceremony, are meaningless except to the conventional and unthinking; I do not like the sacraments, now I see, and I do not regret that I withheld because I did not see myself good and pure enough, now I know that by withholding I was stronger and better than if I had gone forth, because I was holding the ceremony with the highest idealism and one beyond me, and by holding to the highest ideal I was doing my best; the sacrament itself was nothing but my ideal was much.

[NOTE:—We think she could not have appreciated that sermon when living, as she claims; the incident referred to was her being called to the altar in church, by name, once when she was a girl and she refused. The incident left a strong impression on her mind.]

When I wait here for you to come to me I do not wait idly, but so busy, so happily, that every moment is full of happiness, I know that we are spiritually growing together, that we are more alike and that we shall be real companions when we are together again; when you come I shall be congenial and our life here shall be better than our earth life: now I do not regret that earth life, mistakes, and trials, and troubles, all that was dark is now beneficial, and you and I shall understand together what we did not understand in physical union. Ralph I love you, and you and I always had love together between us in the best and in the worst, all our lives we were one; in that life we seemed at times apart but the flesh was between us, now we are really in one-ness, you and I, although I am spirit and you are in the flesh yet we are nearer than when the physical was with me: When you are called,—and not yet, you are not for us yet,—we shall be together, nearer than now: There is work before you,

your way is always for rejoicing, if there come pain it shall not be for long, if there be any ill it shall be temporary, if the worst is upon you your spirit is grown clearer and your heart is grown strong and full of the true faith; you are yourself a spirit on earth Ralph, and I a spirit beyond earth, we are one,—complements, we belong together; death has not separated us but bound us more closely, for I have found my need of you and you your need of me and we are at one-ness; when you come we shall go on together, more years from you are only to make me at one-ness with you, the one-ness that physical pain and material needs prevented me from developing on earth. My calling was good both for you and for me for we are to be at one. My dear love is for you and my one-ness grows."

One calls [from the beyond] and says "Tell him to write as soon as he can; his is welcome."

NOTE:—Messages like the above are not common with us, in fact they are rare; the influences seem to resent our calling on our friends for communications, they say in doing so that "You are wasting your time, we are using you and not you us, we are to tell you about ourselves and if you keep calling for relatives we cannot do a thing; you have work before you, and when we come we expect you to work, your time is too valuable to be wasted, etc." [Note 124.]

October 8th, 1913.

(Good Day! Shall we write again?)

Hand here, ask for hand Harry; when you call we are. . . . Till the heart aches you know nothing of life; the child who has no experience is happy and sees no evil in life, but when the heart aches you begin to learn, as you are happy and light hearted you are not seeking for knowledge,—the troubles and trials seek. Ask questions.

(We have no questions from Dr. Hyslop.)

124. This long passage sufficiently explains itself and is unusually clear, as remarked by the sitter, whose name is Ralph. If familiarity with the situation or the facts be a condition of clear communication we have it here, but it exposes the messages to the suspicion of a subliminal origin, and especially that the minds of both sitter and psychic were saturated with the liberal point of view indicated. But the verisimilitude of the message with all that comes through other sources gives it a value in spite of its evidential limitations.

Hand says you ask for yourselves for awhile, when you receive the questions yourselves.

(It is sometimes claimed that all people are mediums. Is that true?)

All people are impressional to a certain degree; as for all—the mass are of slight power, the way is hard.

(Can you tell us now who you were in earth life?)

As for that I can hardly say for myself, I was one for obscure knowledge; not known, no use for you or for anyone.

(We are obliged for what you have written but think we should like to know who you are.)

Just an ordinary affair, none of the extraordinary. When we come here the past loses its importance.

(How did mother know that we had been reading that sermon?)

[No answer and the writing closed.] [Note 125.]

[It would seem from the above that all the communicants do not wish to be considered of importance. Both "Glory" and "Mela" refused to disclose their identity.]

October 17th, 1913.

(Good Day! Shall we write?)

Yes ask, Hand here, ask.

(No. 1. As Dr. Hyslop is not in communication with us we have a few questions of our own. Father has been to hear Dr. Hicks: can you tell us anything about his Spiritual Philosophy by which he claims that the spiritual existence must be proved?)

Hand says "When the spirits appear to the people of the earth they are not in many instances material, and appear only as the intangible; to those who have never seen the material effects it is impossible to realize the reality of such phenomena, and it is the result of such unbelief that the philosophy is the proof. Perhaps you can tell which way this man applies his philosophy? (We cannot.)

(No. 2. In what way is a Spiritual Philosophy superior to the Psychical Research of the Scientists?)

The Spiritual Philosophy is hardly to be held in the same com-

125. It is curious to note the constant reluctance of such personalities to tell who they are or were. The fact has never been satisfactorily explained.

parison with the Philosophy of the Scientists. The Philosopher says "To me this thing is spiritual and therefore there is no material, and thus is not capable of being held in material proof; spirit and matter are not the same and cannot be the same, therefore one must be held aloof from the other." Whereas the Scientist says "The spirit must, as it claims, be capable of holding the body in abeyance and capable of being one of us, or it must be other than it claims, if therefore the spirit can give us material manifestations and can show that once it was of us, can we not prove that we may survive after death, and that we shall become spiritual as now we are material?" We may prove this if we will, and this is proved to the Scientist where the Philosopher scorns proof and holds faith as evidence.

(No. 3. As Dr. Hicks claims, have the Scientists, including Dr. Hyslop, utterly failed to prove a spiritual existence by use of material evidence?)

When the Scientist fails he acknowledges failure, your Scientists fail in acknowledging failure, therefore until an honest Scientist avows failure there is no proof of failure.

(No. 4. Under the circumstances should we drop *Psychical Research* and take to *Philosophy*?)

When you understand the subject from one point is time to study the other.

(No. 5. Is Sir Oliver Lodge correct when he claims that "We may hope to attain some understanding of the nature of a larger, perhaps an ethereal, existence"?)

Sir Oliver Lodge is far from wrong; when the subject is studied as it should be there will be a revelation to millions, now you are hardly respectable, later you will be, therefore it is in infancy, and therefore men who have studied and persisted in spite of the rebuffs and laughter of the public shall be held as the expounders of the faith of the future. When the heart is opened the faith is no longer doubted.

(No. 6. Dr. Hicks claims to be clairaudient but impressions came so thickly that they confused him, what was the trouble here?)

When the audience is so confused it shows the failure to cherish the proper attitude and he should refuse to listen unless the voices are regulated, and therefore try the confusion to amend. It is simply a matter of discipline.

(No. 7. He claims that as spiritual things are spiritually discerned, the Scientists will have to make use of his Spiritual Philosophy in order to prove a future existence.)

He thinks that the spiritual cannot make itself manifest in material ways and therefore, that there could be no proofs given by all these students who have devoted their lives to the public. The existence of spirits is made manifest in many material ways, and time will show the result to the Scientist, and the philosopher will be exalted when the lower nature is removed,* not before.

(No. 8. But Sir Oliver Lodge claims that the belief based on experience is frequently as good as evidence.)

If the evidence is forthcoming all well, but the proof of the many is the evidence of the fact of spiritual phenomena. If you saw a thing and others saw the same, and if your friends saw the same, and so on, you could not doubt all where you might doubt your experience alone, this is evidential proof; perhaps this proof is not material but the same evidence might be operative of material in actual motion.

(Thank you.) [Note 126.]

October 14th, 1913.

(Good Day! Shall we write today? Nellie is here, will her mother write?)

Yes ask, when she calls, yes, wait. Hand is here, ask for home; yes tell them that I come, ask for home. When I came here I sought the one who sought the Hall, saw the one who taught.

(Who taught? some one with you?)

He sought the Hall, Father.

(Who, Grandfather? why do you speak of him in that way?)

Hall for the children, for work, study, away on the hill; he was a teacher.

(Does he know that Nellie is here?)

Teach,—Hall. [NOTE:—He taught in an Academy.]

(Tell us about the Hall, how did it look?)

* Possibly this word may be *renewed*.

126. Nothing is clear in this record except the last paragraph. It is not at all manifest what the communicator means by philosophy and science, and this is true on any theory of the contents, whether subconscious or spiritual in source.

Four school Hall, four school, four; three front. the front was high and free.

(Three what?)

Three flights, four rooms for study, four rooms.

(Three flights, a two story building?)

Four rooms and three stairs at the front, up and up.

(Was not one flight into the attic?)

Four stores, four stores, three.

(Can you tell how the outside looked?)

Four stores. The teacher [Father] says "Tell them we are here and we are to tell the way we live in this school here too, for as we were in the school before when we come here we find we have still to learn, and what we had on earth is only the beginning, not all and perfect bliss afterwards; we do not know bliss when we find it, we are so used to working that we are uneasy and cannot stop for bliss, we want to do something, we find that a dollar and to hustle is not everything; there is in the working line plenty of things worth working for besides what the dollar will bring, when people worship the dollar they find some queer things happening after they come here,—the big dollar looks small when the whole savings of a lifetime will not buy a smile or a greeting from one of the spirits here, and a smile shows a great value when you feel a sensation of comfort and warmth that comes with it. There are people who seek for dollars thinking they must have some value, but they find in time that they are simply after fire-flies, a glow gone by and away; when the heart is gone for the dollar the way is hard for the future for the pure end is lost in greed and the end is lost in the means. If you seek the dollars do not forget to seek the means for their use, not the dollar for the dollar's sake: one that comes to me here says that "She found the dollar useful but not full for the whole; tell the children to seek the best, not the . . . ; fancy the case of one who brought the former value with him and no one to seek with him. [JULINE.]

October 14, 1913.

(Do you remember the Alstead farm?)

A farm, a talk of a farm, a sloping hill, a hill farm; farm, hills, trees, house, barns, marsh and thick grove, grove for the trees, swamp, watershed.

(Shall we ask questions?)

For one to call us and we. . . . NOTE:—Another influence comes now.

You are alive now and call. . . ; tell them when we come we are trying to tell you about ourselves and do not ask about your people now, your writing is not for that now, we are using you and not you us, and we do not expect you to spend your time trying to establish identification now, leave that for doubters. Tell your father what I say and ask him to prepare questions for us, we need your co-operation to write properly since your sympathy must be active for results.

Yes I know some mediums write without knowledge but you do not, and unless you are writing on a subject that is of interest and keeps you attentive it has no result; once set you thinking about a certain subject we must use the opening and work, especially on those subjects that require judgment for the valuation, but let you seek the dead and gone to know about the trivial detail that is merely connected with a certain unimportant episode of a certain unimportant person, and you are merely wasting time; you are working, not amusing yourselves and we do not want your time wasted: Play is all right in its place but you cannot afford to play with this power of yours, it is too valuable to lose in play, so tell your father to find some subject that interests him and leave the relatives to those who do not get any better subject; yes relatives are all right, but you know yours are nothing to be afraid, just let them go on in their own way and seek your own work, and leave theirs alone. When we come to you we expect work. (.) You will find the work hard this winter if you only. . . .

Tell him he has, and he cares for this side for you and if you insist in talking relatives we cannot do a thing; they are all right and you need not fret about them, so just work and you will find it profitable. Call us when you have some good subject drawn up properly and see the result, we are not afraid that you will be sorry.

Harry comes and says you cannot seek without notes, so get the subjects and the notes and go on as you did with me; these new spirits are better than I and can go further. [Note 127.]

127. The first part of this record illustrates some of the difficulties in the process on any theory: for the medium knew something of the supposed communicator, her mother's father-in-law. The sitter knew the facts well

[The first communicator called was totally unused to this method of communicating and her husband (the Teacher) had given in his testimony and proved his identity some years since, it would appear that he was the one who wrote about the dollar and closed by quoting his daughter-in-law, the medium's mother, who appeared to add her signature, thus (Juline.)

We have been told all along that greater things were in store for us hence this admonition not to use the time inquiring for relatives.

It would seem by "Harry's" remark that more advanced spirits are to take charge hereafter.]

October 20th, 1913.

(Good Day! Shall we try to write?)

One says "When we come ask."

(Swedenborg seemed to believe in the orthodox idea of hell; he honestly believed this and taught others, yet modern Spiritualism has no place for this belief. How can we reconcile this?)

When a hand comes to us we use it according to its usefulness; when he comes he may be pure and he may not, yet rather would we use a mind with thoughts of its own rather than a vacant mind. True the vacant mind may see great things, but no use can be made of such, rather let us use a mind disabused, or full of its own ideas and we use the mind as our agent although the personality of the man cannot be rent away; the mind is greater because of its ability to grasp an idea, than the vacant mind, therefore if the mind is honestly convinced of an idea we cannot displace this idea; honest conviction is part and parcel of that mind and we cannot but work around the ideas; so if a mind be held with the idea of hell it will persist in spite of all, since it is an honest belief. If, however, the idea be erroneous to the mind it is ready for removal.

(Why was it permitted that he should teach so lasting an error?)

Because you have only found the error; if you could have held without sooner he could not have held so firmly.

(In one place he speaks of multitudes taking the downward road and in another that they are comparatively few.)

enough and the psychic enough of them to have made them quite clear if the subconscious is the explanation. But if such difficulty occurs where facts are known, how much greater must the difficulties be where they are not known and perhaps not describable in any but symbolic terms.

One says "Yes you are right, he holds for contradictions and it is only to be expected since he preaches an erroneous idea with the horrible conception of everlasting torment to all who are not in accordance to the theology; and in another he is human with charity, it is only natural and he himself cannot condemn." [Note 128.]

(Uncle Elbridge wrote us that he never knew a soul so degraded that it could not be reached by its Creator and saved; the idea was that if it was not so saved it would be a reproach to the Deity, almost blasphemy for one to claim such.)

The Creator is greater than the created, and since he has created these souls he will not suffer the least to perish; yes it is true and it is good that we may not be destroyed, we err in sin, we destroy our bodies, we blight our souls, yet he does not permit us to suffer damnation. He chides it is true, and we suffer, but we see that it comes in love and correction, not in anger, and little by little we learn, and struggle, and gain, and are of His own. The suffering is the suffering for good, not for evil, and it is the expression of good, and we suffer as we learn the way out, not the way in.

(Could it not be that this doctrine may be fixed in my mind, like Swedenborg's idea of hell?)

Certainly you could not believe in a death to goodness, and certainly we could not make one human creature lower an ideal. Your mother says "Don't you ever let that idea grow away, it is only true and you know it." One says "If an ideal fires the goodness of the Creator in trust and love, that ideal is of God." One says "When the heart holds to an ideal for betterment it is the work of God. God suffers no lessening of ideals to His own."

(Must we suffer for sins committed in the past which we have outgrown, and repudiate with all our nature?)

One says "Not as we repudiate our sins do we suffer except as the pain, the disgust; the sin outgrown, outlived, is not a part of us

128. The first part of the answer to the question about Swedenborg is an admission that communications depend on the intelligence of the medium, a view not in accord with general belief. Lay minds and scientific ones alike assume that, if credible at all, the message must come without the mediation of the living mind. It is therefore quite unnatural from that point of view to have the psychic announce the doctrine as here stated. The rest of the passage does not so easily escape the suspicion or possibility of being subliminal.

longer, we are beyond that sin; it is the sin *not* outgrown that brings suffering. The sin outgrown that has resulted in physical suffering remains, and must remain, in the physical conditions as the result of sin, yet the soul has grown greater; the sin is the means of the lesson being learned and once learned the sin has served its purpose.

(In the case of the suicide who wrote for us she says,—“ I am glad to suffer for I see a light.” Can the suffering be prolonged in such a case?)

The suffering is not the punishment, but the awakening of the higher self to the errors which it has made against God, and it is the repentance, the atonement, that causes the sufferer to bear patiently and sweetly; it is not torture or torment, but the penitence and remorse over error; the agony of a mind over its mistakes and sin, and knowing sin the sin becomes of the past.

(D. W. Hull, in a discourse last year, claims that in the future life our own conscience shall be our judge, and terrible shall be the punishment it will inflict for our misdeeds here; now has he not magnified this punishment on account of many of our misdoings breaking the law in appearance only, while an erratic conscience makes it appear real to us?)

The conscience is the hand that regulates our punishment, it is not always on earth in its most healthy state, some are of too high development and some of too little, it is not conscience in the usual term that we mean, but the balanced conscience that perceives the thing as it is, not as it appears, that is the real judge; and according to the light of this conscience we are corrected. The over-conscientious, because he has judged intensely, while the undeveloped conscience judged too leniently, on earth, they must learn the proper adjustment before they can see their lives in the true light, and their sins in this light seem as the offense really was.

(And the first thing is to have the true values brought into the conscience?)

Surely! that is what must be learned; it is the same old question as on earth,—character and judgment, and the conscience is only the result of the two.

(And it is as much of a duty to evolve a conscience as to obey it?)

Conscience is the knowledge of the proper thing for the condition and in the highest way, it is the result of teaching, principle taught

and learned by experience, and the ideal of each life, the fruits of the lives of others and these upon us, and their imprints.

(And may not conscience cause us to err at times?)

True, but the motive is pure in such cases; the suffering comes in our perversion of the good.

(Do not spirits, as mankind, have different ideas of the ultimate end of all, that is as to the future of all, everywhere?)

Certainly! there are not two alike in their ideas of the future at the first, gradually they are reconciled to the great ideal that comes as we grow wiser and better, and are content to be of the Great Good and not of a persistent and irritating personality, not a distress in individual but an individual portion of the whole.

(Can you give a few ideas on the punishment question where we do not seem to understand?)

When the soul is awakening to life here it is in a dazed way because the ordinary environment is gone with the flesh, and as it realizes the change, slowly or more quickly, the readjustment of ideas must come; not that we hold those who change slowly in disrepute, because all natures are different and cannot be held in disrepute, but the lessons must be learned, they come, pain and surprise, sorrow and gladness, all are present in all stages of progression. The pain is lessened because of the joy of learning and growing, the suffering is welcomed because of the increasing knowledge, once growing the sensation of suffering is welcome,—the growing pains of our higher selves, it is not morbid and bitter pain, but the way of new growth, a new development, and is so understood; only the inert suffer no pain, they too are not ones to judge.

(Will you sign that we may call again?)

From the hand of Harvey. [Note 129.]

October 28th, 1913.

(Good Day! Shall we write? We have some questions from Dr. Hyslop.)

Jarvey! Hand here, yes ask. Jarvey! Hand is here. Ask.

129. The most of the discussion of evil and conscience is commonplace and not evidential. The analysis of conscience is correct but we cannot make any important point of the fact. The last paragraph about the steps of

(We think that Harry has answered some of these questions but would like to have your answers also.)

Yes, then ask.

(No. 1. Do spirits communicate through the human organism in any way resembling the way they used their own bodies when living? Describe it.)

Yes, in a similar method, but in lieu of their own mechanism or material power we use the physical material of others; when a spirit wishes to communicate in writing, by action, or by speech, he can use that of one who is living and who has the power of impression or sympathy to this spirit, so that the faculties may be vibrated by a spirit without violence to the one employed by the spirit; thus to vibrate a string by another vibration you must have the vibration of the first in accord or harmony with the string which will be vibrated, else the second is mute and remains without vibration.

The first is the power, the second is the response to the power; so we are spiritual powers, that is, not powers in the body but of spiritual development, and you, having in you both, we cannot use our powers on earth without the means of you, else they must remain unrecognized, so we may utilize your sensitiveness and your sympathetic natures, and making use of your material methods of demonstration through no violation of your spiritual aspirations.

Perhaps I may say more clearly that we do not use your material in any way antagonistic to your own methods if you know how to use them, we utilize your capacity, you utilize your abilities, we use what we see is possible, you only what you have found possible; so we may do what you, in your inexperience, cannot do but may do in the future.

Again we are the less because we are not actual owners of the mechanism and cannot abuse the grant we hold; you yourselves are not to be violated by the personality of another, and thus, although holding greater powers in some particulars we are limited in others.

(No. 2. Is the soul of the medium taken out of the body when communications are made? If so how far can the medium's soul be taken?)

progress on the other side is not from normal experience and of course is not verifiable, tho it involves psychological conceptions not within the reading and thinking of the psychic, as well as unverifiable. It is, however, perfectly rational and possible.

The soul of the medium may or may not be taken from the body, preferably it remains; the soul in the earth-grown of soul must not be held in separation, but we know of many instances where the soul has passed and must pass from the body in trances, these are when the apparitions must grow from the forces of the vitality, but with us we rarely attempt this; when such a case is in process we watch with utmost care and hold ourselves for instant release. Distance makes no difference in these conditions, the flight of the spirit is not held by natural laws, that which is etherial is not held by laws of solidity. Hand says "Call for these, call for the hands, and as. . ."

(For what hands?)

For the hands who, . . . call for the hands

(No. 3. What part of the nervous organism do they use?)

We use the responsive part that we know, the hand is in a state when we may try to use you; when you write we use that quick and handy grasp for the impression, and the nervous energy that you act upon another, the value you show for the rights of others than yourself. It is the personality that enables you to write for us.

(No. 4. Can the spirits of living people be taken to a great distance from the body and then return afterward and report what they saw in the spiritual or material world?)

They can be taken and distance is no hindrance, but we do not like to do this, we would rather keep the spirit in the body and quiescent while we do the traveling ourselves.

(No. 5. What part do spirits of the dead play in work of this kind?)

That of caretakers, watchers, and guardians, this supervision is so important to the medium that utmost care is necessary.

One here says "Tell them to write again, write again, you are heavy today, hold again." [Note 130.]

October 30th, 1913.

(Good Day! Shall we write?)

Yes, you feel obliged to write; yes we understand. Call us

130. Comment on this record is hardly necessary. It is mostly self-explicable. What is said about trances is much the same as before, tho less explicit on the matter of the soul's leaving the body. The communicator still adheres to the idea that the spirits do the work in travelling clairvoyance rather than the soul of the medium.

when you can work, now the rest cannot come here at all; you come and we write. Ask now.

(No. 6. What connects the spirit of the medium with the body when the spirit is removed or its control of the body suspended?)

The case is this, . . . the separation is never made in entirety, the spirit must be of that body no matter how little or how slight the connection appears, the spirit belongs to that body and the action of the physical body cannot cease as long as that spirit is the rightful possessor. The spirit may be removed and at a distinct distance from its body, but the release is not of bodily decay and while the body is alive with the ownership of spirit it cannot collapse into death, unless by some shock or physical break that makes the spirit unable to recover its place again.

The possession of that body by the spirit is held in hold of trust, and is cared for tenderly; the spells are short and of *hand* for as careful as possible, but life connects the body and spirit in one.

One says, "The control does not allow any hand to interfere; hold this,—the bell rings but it is not dead when it is not ringing, the case is all there but quiescent." [Note 131.]

(No. 7. Does anything remain in the physical body when its spirit is taken out for using the body to communicate through?)

Yes, not the spirit but the mastership, the subordination, the habit, the obdience, the trust, the subjection, the growth of time, all the result of years of habitation; the spirit dominant dominates the functions through repetition, they fill, the breath is drawn as in mastership, the brain acts as in response to impulse from the spirit, and all remains quiescent during its suspension for the return; life does not depart with the spirit since the dominant is only gone, not lost. The awakening comes.

(No. 8. If something remains, what is it?)

131. This view of the trances is the same as before, tho perhaps a little clearer in detail. It asserts that the soul must have some connection with the body in the trance, however slight, and that the trance means rather "quiescence", suspension of consciousness, rather than spatial distance. All this is foreign to any reading or knowledge of the psychic.

The animation that causes the connection of the physical and its spiritual in a corporate body; this is the suspension of the spirit while quiescent in a—this suspension of the spirit from activity and in a state of quiescence while the body without spirit would remain in sleep, but the two act as a one-ness in that the domination is in trust for a return, not a....., the spirit is at the distance but the body remains while the life holds both in one. [Note 132.]

(No. 9. Can you perceive the physical world or is it something else that you see?)

One says "We may see the physical world as we wish, we are not bound to hold ourselves in one condition, but this,—we are bound to hold for betterment whether the spirituality is at this side or at your side."

(No. 10. If you see something else than the physical body, what is it? has it shape?)

The life is not a substance, nor a shape, nor a subject, it is a condition that binds, creates, continues the co-existence of the physical and the spiritual in certain conditions of the spirit existence; the spirit always lives but not in the dual condition of physical and spiritual life.

(No. 11. What is it some people see when persons are dying, and often looks like a cloud?)

One says, "It is the foundation of physical life that is departing," One says "The foundation of the aura in the air, the spirit

132. Here there is a hint of a difference between "removal" of the soul and "distance" from the body. It is quite possible that all along the assumption of the communicator about "removal" was that it meant total separation like death and it may have been this that was denied, while spatial separation with retention of a connection characterized the trance. But the emphasis is upon the suspension—the term actually used here—of the influence of the mind on the body so that the discarnate spirit can substitute its own control, as if the body were its own.

The distinction here between the soul and the habits of the organism coincides with what Dr. Hodgson learned in his work with Mrs. Piper; namely, that the habits of the organism were necessary for communication, and there is also here assumed the distinction, the ordinary one, between the soul and vital powers. Whether this is true or not makes no difference. The main point is the recognition of habits and memories associated with the organism with quiescence of mind as a condition of communicating. All this is wholly beyond the knowledge of the medium.

in a transitory condition, and the aura is confused and thickened, and changed and darkened; in some cases the radiance comes in undimmed; the hand [meaning] is this, at the instant of death the spirit departs with the life departing from the body, takes the radiance, the personality, all the vitality, with the spirit; the spirit recognizes no hand [no-one] then—the death is not accustomed, neither, as at the moment of birth, do the eyes see: the darkness is of spirit—for the passing.

Call again, ask again. [Note 133.]

November 5th, 1913.

(Good Day! Shall we resume the questions?)

Ask, yes, answer; we are a case of call, wait a minute; when the hand writes keep the hand in motion and do not hold for yourself, we do not keep the hold when interrupted.

(No. 12. Is the spirit the same in nature as matter? If so has it weight?)

The spirit,—the essence of life, of growth, of intellectual growth, is in the same general sameness,—that is, one is the grander form of the other. The grass grows in a quick and luxuriant natural growth, it is capable of transferring the elements into the necessary form for its own agrandizement, it is a mechanical process and requires only a low spirit of life to make this growth, all nature is animated by the spirit of life in a greater or less degree where life exists at all, but even below the realms of spirit the elements follow the law of higher growth in that they are subject to the laws and must obey in inevitable results, without choice, since there is no spirit in them. The spirit in animal and human life is higher, and in man has become kindled with the power of perception of a greater growth than the natural.

133. I asked my questions about what remained in the physical body at death and whether, if it did—my first question in each case not suggesting the following—what it was, etc., in order to bring out, without suggesting it myself, whether there was an astral body distinct from a spiritual body, as some theosophists claim. It will be noted that the answer finally more or less affirms the existence of such a "body", but also identifies it with the vital forces which the communicator makes a condition rather than a substance. At this point the matter fails to be clear.

Perhaps to some the spirit has shape, to us it requires no shape; it is not the shape or form, it is the quality and is an atmosphere, a perception, a knowledge, a presence, whatever you wish to call that which you feel but do not perceive by mortal sight. We are not of earth.

(No. 13. If it has weight, why cannot we determine this weight by scales?)

It is true that after death the body weighs less than when the spirit is present, we acknowledge that, but we are accounting in this manner for the difference; when the body is animated by life the weight is greater than in death, this is also true of lower lives than human, but the spirit is not the weight, it is the stimulus that enables it to be animated; it is true that a spirit is imprisoned in the intellect and the flesh so it is hardly of use to its body, yet it is not a case of weighting or free from weighting that body more or less; death makes lighter the body since the elements are no longer needed and are being thrown off according to natural laws as soon as the body is natural earth again, and the change is immediate upon the removal of the spirit. [Note 134.]

(No. 14. If the soul has no weight, why does it follow the earth through space?)

If you were passed from one country to another without warning or full knowledge would your thoughts remain in the new without memory of the old? would you immediately forget all which you were accustomed to and which held your affections, because you had found a new place perhaps better than the old? It is thus, you were cradled and trained on earth, when your spirits are free you naturally hold earth in the hand for the upbuilding and for the recollection. [Note 135.]

134. It is not true, according to actual experiment, that the body weighs less after death than before. Dr. MacDougall's experiments showed only that the alteration of weight at death was momentary and that almost imperceptible. The rest of the discussion is not clear, and I am sure that the medium, if asked in her normal state, the same questions, would say that she knew nothing about the matter and would not venture on statements of the kind given by automatic writing.

135. If the soul is subject to the law of gravity we can understand why we have spirits within the atmosphere or environment of the earth during its motion through space, but if it is not affected by gravity; that is, has no

(This is the last of the questions sent for this time, have you any comments to make?)

Yes, you are just beginning with this influence and are under difficulties of two kinds,—readjustment to our conditions, and the various interruptions of your own surroundings; these must become lessened before better progress, you understand; ask questions and soon the result will be satisfactory to all.

November 11th, 1913.

(Good Morning! Shall we write?)

Call us, yes we come; ask and let us see.

(We have a question from Dr. Hicks that we should like answered before our regular questions.)

Ask.

("Why should the sensing of God in the spiritual, and the cognizance of all the facts of spirit life and spirit communion, be thought unnatural and superstitious, more than the sensing of the fragrance of the flowers whose course and whose method are quite as hidden from our knowledge?")

The flower is the perception through an animal—a physical sense *acuted* by ages of evolution, the ages of seeking for food and for protection of life itself, the supporting of the physical life in the body; this must be established before the finer senses—the delicate inner growth, can be cultivated, when the need of the finer has arisen the grosser has become less difficult to sustain.

The grosser does not require the full powers to hold but rests in comparative comfort of maintenance, while alone the finer nature comes to the fore; animalism is not grown and out-grown, so if the finer is now cultivated remember it is in the early stages of cultivation, not the refined and pure state that is readily recognized in the good and pure; now it takes the devious way and is lost in the labyrinth of tangled hopes and aspirations, repeated by learning and repeated by failing the true way, experience in a new way—a spiritual way, but not loss; every

weight, we may well ask why spirits stay with us in our motion through space. I had this idea in mind when my question was asked. Readers will remark that it is not answered. On any theory, the meaning of my question was not caught.

failure is a lesson, every gain of value to all of us; some cannot appreciate, some can, it is only the average that is the standard of the age, not the stronger nor the weaker, but the standard.

Thus the higher goes on and leads the way, the weaker hold back the higher from too swift a pace for the rest,—it is the great plan.

If then some see God in purity and striving, and can with their powers reach the higher planes and higher communication in the spirit and spiritual, shall they because of their powers fly away into bliss and forsake those who are dependent on them as their leaders? your great men have suffered martyrdom, persecution, derision, since time began and will unto the perfect end, for by this very martyrdom and derision is the cause established.

You remember the under dog?

Nature will take the part of the under dog in the average breast since the spiritual life has risen to the place where sympathy comes; abuse arouses sympathy, and sympathy arouses thought.

Thus comes the answer, if some who can achieve the heights suffer because of their greater blessings do they pay too great price for the blessings, since they not only gain invaluable blessings for themselves but start the growth of the same new heights in the unthinking? it is only the scoffer who scoffs, or the selfish, and this is so inferred by the average.

The average keep these things to ponder, not to pronounce; one man may say one thing another another but little by little the change comes.

What about our martyrs—Have they suffered in vain?

(And is not the flower a common, material thing of no great consequence while the sects, beliefs, etc., are subtile and vital to their followers, so that each stands for his own belief to the bitter end?)

True, the belief is vital to each follower, and it requires much to change that which stands for his hope and firm conviction of what is in store for the belief; so when one expresses a new, or unacustomed, or bizarre, form of idea, at once comes the protest from each and every one.

* * * * *

(What is the affiliation, or spiritual relation, of man to nature and of nature to man?)

Thus,—Man has sprung from the natural sources and has become of the spirit world through natural selection; natural selection is the choice given each and every animalism to greater things, and man chose the highest, unconsciously, and ignorantly, it is true, and again designedly he of all your sphere chose the highest, and when he sought found. You are not all spiritual yet but all may be, and in the sense that you seek and strive are you rewarded.

(What is the larger translation of nature?)

One says "This question is blind, and you do not understand. Try. The life that has sprung from the inanimate and barren forms of matter was first in the form of plant life, then this became animal, and again spiritual, gradually, slowly, ages and aeons and centuries, simply because the possibility was first planned by the Great First Cause; because He was we may be also. And through this process He chose that we might become intelligent and spiritual creatures.

(The too universal apathy,—in some aversion,—Why, and Why allowed?)

For several reasons, natural, and to be expected. *They* say "See the first, Because of the fear of going astray.

Second, Because of the fear of being unlike to others,—the fear of ridicule. The fact is that man is a social creature and holds to the society of his fellows, and wishes for that reason to be with his fellows in the popular thought and belief.

Because of the difficulty of holding all in the mass, and that the laggard may not be abandoned.

Because as an average you are not awakened,—only arousing and that slowly.

Because the time is hardly ripe, lest the bold become over-daring and ruin the advance.

Because the method needs refining, and the spiritual be cleansed from the lust of excitement and amusement and curiosity, that the inner and purer self may be free without the repugnance which closes the heart from the source. This and more must be before the true worth of the spiritual methods of religious life may become a source of real blessing to the average:

it is not now ready, only learning to be ready. Make haste slowly, seek and try and strive, it is the highest, best, and greatest of all sources of light, and only needs the support of true and pure men and women in pure and true methods to hold its just and deserved place."

(Can you see any noticeable signs of this great awakening of which you have been telling us?)

These:—That the average man holds in his secret heart some experience or incident that he will only reveal to the spiritual sympathizer.

That the average man seeks his religious belief of a source other than dogma, and if he subscribe in church life to the tenets of the church, he disbelieves them on consideration.

That the average man instinctively prefers good to evil.

That the average man seeks new forms of government in religion and overthrows his own aims in broken ranks to be eventually a greater through dissention.

That the public demands cleaner sports and amusements; true not much, but better.

That the average man is dissatisfied with the condition of social and average life.

These things all point to growth.

(What effect will this have on the churches, especially the Roman Church?)

This,—In time,—remember ages, as has always been,—the gradual overcoming of erroneous ideas and cleansing of abuses, freedom from superstition and interference between God and man; the knowledge that God is open and free to all without intercession, and that we may receive direct from the Godhead the inspiration and spiritual influx that shall enable us to conquer.

This is the inevitable and the almost unending process to the result.

(How long will the beliefs in the trinity, divinity of Christ, substantiation, etc., prevail?)

Until the way has been cleared, that the average man may receive the purer beliefs without repression. [Note 136.]

136. This record requires no comments. On any theory it must explain itself.

November 14th, 1913.

(Good Day! Shall we write?)

Ask, yes ask; One says "You ask now and we answer."

(No. 1. When you say "Call for the hand," as you very frequently do, what do you mean by it?)

One says "We call, you call, we answer it and when you ask us we ask your case and then it comes; your hand changes,—we remain, the hand is different. All who know." [Note 137.]

(No. 2. When the soul is separated from the body, as in trance, what connects it with the body to prevent its remaining outside ever afterwards?)

When the soul is absented from the body the change is thus,—that the life that belongs to that existence,—that dual existence, is not extinguished, and that is what connects and reunites; the life is to be held until the perfect release, not forced by a pressure of disturbed conditions, it is not the freedom to remain separate. [Note 138.]

(No. 3. Do you see the physical body when the soul is out of it, or do you only see the aura or astral body, sometimes called the spiritual body or ethereal organism?)

The aura attends the soul, if the aura is seen by the body the soul remains by the body, if the aura is gone the soul has left,—far away; the ethereal body is where the soul is, we see the soul as it is with us and we also see that which we use, as we take the charge of the physical body. [Note 139.]

(No. 4. What causes bodily decay, that prevents the spirit or soul from staying in it?)

137. I had this question asked because the singular use of the term "hand" was never intelligible to me. It is not made so in the answer. Individual applications of it have been conjectured by the sitter from time to time and noted in parentheses, but its general meaning remains uninterpreted as yet. One of the conjectured meanings was "person" or "people" and that makes sense, but whether it be the intended meaning even in those cases cannot be proved.

138. I had this question asked to see if any allusion would be made to the "etherial cord" mentioned in the Piper records, but the reader will notice that I get no such answer, only general references to vital conditions.

139. This is a definite identification of the astral and spiritual body and the implied distinction between them made earlier does not hold here. Cf. p. 730 and Note 132.

The little life that causes no force against the decay, the lack of vitality, and the separation is made.

(Is this life sometimes called the subliminal self?)

The subliminal life is the habit of control,—become habitual and recurring, the vitality is the force that holds the soul and body in one union for joint practice and living; the animate person, the soul, and her,—the animus, the mechanical part and the overseer of the mechanical, and the body is the working out. [Note 140.]

(No. 5. What does matter appear like to a spirit that has left the body?)

Dusty, like an abandoned house, the new and the old, outgrown, abandoned.

(Then you do not see it as we do?)

Not quite the same because it seems of less value to us if we see it at all; when the new spirit comes he does not see always, and those who do see know that the value is gone, is not the same, (even) if they do not understand well.

(No. 6. If you can see matter when you are out of the body how do you do it? Have you senses with which to perceive? Tell how these senses act, if you have them.)

There is a case of seeing, knowing, feeling, tasting, all those things you have in the case without the mechanism, the vibration and result without the apparatus, the vibration and responding recognition, the soul without the system, the record direct without the apparatus.

(No. 7. When you say that "the control does not allow any hand to interfere" speaking as you do of the relation of the spirit to the body in a trance, what do you mean by the word "hand" here?)

Hand! any case of interference, any mishap, any meddling

140. This characterization or definition of the subliminal as the "habit of control", with the reference to "recording" which seems to imply that it is the memory function and its action, is as interesting a statement as I know: for it is a mode of expression entirely consistent with the work done by psychopathologists in the study of subconscious processes, and yet the facts are wholly unknown to the medium. She has not knowledge enough of psychology to think of so correct a statement, tho I would not regard it as the proper account. It hints at the correct view while it does not employ the right conception.

or any meddlers to come, nothing hard for the case; your case is watched by us, all whom you reply upon; what then? if you released your body for us in your soul abandonment, we must watch for you as you for yourself in your own possession, and we must guard against trouble from any source. [Note 141.]

(Does this non-interference apply to your side or ours?)

Against our case, against your case; you must allow for your own knowledge of them against trouble, but we must allow no trouble or interfering from those among these here.

(No. 8. Can spirit go through matter without taking any notice of it?)

When we claim possession of your hand you receive us immediately without any sort of sensation, now if we pass into you, possessing your system and do work, we take no recognition of the introducing ourselves, only a possessing ourselves of the powers that the hand can utilize for us.

(Julia says at first she told spirits from mortals by the former passing through walls, etc., without seemingly noticing them.)

One says "Yes we pass through that case, you cannot, we do; this is not a case of opposition but of non-resistance, like either to us because we are not of the matter.

(And you do this without effect?)

The ether is as the solid,—open, we pass the one as the other as we do not care for matter.

(If spirit can go through matter how can it see or perceive matter?)

This is a case of interest, when we desire to perceive for our case we are cognizant of surroundings in matter, but this means nothing to our immediate needs; we see as we need. [Note 142.]

141. It is not an answer to the question asked merely to say that they see without physical organs as we see with them. It may be that we know no more in one case than the other and that at bottom we know only the facts, but we should like a better account of attendant conditions than vibrations to suggest a meaning.

The explanation of the word "hand" here is no better than before. If it were a subconscious conception it ought easily to be made clear.

142. No special light is thrown on any of the questions here, as if they were not able to discuss them at all. But there are some interesting conceptions indicated: for instance, the "ether as the solid open." But the whole situation remains as obscure as before.

November 18th, 1913.

(Good Day! Shall we write?)

Call us again, yes indeed we shall be glad, hand is here; when you shall have us again we are glad. Talk about the future existence, and the questions.

(Question No. 10. Is there any difference between the spiritual body and the force that sustains the life of the body?)

The spiritual body is an emanation from the force of the personality, the soul, the aura in fact; the spiritual body is not an actual and definite matter of material, but the emanation, the radiation that issues as a resistance or perceptible knowledge of the presence of the soul.

The spiritual body is or is not visible according to the nature of the occasion, and when the occasion does not require actual visibility the vibration is the means of perception on the part of others from the actual soul itself.

The soul implanted in the human body is the personality of that body which endowed with life, animates the flesh and permits the dual existence. [Note 143.]

(No. 11. What proof is there that the soul has weight?)

The proof that the soul has weight has been answered before. Because the life in fleeting makes the body lighter than the mere immediate decay can account for; the soul has a case of influence. [Note 144.]

(No. 12. Are there any evil spirits?)

Perverted spirits, not evil spirits.

In the carnal world there are people who seem like evil spirits, yet you find that in most instances there is a disease of the body that perverts the powers and influences in the wrong direction; no one is wholly evil consequently there are no wholly evil spirits, yet there are an abundance of perverted, misguided,

143. The only meaning to this interpretation of the spiritual body and the aura, which are still identified as before, is that it is not an independent organism but the radio-active energy of the soul. Such a view is unverifiable by us, but it is not at all natural to the normal knowledge of the psychic.

144. As stated before it is not true that the body is lighter after death than before and this statement here is quite possibly a subliminal reflex of the article published in the *Journal* and the newspapers about Dr. MacDougall's experiments for weighing the soul.

and ignorant spirits who are not as evil as misapplying the evil for us.

That is why we cannot but watch for all, and why we do not leave you without guard and attention; we cannot allow interference with our hands, neither can we allow those who do not understand to work mischief. These are all eventually overcome by wisdom, but slowly.

What do you think becomes of the cannibal or savage soul? Does the savage who dies in atrocity, misbelieving that evil is good, achieve the highest cultivation through the mere fact of death?

(No. 13. Are evil spirits deceased human beings; that is, persons that once lived on earth?)

Real evil spirits! there are none. There is no unqualified evil, but this, the distorted life, or the untaught life is not clarified without experience, without an intelligent educating of the meaning of good. [Note 145.]

(No. 14. Can evil spirits communicate with the living in the same way that good ones do?)

The evil spirits cannot enter to communicate with any results unless the personality is open to suggestion, then it may attempt the communication, and may make an assumption of truth and honesty, but cannot find itself credited for any time; the surety of goodness will hold while the evil cannot rise to higher planes. It kills itself; we do not fear that our hands on earth will succumb to evil influence unless they wish to do so; your self-option is your protection.

While evil spirits may desire to communicate with you and may make the attempt, you protect yourself by your own personal standard and frustrate harm in that way. We protect you from those spirits simply because we do not wish our work

145. This doctrine of "evil spirits" is consonant with what is taught about them elsewhere and is not a natural view from normal beliefs. Evidently the distinction is between ignorance and maliciousness. This coincides very clearly with our work on obsession. The psychic knew nothing of this and has had no information on the subject from the literature necessary to give her such ideas. This making of all evil mere ignorance recalls the Socratic doctrine about which the medium knows nothing.

and ways broken nor the opportunity wasted in such work, while in sensitive or delicate cases no meddling can be allowed.

(No. 15. Can evil spirits control the natural lives of those in the body?)

Evil cannot control without consent; those who in the body seem to be controlled by evil are generally diseased or mentally unbalanced; we cannot hold in their consent.

(No. 16. If they can lead men and women in the body into bad lives, how can they be removed from the living and their influence prevented?)

There is no absolute possession of the body by the evil dead, the living invite this evil if they possess it, or they are mentally deficient, so in one case the surroundings must be normal and clean and pure, and the conditions conducive to right living, the body must be made to assume its proper physical condition, and bad habits and influence overcome; in the other the spirit must be recalled to control before the evil can be removed. The weak spirit helped in all cases.

The energy that is placed in jails and prisons might be better applied to homes and gardens.

(No. 17. Are people ever made insane by spirits? That is, do they ever cause insanity?)

Not by themselves, but with either evil tendency and lack of natural strength, or physical unbalance, they may possess an evil influence over the personality.

(But they have no power of themselves?)

They cannot break the laws. [Note 146.]

(No. 18. If they do not cause insanity, why do we get evidence among some of the insane that they are present and get their influence through to the living?)

As we answered they cannot cause insanity, that is the result

146. I planned to ascertain if the doctrine of obsession would receive any confirmation by the answers to these questions. Readers will note that it does, but that the responsibility for it is thrown upon the living individual, or the cause when not the responsibility. This is apparently the general doctrine of Spiritualism and it is certainly what we are ascertaining in our investigation and healing of such cases. The psychic knew nothing about these facts or about the theory. It has every appearance of being genuine, tho not yet verifiable scientifically until we have experimented much further.

of a deficiency either mental or physical; one resultant of evil courses in a previous condition. But in the insane are many who are led by these spirits simply because of these reasons, and through these you find your spirit influence.

(No. 19. Can good spirits *appear* to produce evil effects on the living?)

That is a question of effects, we can be as you are and find you responsive. There is the fact that you may overdraw your resources, and that is an evil; we may not allow this but you cannot always tell and you often overdo.

(Then the fault may be in the conditions?)

The hand is understood. [Note 147.]

(Then in such cases the communications should be stopped?)

This is the case often and is one reason why you are as a class of so little influence among your fellows; you are overdoing and abusing a great power and so prevaricating and misstating about great things, and causing injury to the cause. When the spirit medium becomes nervous and hysterical, or broken in health she or he must stop and rest.

(No. 20. Can the efforts of good spirits, and influence, be distorted by the living into something that resembles the influence of evil spirits?)

This,—when a good spirit communicates the medium does not, as a rule, judge by the letter but by the spirit, unless in vague cases of symbolism, or of a low case of intelligence,—this may misrepresent; but the evil suggestions come often through repetition. [Note 148.]

November 22, 1913.

(Good Day! Shall we write?)

Ask, yes, Hand is here, ask; when you call we come.

147. There is some evidence that influence on the living by the dead may sometimes be unconscious and I had this question asked about the apparent evil influence by good spirits to see if the answer would be consistent with the statements about the unconscious influence of so-called evil spirits, and the answer is consistent. It implies unconscious effects by any type of spirit, tho assigning the main cause, if not responsibility, to the living subject.

148. The answers here are not clear, with the exception of the advice about hysterical conditions, but they seem to affirm what was implied in the questions.

(No. 21. What do you understand by the "subconscious" or subliminal mind?)

Through generations your case has developed, not always as intelligent, possessing an active and conscious soul direction, but this life before your advent,—and that we mean soul life, was active and animal and in some degree was intelligent; this intelligence developed into a quick power, was developed and engendered into soul.

But this power was not all quickened, it is not all soul, that which remains and is held for the habitual and instinctive acts is the subliminal self; that power which is not soul yet assumes the duties of the soul in repose, and in action of the soul the secondary intelligence. [Note 149.]

(No. 22. Can you distinguish between the consciousness which is connected with sense knowledge and the mental actions which are not sensory or sensations? If so how?)

The knowledge that is connected with the sense action is responded in the human brain by vibrations of matter, the knowledge of the soul is a different thing and plays upon the brain in finer and quicker and more luminous ways, the grosser sense vibrations being entirely lacking. We perceive by the refined quality of the vibrations.

(No. 23. How do you tell the thoughts of the living?)

In just this manner, by the vibrating intelligence; this vibrating intelligence is perceptible to us at the will. It is often necessary to [refuse] from outside influences in order to digest the thoughts which we find, so it is not common for us to respond freely only in cases; thus we may be held in times of need or

149. This is a very good account of the subconscious, wholly apart from the question whether it is correct or not, barring the apparent implications of reincarnation. But this view is not the necessary interpretation of the statements referring to the "life before your advent." It is quite consistent with the doctrine of evolution and the doctrine of heredity. If the last be meant the whole conception may be taken as probably true and is certainly consonant with what is known in biology and psychology, whether exactly true or not. The medium has no normal knowledge for putting it this way. Readers should note that the idea is repeated that the subliminal is the incarnation of habit. Cf. p. 677 and Note 133.

stress, or in case of struggling, but as a rule we find we have our case completely taken with what we receive here. [Note 150.]

(No. 24. What does the soul or the spirits of the living do when natural sleep takes place?)

It rests, even here we repose; your soul needs rest too when the physical frame is tired and in need of recuperation, the soul is free for the time from the call of superintendence and overseeing and it also rests.

(No. 25. Can the living, when asleep, always communicate with the spirits out of the body?)

The spirits of the living can communicate with the spirits of the dead during sleep, and this,—since rest means repose or the recalling of vitality, the method may mean activity in the re-filling or in the quiescence that holds, but does not exhaust this; in the two methods is rest. But not always in communication nor always able to be in communication, it requires the peculiar need of the communicator before response is made. [Note 151.]

(Is the soul or spirit cognizant of any dreams that may happen in sleep?)

Generally the soul is so separated from the dreaming slumberer that the dream is forgotten, only the mischief of the soul's unconsciousness; sometimes however the two are in readjustment so that glimmerings of the dream remains; at times the dream is clear and is then remembered because the case established the completeness of soul, and consciousness is there in some attendant and attracting feature. [Note 152.]

150. I wanted to see if the answer to these questions would bring out anything like what is evident in the pictographic method of communicating between the dead and the living. The answer in terms of vibrations is consistent with this supposed process, but does not confirm it.

151. The answer to this question adds nothing to what I wanted to ascertain; namely, some account of the whole affair at this point. Practically nothing but an affirmative answer came and that might be a guess, but the explanation of the possibility as due to repose of the soul is consistent with what we have learned about the passive condition of the mind as a condition of communication at all, and so probably represents more than normal knowledge of the medium.

152. This account of dreams is not clear except in general outline and that represents what we already know. The statement that "generally the soul is so separated from the sleeping slumberer that the dream is forgotten"

(No. 26. What is the relation between sleep and trance?)

The difference between sleep and trance is this,—one is the repose of the physical with quiescence of the soul, and the other is the submission of the soul and action of the body for the use of the spirits, submission in quiescence; the relation is the quiescence of the soul. [Note 153.]

(No. 27. Do you know what the hypnotic state is? If so tell what takes place when it is produced?)

The hypnotic state is the submission of the soul to mastership and takes place only in the normal consciousness; this soul submission is voluntary—. [Note 154.]

NOTE:—Here an interruption came and the writing was discontinued.

November 25th.

(Shall we write today? We are sorry for the interruption but it could not seem to be avoided.)

Ask, when we come we answer, ask.

(No. 27. Do you know what the hypnotic state is? If so tell what takes place when it is produced?)

This,—when the human mind is weak or is met by a master the subconscious may take the hold and carry on the desire of the controlling mind, but the soul is not violated. The master mind assumes control of the physical actions but cannot control the thoughts or the moral of the soul even in subconsciousness; this state cannot be produced on anyone without the consent of the will, the subconscious obeys the moral dictates of its own soul

is wholly unintelligible, save to the fact of forgotten dreams. If the statement draws a distinction between the soul and the body and means to hint at the separation as affecting memory it is intelligible, but not on any other hypothesis, so far as I can see.

153. If the difference between trance and sleep as indicated here coincides with all that we know about it; namely, that trance, possibly identical in kind with sleep, implies rapport with the dead and sleep does not, it would be correct enough, whether it conveyed much information or not. I see no other possible meaning to it and that comes from our own knowledge and not from anything said in the message.

154. The statement about hypnosis conveys no important meaning, tho it be true.

in defiance of outside influence either sleeping or waking, because it is primarily the habit of its own and is not for others.

The soul is not absent but simply quiescent since a stronger will dominates: absolutely there is no prevailing over the power of the soul without consent.

(No. 28. Who or what causes the hypnotic state?)

The dominance of one will over another; this hypnotic power is only exercised in such cases as the mediumistic is displayed, in this case it is not always a weak mind but certain submissiveness or sympathetic state of mind; in some it is submissiveness but in others the susceptibility to the vibrations of other minds, just as the chord replies to chord, a different chord in a different instrument replying to another chord of another instrument. The same is mediumistic power, and again on your side the indication of mediumistic power and the action of the control on the medium, except the soul is not given into keeping, in the hypnotic case the soul is not relinquished, it is held in abeyance and not in trust. [Note 155.]

(No. 29. Is there any relation between the hypnotic state and sleep?)

Yes a close relation; your dreams are vagaries of the subconscious mind and more or less attendant upon returning consciousness, the hypnotic trance is the semi-submissiveness of the conscious mind to another mind and is carried into action by the subconscious mind; the mediumistic trance is the use of the subconscious and the physical and the consent for this use by the conscious powers themselves in the faith of non-violence and for the powers. [Note 156.]

(What is the relation between hypnotism and clairvoyance?)

155. This account of the hypnotic state is much better and conveys what the medium had not normally known, and perhaps never suspected; namely, the fact that the will of the subject is necessary to induce it and that there must be mediumistic power to induce it. This coincides with what we were told in the Piper case, a fact not yet published. It was one of my objects to see if this answer would be given without any suggestion from me. Especially is the distinction between hypnosis and the mediumistic trance noticeable and one not natural to the normal ideas of the psychic.

156. The account of dreams is quite accurate and consonant with our own knowledge, and so not evidential. I can only remark that it is couched in language which the medium would not use in normal life.

Hand calls and says "Wait just a minute!"

While the trance medium may see the call of the attendant circumstances in voluntary submission, the hypnotic trance may demand details and circumstances of similar nature from the dominance of the hypnotizer.

These states are akin but differ in the mediums, the call of one is spiritual and is not voluntary, the other is invoking the spiritual powers through physical means, and in unknown obedience to spiritual laws.

Hand says "Yes, but the act is in deep trance when the result carries conviction, not the light or frivolous hypnotic submission; the affair has passed deeper than the mere hypnotic state and has found mediumistic resources." [Note 157.]

(No. 30. How are sleep and death related?)

Sleep is the soul relaxation either in recuperation or rest, the soul is not freed from its physical bonds or its material duties, and must re-assume its proper relation to the physical and mental material while the life is held in the material, but at death the responsibility to the material is severed and death is not a repose or recuperative period, but permanent separation of soul and body in fulfillment of the purpose that the soul must be experienced for the proper growth. The soul may sleep in the transit or it may be in acute knowledge of the change, but it nevertheless is released in the attitude of sleep, the acute soul simply realizes the cessation of bodily sensations, while the sleeping soul knows no change as the sensations aside from the physical ones are so perfectly natural. It is simply a continued repose from physical responsibilities and the return of increased responsibilities in the higher form. Just as the man changes as he perceives the responsibility of manhood. [Note 158.]

(No. 31. How are trance and death related?)

The trance is the abandonment of the physical and material into the use of spiritual forces, and at times it is abandoned for

157. The explanation of the relation between hypnotism and clairvoyance is not intelligible, but it is not verifiable and not natural for the psychic.

158. The statements about sleep and death point toward the views in some of the messages through Mrs. Piper, Mrs. Chenoweth and others; namely, the various mental conditions associated with death and the statement that those who die in sleep do not, at least at first, realize that they are

this purpose by the dominating soul to the spiritual; while the case of death is the total abandonment of the soul from all connections as dominant possessor of the physical and material, with no further power over the lifeless material. [Note 159.]

(This is the last of that list of questions, do you wish to answer further?)

Hand says "Ask."

(Here is a question from Theodore Parker,—“Is Christianity an absolute religion?”)

Christianity is, in its elements, absolute religion; the absolute religion is the cultivating of God.

Hand says this “The cultivation of God is the expression of the good in the human life and cannot be held in any form or any creed.”

(What relation does Jesus bear to the human race?)

The exponent of a pure idealism.

(What relation does the Bible sustain to the human race?)

The traditional and historical recital of the religious growth of a nation.

Hand says “A hand for perfect,—a hand for the perfect and accurate ideas of the people retained through generations as a religious nation.

Hany says “The accurate and perfect.”

(What does that mean—accurate and perfect?)

The case is that of the accurate and perfect ideas of the nation held for the religion. The best for the time, perfect for the occasion.

(Is the doctrine of the Trinity an essential part of the Christian belief?)

The doctrine is no more essential than the belief in the seven hills of Rome, or in the three headed Cerberus; there can

dead, their “sensations” being so like those in sleep. This doctrine that “sensations” continue in sleep has been verified by modern psychology in its study of the subconscious, and the medium knows nothing of it. In normal life subliminal perceptions go on as if they were normal, but the normal consciousness is not aware of them.

159. The statements about trance and death are true enough, but are the veriest truisms of our own knowledge and convey no news intimations of transcendental knowledge.

be as many in the Trinity as forty if the belief in God is retained or the God is only Himself, it makes no difference as long as He is as He is and we are His worshipers.

(Thank you. Then God does not consist of three parts each part having a peculiarity incommunicable to the other parts, and the three parts had to be united to make God?)

[This was taught by Joseph Cook in Tremont Temple in 1878.]

Hand says "The parts of God are one and the whole of one is one and is each and all, you are part and all are part, and the whole is one." [Note 160.]

December 6th, 1913.

(Good Day! Shall we write?)

Yes, Hand is here, ask.

(No. 1. Has the soul any shape?)

The Hand says "No shape, only the enlarging and expanding of the luminosity." He says "It is not material it is etherial, it is the vibration of power."

(No. 2. What is meant by speaking of the "spiritual body" being an emanation?)

This,—the power, the vitality, the foundation of all is the spirit of the Creator, and this is enlarged and cultivated and becomes more or less the diminutive of its Creator; this is the soul, the spirit, and is not material, its presence is denoted in the human being by the presence of life and intelligence; in the animal kingdom it is not present except in the undeveloped state of the possibility; in the other forces of nature it is simply at quiescence but may be called into activity through gradual evolution. It is to be won by the whole creation, but is only granted to that part which has reached the stage of active intelligence. The spiritual body is the radiance of the soul and is individual according to the personality of the spirit.

(No. 3. How do you make the spiritual body visible?)

The spiritual body is visible sympathetically, that is, those who are able to reach others, either in fellowship or in aid or purpose,

160. There is nothing specially important in these observations evoked by the statement about Theodore Parker. They are simply wholly impossible from the standpoint of normal knowledge on the part of the psychic who, tho liberal, has not delved in metaphysics of any kind.

are clearly visible to those who are to be in the relation; if there is no need the presence is not known. Hand says "You wonder at the sight, it is like your understanding, it is a knowing without reason, a sudden conviction that you know; thus we see, hear, speak, and act as though in possession of the physical senses although we are acutely, and you so simply served by your senses." [Note 161.]

(No. 4. Is what is called "materialization" possible? If so what is it and how is it done?)

Materialization is the appearance of the spirit in human form and in such power as to be discerned by mortal eyes. Yes it is possible and it is done. The working of spirits in co-operation to form the necessary emulation for the appearance, the sympathetic response to the spirit appearing, the need of the appearance, and the attendant clairvoyant sight on the earth, all are active in the production of the materialization, the visibility is according to the power of the vibratory co-operation and the sympathy of the medium. It is simply intensified spirituality, the spirit aided by concentration of spirits in sympathy. [Note 162.]

(No. 5. Can and do spirits tempt living people and lead them into the pursuit of vices and crimes? If so how?)

Not without consent; it is certainly true that humanity is prone to evil and the abuse of the proper and good. This following of evil is not always the evil but the ignorance of goodness; if however the difference once perceived the evil is deliberately practiced, the way is open for evil influence, or in some cases the evil practiced ignorantly breaks the moral fibre and the way is again open; again through some physical deformity the way is again made so that the weakened

161. No important light is thrown on the problem by these statements. The account of the spiritual body as the "radiance of the soul" consists with what was said previously about it. Cf. p. 686 and Note 143.

162. I asked my question about "materialization" without making any suggestion of what might be meant by the term. It is used indifferently for apparitions which may not be "material" at all and for those alleged phenomena in which people suppose a physical body is actually created out of apparently nothing. The answer is clear for an affirmative, but bases that affirmative on the assumption that it refers to apparitional phenomena, not "materializations" as usually understood. It is quite possible that the view here taken is within the belief of both sitter and medium. But the specifying of the various conditions for it is more like an external source for the statements.

will may be influenced by the evil and sympathetic spirits into deeper evil, if the presence of evil is not recognized but encouraged the downfall is quick and deplorable.

In many cases the insane are led by both the evil and mental non-action. While in some cases the spiritual power is dulled by the non-responding bodily intelligence so that the evil seems actually to possess them; in this instance the results are not altogether shown through evil practices as the health is generally undermined through the natural repugnance. [Note 163.]

(No. 6. Can spirits get attached to the aura and if so how?)

The aura is not a material but a perceptible atmospheric condition, it radiates and vibrates according to the spiritual condition, so if the aura become murky it is known and perceived by others, thus if the spirit be spiritual the aura is clear, and murky dull; it is the personality of the spirit whether the condition of the aura be a means of uplift or continuance in the same state; generally the light is to change for the better, is a matter for uplifting and you might say righteous pride, especially as the dullness of the aura means the stupidity of the spirit and corresponding indifference.

(No. 7. If they do become attached to the aura how do you remove them?)

The aura of the spirit indicates the condition of the spirituality, so if the attachments for the spirit are made to the aura they come when sympathetically called, or are seeking the opening way; we seek these spirits in doubt for beneficial influences to be given them, and thus by our presence are able to remove much evil. The returning vitality and new ability will clear the influences from the aura, it is only the non-asserting the good that can continue to make it possible to these spirits to remain. [Note 164.]

163. This repeats consistently the doctrine enunciated before and steadily reaffirms the responsibility of the living for the phenomena. Cf. p. 688 and Note 146.

164. I asked my question about the attachment of spirits to the aura of the living in order to test the doctrine of obsession without hinting that I had it specifically in mind. The first answer is not appreciative of the meaning of the question and the next answer possibly implies a recognition of the theory of obsession and the answer coincides with all that we know about the exorcism of obsessing agents. The medium knows normally nothing whatever about this method.

(No. 8. Are there any other spirits than deceased human and animal spirits? That is, are there any spirits of any kind that have not lived on the earth? If so tell about them.)

The great universe is full of spirits, the ages, and æons, and immeasurable distances of the universe are not and never have been for your one little planet. This is not a possible question to answer further than to state that spirits have lived and passed into spirituality from the Spirit of the Creator forever, and will so continue forever, an increase of His power, the growth of the grain of His sowing into His image, from all parts of the universe and for all time; He is never less but always greater; power is His and we are but the increasing of His power,—not the insane and dumb creations but the understanding and comprehending. [Note 165.]

(Is that where the idea of a "Progressive God" is derived?)

The God, Hand is clear, the Hand is here, he says "The Creator is the power first, last, and always, but is constantly more though the power is always. The progression is the changing of the little into the greater, the least part becomes as the great and so on forever.

December 9th, 1913.

(Good Day! Shall we write today?)

Yes, Ask.

(No. 18. Does more occur in dreams than the living person is aware of or remembers? If so, how do you tell?)

The case is this,—You remember little of your dreams and you remember but the little that has come upon your returning consciousness, the vagueness of the rest eludes you, the living hand [mind?] has no power to remember, but the soul in itself can see the soul in slumber, the soul rests and can tell the condition of the soul if it chooses; but this, no hand can interfere beyond the personality of the soul, if it is desirous to transfer that soul into another place it is necessary to secure the sympathetic response of the soul; thus we are not aware of you as you remain without us. [Note 166.]

165. This passage is conceivably true, but we have no proof of it and it is not verifiable.

166. The doctrine enunciated that we "remember little of our dreams and but the little that has come upon your returning consciousness" is exactly true and implies that mental activities continue below every form of con-

(No. 19. What do you mean by saying that, in hypnosis, the will of one person is exercised over another?)

That the power is influenced over another, the strength of the one holds another as consent is achieved. Persons antagonistic cannot produce hypnotism.

(No. 20. Is the presence of a spirit necessary when hypnotism is practiced?)

The case is this,—When the consent of the subject is secured the hypnotizer may or may not require the spirit aid, he may be, and generally is, absolutely unconscious of this aid, but it is the power of the person aided by the sympathy about him that secures the results.

(No. 21. Can spirits hypnotize? If so how do they do it?)

When a subject becomes unconscious the hand is not always that of man, there are times when the fear has opened the way; or need, or joy opens the way to spirit suggestion, and in these cases we come.

Hand says ask about the automatic action in fear.

(In such case as when a man is absolutely overcome by fear yet acts as his conscious nature would do, while he has actually no knowledge of what he has done?)

A case, yes when the normal has given way and the moral is actuated by the spirit. [Note 167.]

(No. 22. In sleep or trance, does the soul actually get outside the body? If so how far may it do it?)

When in sleep such is rare, it is mere quiescence, but in trance, yes, not always but often, it is not a question of how far but how sympathetically related to its surroundings. Hand says we seldom do this, others may but we are not that case; we receive of many yet we take from them only the use of the powers and not the relinquishment of all power. Hand says ask case of for us. [Note 168.]

sciousness. The psychic may have conjectured as much and so I cannot say positively that the statement is beyond normal knowledge. But the unintelligible part of the message is not reflective of any normal opinions.

167. My query in regard to hypnotism again was designed to get further information about details, but none that are clear came, except that spirits may be connected with hypnosis even in ordinary cases. That was practically asserted in the Piper case. It should be noted that it is not affirmed that the presence of spirits is necessary in hypnotism, but that they may or may not be invoked. There is no verification of the idea in any case, but its qualification and coincidence with what has been stated through other sources are suggestive of foreign origin for the message.

(This is the last of Dr. Hyslop's questions but we have a few of our own. What are the employments of the evil or perverted spirits?)

When the evil spirit has found himself in this life he is not as the higher spirits, but a dwarfed intellect, a child in spirit, and his actions are such as one would expect of an impish child, mischief and horse play, interference and non-reliability; this type is hard to overcome and requires much teaching and patience.

(How do they know when they have reached a limit?)

Evil spirits are at various moods, some are delighted in one wickedness and some in another, and none are tolerant of others, so if in the production of their evil they are repugnant to the desires of others they are speedily overwhelmed.

(Can they be helped from this side as is claimed?)

Not by masses, or money, or influence by priests, but by the shame and pity of those who are tempted and do not fall. Hand says *love* is the hand that uplifts.

(Do those who when alive did not cultivate their spiritual powers but were harmless, get on any better than those who were smart but sinned knowingly?)

The sin of one lay in non-action, the sin of the other was in violation; so the case lies in the personality, one must learn and achieve, the other must obey, and both must be done of volition. [Note 169.]

(But you prefer an active brain to a dull one?)

The active brain is quicker to grasp the need, while the dull one plods along without wishing to see; the active one will abandon wickedness if he is aware of its results being non-valuable, but the inert cannot see the difference, one must change, the other must learn.

Hand says the one is no greater sin than the other in the case of

168. These statements and qualifications are like supernormal knowledge and not like the simple ideas and mental processes of the psychic. They are consistent also with what was said before on the same subject.

169. The statements about evil spirits need little comment. They are consistent with what has been said before, but add the denial of value to Mass and similar methods for rescuing them, which would be natural for the Protestant mind which is that of sitter and psychic. The reference to love as a help coincides with what appears in the general literature of the subject with which the medium is not familiar.

choice, but one has no power of choice, and one no sure guide to action. Patience and a hand for teaching.

(Do spirits from Darkest Africa advance more rapidly than those from the slums of our cities?)

Hand says both have a case of environment and cannot be judged by the aggregate, there are bad and good alike in both, and both may be equally intelligent according to their opportunities; but this,—the one has more to deal with in knowledge of personality, the other in knowledge of surroundings; the quicker see first because of increased intelligence.

(What forms the dividing line between good and bad spirits?)

Choice.

(Do you have music in the beyond such as we long for here?)

We have all that satisfies all the higher attributes of creation.

(A lonely woman wishes to know if she can have and love the little birds she cared for and lost here?)

That which has caused enlargement and growth and purity is never lost; the birds are waiting. If however the case was denial of opportunity and selfishness to need, then the case is one of denial.

(Is it possible for living people to commune with the ancients whom they have learned to respect and admire from reading about them?)

The highest and clearest intellects retain some of the sympathy with earth because of their remarkable manhood, but in general the earth sympathy has lessened as the enchantments of the Great Beyond are given them. Those who are sympathetically attractive can recall these, but the sympathy is the only way, curiosity and greed are non-conductors.

(Do you know that some of "Harry's" writings have been printed in Calcutta?)

Hand says, Yes we know, we could not tell without you, we are not strong. [Note 170.]

December 17th, 1913.

(Good Day! Shall we write?)

Ask when you receive my hand.

170. The statements on various topics will have to explain themselves. They convey nothing suggesting the supernatural, tho they suggest also nothing subconscious.

(We have here some questions from Uncle Ed.)

(No. 1. What superior advantages for the acquisition of truth are afforded the transferred soul?)

When the soul has reached the understanding of the new life and perceives the powers and reason of the plan, the truth is in itself come, and while the misconceptions and misunderstandings of the earth life are unraveled the truth opens more and more as the past reveals its significance, and the opportunities of the future are revealed; it is a matter of striving for the truth that brings truth.

One says "Do not hold to the mistake but realize by the lesson that the mistake tells you."

(No. 2. Is the gaining of truth more rapid in the future life than in this?)

More rapid, or slowly acquired, according to the individual, to the eager, yes, and more vivid more intense; to the despondent more valuable.

(No. 4. If the material passes in another life, what does intelligence concern itself with?)

The material does not pass into the future life as material, it is an accumulation of knowledge that holds the spirit in higher ability for work and achievement. The soul is not material and the intelligence is transferred with the spirit as the experience of that spirit on the earth plane. Earth and heaven alike yield to the fullness of spirituality and each is necessary to the development of the proper atmosphere; but when the cradle is passed the material drops, and by leaving the intelligent spirit is able to work above material and in spiritual.

One says "You wonder then that there are those who still linger over the material thoughts and call the material into their spiritual existence; they are like the mentally deficient that play with the toys of earth life, and yet they are not condemned nor helpless as the power eventually quickens them all, none are lost."

(No. 5. Are the opportunities for activity increased in the future life?)

The activity for the spirit is much increased, the power that necessarily needs to control the frame is no longer spent on the frame; the conditions are to be met also as on earth, but here the honest desire and wish meets with sympathy and responding aid from all who realize the wish, and the soul is aided without disturb-

ance by those who wish well; there is no interference, only the continual uplifting power in a sympathetic relationship.

(No. 7. If so, and no change is produced by death in the soul, how do conditions relative to the prevalence of good and evil differ from those here?)

In one sense they do not differ relatively, yet the difference is wide and vast.

The soul in passing into the new life has left the material environment and the false standards that are so liable to be held in the atmosphere of material, and that which was once the blessing and the curse of the past; so that the soul, seeing the nothingness and the real meaning of the material, is able to grasp the present with a better understanding; here it must grow and study and advance, but the end is not lost in mistiness but is seen from the past and into the future.

(No. 8. Are the terms "good" and "evil" merely expressions of belief, individual or communal, and entirely dependent upon environment?)

Yes, there is good in all things, and the evil is the misdirection of what should have been for good. It is impossible to judge others and impossible to direct others; it is absolutely, too, impossible to prescribe the way in the right for another, and we cannot see for ourselves what we cannot see for ourselves, when the evil seems before us and we cannot tell, or may not say, "Do that" or "Do this", we can only say it seems thus to me, and the result is, and must be left, for judgment of the seeker. Evil is not altogether evil; the misdirection increases the tendency to evil it is true, but the mistake seen is helpful. Take the heed and rise when the evil is evident and the result is valuable.

(No. 9. Is it possible that man can understand the laws of material so thoroughly as to make use of them to banish death?)

The laws of material do not hold in them the possibility of continued activity without replacement, there must be new to replace what is consumed and replacement must take the place of every atom used and reformed; could this replacement take place in the material world then life might continually be held in the material form, but the change to the new is fundamental in the progressing stages of development, and the old in passing must be changed for replacement.

(No. 10. Does the non-completion of some great scientific investigation or moral enterprise, caused by death, entail any real loss upon humanity?)

The loss is not in the non-realization of the work nor in the death of the actor in the work, but in the hand [interest?] the activity among the ones who are fitted to understand, and they are able to wait; when the loss is felt of such a departure it is not an evil on the whole, the progression is taken by others and upheld, who are before not active; true the problem may be deferred for a time and for long spaces of time, but the work is on a basis of general construction and is still enduring; eventually it works and humanity is better for the understanding completion more than for the miracle.

(No. 11. Does man actually comprehend more than a very small portion of his constant environment?)

Man responds to his most active qualities, the others are untouched; if a man felt the constant vibration of all that surrounds him he would become a creature of foibles and fancies vacillating in the mind; it is the privilege of man that he may choose for himself and become, and not be the creature of circumstances; he must select that which he will be and hold to them.

(No. 12. Are we living in a world peopled by other orders of sentient beings and not conscious of it?)

The question is hardly a case of possibility, all space is utilized and all time improved, yet the vastness of the universe is greater than the ideas of all men; you are not conscious of any others than yourselves on your earth, yet among you are spirits and hosts of departed, talking, working, teaching among you and you remain in ignorance. One says "You are alone in your environment."

(No. 13. Does the term "God", as generally used, stand for more than generalization of the unknown and unexplained and useful only to bring instruction within the comprehension of men?)

One says this "God is the real spirit and all. creator and created. He is in all and all is in Him, we are His and He is ours; that He is a generalization of all things is absolutely true, yet there is more also than that, He is the power that creates and is more than a term, He is a useful term and an idea; He is living to those who hold His power, He is director and creator; He feels each need and case."

(No. 14. Have all spirits experienced the phenomenon of physical death?)

One says " You are held for that yet you are not aware whether your own earth is held by others not your own ; how then, if sentient beings hold your own earth shall we say that the others are like your own? are we aware of all?

(No. 15. Can the increase of superstition in the individual be of any service to spirits or cause them pleasure?)

No, service is for uplifting spirits, and the low degradation of mind that allows superstition to hold where it may act, is no service to us, or even to the evil spirits. To serve us let the mind be clean, righteous, ready to seek for truth, holding evil in abhorrence, making way for good ; we are not served, we are held in thralldom when we are served in superstition ; we seek that which enables us to work and we find many superstitious people have traits that help us, yet not the superstitious but the good is our ground. We do not expect to find earth a place of habitation for advanced spirits and wisdom of ages, so we are overlooking much and appealing to what we may reach, but freedom of mind from evil is always helpful.

(No. 16. How should inexplicable material manifestations be classified, as physical or spiritual? That is, relative to motive power for instance, and the phenomena produced by a knowledge of natural laws not recognized by us, or by direct spiritual control of matter?)

Material spiritual manifestations are not common ; One says that the materialization is the accumulative force of many spirits for the production of one in human form, yet it is not material but a semblance ; the activities of matter without cause are either the result of the understanding of natural laws or the direct action of force upon material. [Note 171.]

(Are you strong enough for more?)

Yes, ask.

(To start with an assumption that a spirit willing to give instruction has the power to secure a real knowledge of conditions not possible to man ; Does this assumption hold?)

One says " Yes, partly, we can receive and give knowledge within

171. Some of the questions asked by the sitter's relative are essentially absurd. Correct answers could hardly be evidential and we should have no means of testing their falsity. They are asked as if agreement with our ideas would assure their truth. It would not. It would only prevent their being regarded as provably false. Many of the ideas presented are the same that have been given before.

our range of perception and according to your powers of reception, but more than that, no.

(No. 1. Dr. Alfred Russel Wallace affirms that, in his opinion, there has been no advance in morals or intellect since the days of the earliest Egyptians; do you think this statement warranted?)

It is true that a great discouragement is upon great spirits, and much study cannot force enlightenment, but it is true that little by little the earth becomes of a higher enlightenment and with it comes higher morality; it seems treacherous and full of abuses, and yet it is progress.

(No. 2. Is the utilization of new forces in nature productive of increased evil?)

The case is always productive of both necessarily, but remember, evil is not that which is,—it is that which is negative and results eventually in good; it is the training for good.

(No. 3. If it be true that knowledge is increasing, is it also true as a corollary that evil takes advantage of this increase and grows also?)

Ignorance is the greatest enemy of goodness; in instances the advantage is taken, but with the increase of knowledge comes prevention of evil, as the knowledge spreads the evil is checked; if the unscrupulous take advantage can you call them full of wisdom? No, it is only ignorance of true wisdom; if a few are arrogant millions are modest and true.

One says "Wait for the wisdom."

(No. 4. Are there any positive truths in man's religious beliefs?)

One says "The foundation,—the feeling and truth that they are the children of God and shall be called to Him. The rest is man-made and is dogma." One says "The truth calls and we follow, you are called and you follow your neighbors whom you see about you, you are blinded by opposition; we seek as we see, you seek as you see others; but all in all is seeking good."

(No. 5. Is selfishness the mainspring of all mundane activity?)

Selfishness is the mainspring of all unwise mind and activity and is evil means of good; it is so arranged that outgrown the highest life is open.

(No. 6. Is selfishness increasing or merely more manifest because of increased opportunity?)

It is more known and more regretted and noticed; your forbears took from the natives and the wild animals their home and used it for themselves, and this was selfish; those others took from others, nature and native acted, all was and is selfish,—to be overcome; that which is actuated by motive for self is selfishness—even the salvation of souls.

How then, shall we judge others? It is the increasing of opportunity that lies before you, not the decreasing.

(No. 7. Is it true that no one possesses moral principles which he would not repudiate under certain conditions?)

True that no one is moral to a certainty; No, and yes, we are not truly moral here; true morality is true purity, and we have it yet to learn, but learning we repudiate. One says that if we are immoral here we can judge you who are yet on earth?

(No. 8. Are we merely veneered savages or really transformed in nature?)

The savage is the intelligent beast, you are a yet more intelligent beast; we are more intelligent and we repudiate the bestial. He is the standard.

(No. 9. Is the prevalent display of greed, indifference in regard to the rights of others, and disregard of law just as truly savagery as cannibalism?)

The savage uses his intelligence for the purpose of self-advancement, as the intelligence spreads among the tribe the savagery is checked as the evil results are apparent; a keener intelligence takes the advantage of a higher life and the result is the same, as the intelligence of the rest revolts at the abuses, the greed is checked and a new era arises.

In the sight of God one sin is as great as the other, as the sinfulness is equal; yet the whole are nearer him in the intelligence than in the ignorance, and the results are repeated over and over,—higher states and sin and repentance, over and over.

(No. 10. Would the immediate total extinction of our race affect any plan?)

One says "No, the race is safe in any stage of development. God is able to care for his own in any state, yet he does not desire to cut off the growth."

(No. 11. If the total result of thousands of years of moral in-

struction is "nil" are we to expect anything better in thousands of years to come?)

One says "You are such competent judges." He says "Let the result be held by a power who is not so ignorant, as one of these who are "nil" after the thousands of years, and perhaps even you may be morally better than the little savage from whom you sprung."

(No. 12. Have we any grounds on which to base expectation of immortality or future life even, other than desire?)

The indestructibility of matter is of less importance than the indestructibility of spirit, desire is the token of spirit. One says "Desire is the quickened power."

(No. 13. Is the desire for continued life after death a valid reason for asserting its existence?)

If a valid reason brings immortality into the hopes of the heart and morality into the life, it is a valid reason.

(No. 14. Are the assertions of men relative to future existence founded on anything more real than the deductions of logic, the expression of desire, or confidence in the assertions of fellow men?)

Yes, the assertions of spirit growth in mankind.

(No. 15. Has there been any actual revelation from another world in which we are to exist after this?)

A million and one, and yet you will not see.

(No. 16. If death is purely a physical phenomenon how does the soul entering another state differ from the soul leaving this?)

As a body passing from a cold air to a warm room is cognizant of a pleasant warmth.

One says "Questions are cynical." He says "You are aware and yet you ask." "Good, keep on! you are above yourself now." [Note 172.]

December 24th, 1913.

(Shall we write today?)

One says Yes ask.

172. This record must interpret itself. No points affect the evidential question and yet the discussion is beyond any normal training of the psycho-some of it is not what an intelligent person would say. The possibility of explaining the unintelligent statements here, as everywhere in the record by difficulties in communicating would sufficiently account for the anomalous statements.

(Suppose two persons, one a saint one a sinner, truly love each other in this life and both die about the same time; what effect has their love on their after life? Can they still be companions there?)

Yes, if there comes in your life a love such as to bind, in this life with the opportunities for understanding, the companionship will be more sympathetic than before.

(Then such love overcomes conditions?)

There is no lever like love, it is the power at the base and existing there, is the lever ready to move circumstances.

(What becomes of broken laws and abused conscience?)

That is not so much love as love misunderstood; the broken laws are broken in mistaken love for one, where the true love would consider the whole; nevertheless the loving heart is greater than the sound mind; never less.

(Is the sinner exempt because of his love?)

No indeed! he is only ready to work and rise for love's sake, he is more readily approached and helped, and the love in return is the lever that works upon the fulcrum of the sinner's love to raise the weight of sin.

(How do you interpret the axiom "As men sow so do they reap"?)

As it is, not always in one life, but always the sin teaches and if the lesson be not learned through one sin, the lesson must be learned; perhaps not always in physical torment but in the comprehension of the sin and its repentance; mistakes are never allowed to pass without their lesson impressed upon the soul here or on your side, they must be repented to grow. Better learn on your side, but necessary before we grow; must be seen to grow.

(F. W. H. Myers says "It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world.")

The soul must grow, and if it grows it must seek its food for growth when this is the case; the generations are calling for proof, for food for the soul, and will not be satisfied with the past; the man cannot eat the food that has vanished; he has held the faith for these generations and now demands more spirit and less man. The child held to the toys but the man demands work for his hands to do and so seeks, and faith still holds, but stronger for God and less for man; surely the seeking is worthy, and among these various creeds and

dogmas, religions and beliefs, is the truth but beneath so much that it is almost lost; truth will come for searching and we show the way, *it is in our hands if you seek it in love.*

(He says further, "We need not to assume a 'Supernal interference' no 'Plan of redemption'; we need suppose only that the same process which we observe today has been operating for ages between this world and the next.")

The planning is perfect and all is well; the soul is returned to this place higher, better, greater than before the earth experience, and will grow greater into perfection of purity. One calls and says that "This plan has been and shall be the intelligent knowing of purity."

(Further "The Christian revelation itself...is a culmination, rather than an exception, it came not to destroy the cosmic law, but to fulfill it.")

It is necessary for the need of the times, abused, distorted, the greeds and vices of men seized upon it as a lever for their own ends, but in process of time and circumstances it held its own in the heart, the love of God among men; the rest matters not; the discipline and distortion, degradation and sin are only the man; the times called for them all and sin follows sin of man; yet the soul rested secure beneath the burdens and not a soul was lost.

(Can you see in the future any of the results of the present disagreements of the Christian sects?)

An eventual settlement.

(Not in sight apparently.)

Not seen immediately, No, but in time as the slow progress of the higher Protestantism over Catholicism and common sense over dogma.

Slow, but surely coming.

(Further, "No one foresaw the day when the demand for miracle would be merged into the demand for higher law." Can we claim that there is nothing ahead of us because we cannot see it?)

One says "Certainly you do not see for the future save generalities, and those vaguely. The future hold much for you, the steps are already taken for the comprehension of much, and your race will progress into the realm of comprehension far above your powers at present."

(Will the increasing population and struggle for existence have some effect on the results?)

Yes, it will come over these people of our earth and yours that the people must be the people, not the few nor the many, but all in one, and the good of one is the good of all. The idea will come against greed, avarice, selfishness, and will overthrow them; and the good of one in physical matters will kindle the soul growth; this is gradually working out and time will show.

(Miss Stead wishes us to have further communication with her father. Do you think that under the circumstances it would be of any use?)

One says "Ask, there is nothing lost by asking." [Note 173.]

December 30th, 1913.

(Good Day! Shall we write?)

Yes, ask.

(What is your definition of happiness?)

The happiness of discernment of content; the result of understanding and faith, development into happiness.

(Do any of our friends in the beyond know of or take any interest in our festivals, such as Thanksgiving, Christmas, etc?)

Yes, often, they are present especially when in your thoughts.

(How are we to look on the giving in charity in the present age?)

Charity is the abstinence of pity for the poor for the case of aid, but in the development of resources for the good of all, the abstinence of over-greed that others may not suffer, the aiding to the way of developing others. Not gifts.

(Is it best to enquire into circumstances and so perhaps destroy the spirit of giving?)

One says "Ask for charity? this charity is the uplifting of others from poverty, dirt and filth, into a better desire; when the giving destroys self-effort it is injurious and to be deplored; charity, true and useful, is given in times of disaster and deprivation, but the power that helps in self-development and self-respect, that is true charity.

(Is there anything demoralizing in raising and killing animals for food?)

173. This record requires no comments. Any one may explain it as he pleases.

You will find that for yourselves; you eat of the fruit and of the young growth, and of the milk for the young, you eat of flesh and of all things edible; while in the flesh you must cherish the flesh, and until the flesh becomes repugnant to you as a destroyer of life it is your food; you determine this question for yourselves.

(Is it wrong to kill pests of the human race, as sparrows, moths, etc?)

No it is not wrong, it is your duty to make the earth fair.

(Are these quotations reasonable? From "Birth a New Chance," by C. Bradford. "Our Creator has given us no more reason to infer that he intends to move us into another world at death than he intends to move us into another house after each night's sleep.")

After each night's sleep each human creature is greater than before by some experience whether painful or pleasant, he has in himself some added knowledge for the added day; then shall life so cherished and so led in ways of experience and knowledge, end?

(This man's idea is that man is born of earth and continues of earth.)

And has the same process repeated that he suffered once?

("We have very high and conceited notions when we expect to go a higher world at death.")

High and conceited notions of this life! As you pass on earth from school to school, from experience to experience, the gradations are so slight that you are able to pass them without violent effort, you pass gradually from infancy into childhood and from childhood into manhood, and so on from experience to experience, learning all little by little; you reach then a change from physical into spiritual and reach—not the incomprehensible, but the cradled infancy of spirit whence you go on and on; there is no violent change, all is adapted to you.

("God never told us that he was taking us into another world at death, we only assume it, the Bible does not claim it.")

Ye, you are not authorized except by your developing desires which are indictive of your spiritual estate.

("We have no evidence whatever that any of our race have

ever gone from this world except a few translated or resurrected.")

One says "This is drivel." The dead are in the Lord poor or great and all are His, he calls them and they must obey as he calls, He does not call in vain for he call to that which he made, and which tends and watches and guards; we may be poor creatures but we are never from his sight; He takes us all.

("We know that there are millions dying every day who are not good enough for heaven nor bad enough for hell.")

There is neither heaven nor hell, just the growth from man's estate into purity; all a chance of experience and love.

("These millions must be either annihilated or be again on earth.")

There is no need of destruction and there is no need of further earth experience—once is enough of that; the earth is the cradle of spirituality and is not used after the walking stage; the life cut off in infancy is not destroyed nor the life of experience; earth is accorded its place in the universe which is large enough to hold all ever created.

He is all in all and all are his and he can be for all. His way is to himself and through himself as he has placed us to find him.

(He says—"This 'other world' theory amounts to a reflection upon Infinite Wisdom.")

That the Infinite must use and re-use the earth to develop and re-develop man; man is in his image and is capable of going on and on from low estate into the growth of the higher and does not need to be remade in the same environment, more that the moth needs pass from pupa into pupa, once he sleeps and changes and then is no longer a worm.

(We have formed no idea of what opens to us after death; is it possible for the human mind in its present state to conceive of what shall be first seen?)

A continuing of the present in a freer atmosphere; the release from bonds of misunderstanding and physical hindrances into a development of the mental and spiritual.

(Is it necessary that we see material objects at first?)

For some, not for others, according to the discernment of the spirit.

(How is it possible for the lower propensities to serve when there is no material to employ them on?)

It is according to the spirituality, some are materialistic and are not spiritual save in a vague and misunderstood way; these are so material that they are surrounded by their own thoughts to the development of the material about them.

One says "They even come back to earth for material, but soon they perceive a change and slowly leave the idea for better."

He says "That the earth is peopled with many millions of all stages of development from mere animal to the intelligent and respectably spiritual man, that the Creator is great enough to hold them all in their proper place, and all may pass from stage to stage of development in his own need; all are ready for him when he calls and he calls as he sees fittest; there is no degredation no injustice, all are as he holds them in love, not in anger, for development. [Note 174.]

January 4th, 1914.

(Good Day! Shall we write today?)

Yes, when you call.

(We wish to know how some of our ideas accord with the truth.

If one works for a long time to propogate one truth but with little result, can we claim that the labor was wasted and should have been applied elsewhere?)

The question is not one of the most efficiency but the most truth, if to the laborer his work appeared truthful and he was honest, he could not realize the need of another view; perhaps failure might teach but nothing else could obstruct his honest work.

(Could we claim that the effect on the man himself would be worth his labor?)

Yes, an honest endeavor is honest work and we must live as close to our convictions as we can. Christ did not sin nor lead immoral life simply because he was so idealistic and followed his ideals unto death and torment; if we, patterning after him.

174. This record interprets itself in so far as its statements are clear.

seek our ideals we may not fail for profit even in failure. As for effort, honest effort is recognized.

(Can we truly claim that the benefit of a good action, however small, is never lost, but is added to the sum of all goodness to last forever?)

Yes it is a fact that goodness never perishes in that all is goodness, and all is the result of goodness, it is impossible for goodness to be lost; evil is negative and is the none-ness of goodness; if the law so acts that goodness results through each action, then goodness which acts directly is surely not lost.

("The evil that men do lives after them." Does this mean that it continues to breed more evil indefinitely?)

Yes and no; the evil that lives after man accomplishes two ends—to warn those who can see, and frighten those who cannot see, as well as to warn through its non-beneficial results, in physical or mental incapacity that they must avoid evil as individuals; it lies also in memory and is held in more or less abhorrence according to the case.

(Does not our many criticisms and many distorted views come from our wrong appreciation of time,—we think the consummation should be during our lifetime?)

Yes much, yet you would not check those whose zeal urges the end into coming; the world requires the great and small, the fast and slow, the active and the quiescent. If the urgent enliven the slow and the slow hold back the end for ripening shall any say it is not good? The wise one sees and says "My part takes the place of steady and progressive work through all, let them urge as they must, let them wait the sluggish, my path lies in steady action," few are so wise, but the many are like the rising tide—back and forward—break and back, but at last the tide rises and there is still another tide to rise.

(Can we have any reason to think that the work of all these years has paid as far as others are concerned?)

Yes indeed! your ideas are living incentives to you in your daily life; life betrays its incentive to all who are about, and if your lives hold any good you are yourselves paid and are of benefit to others, outside of the facts that must seep through into humanity's causes.

(But as a work—in making known these writings to others?)

A small influence is sometimes a great lever, never wonder if results pay, time tells that.

(Would it be worth while to try any publishing on our own account?)

If your work does not appear in the annals of the Society it is not for lack of interest but to lack of time; it would not be creditable to do this without the recognizance of those who aided you in the past. [Note 175.]

(Have you any idea in what direction these studies may lead in the future?)

Yes, the trend of your studies will be the overcoming of dogmatic and dramatic in religion. It is not the work for you alone but for many in co-operation.

Yes in many little ways if not in print for publication; they have already given Dr. Hyslop many hints and ideas for his work, although he is a learned and a scientific man yet your work has given him added insight into these matters; you may not hear from in such a way as to add to your recognized value, but the small ways have added and will add to the general knowledge in that these are of use as incentives to the ideas and trains of thought. (.....) [Note 176.]

(We read of descriptions of the other world by physics, much like a subliminated earth, is it possible to get any true idea from such?)

Yes, truth underlies the personality of every psychic, and the principle that makes these states attractive is true and reliable; the personality of course adds all the staging, but the principles of just and real repentance and atonement, and the bliss of accomplished overcoming are heaven for all.

175. This is a remarkably interesting answer. The sitter, no matter what his real motive in his query, gives the appearance of impatience with the delay in printing material, and the reply is one that would appear to be a correction of his desire and tho we may suppose the subconscious of the medium capable of taking this position it is opposed to the most natural tendencies of such minds; namely, to not publish at all.

176. All this is perfectly true about myself, and tho I had told the sitter that the results would be of great value in comparison with other records I did not specify any points in particular. The manner of putting the case is foreign to the mind of the medium and contains more than I had expressed tho I may have implied it.

(We know that some of Swedenborg's ideas of the beyond do not pass at the present day; will not ours be superseded also in time?)

We hope so, Yes, as the ideas are enlarged and purified: why judge the personality of the present? He had the truth—you have the truth, it is the closeness of the conception that improves.

(Swedenborg claimed that Christ was the only and true God-head, can the belief be still justified?)

Swedenborg was a Christ man, and was for him to the exclusion of all others, evidently overlooking that Christ wrought nothing for himself,—of course that was the spirit of God and in that he was truly God, yet he was not all God.

Christ was a true son of God and was recognized as such, more than any man.

Yet you and all are sons of God and may be of Him also.

But to Swedenborg Christ was all and was so seen; Christ is no less now than then, yet you hold him greater as man than as God, and it is right that you should since by so doing you recognize the God in all men. [Note 177.]

(When you lived on earth were you fearful of Romish supremacy?)

Yes I was fearful of much, the acts and greed of the Romish church appalled me more than the stricken millions who had never heard of Christ, both appalled me but the abused treatment of the Christ was worse of the two: the bitterness of the greed and avarice of the church were too hideous and I was appalled; but now I see that the evil is endured and must be cured through revulsion of all—not the few; and this is one of the tides.

(What is the secret of their great hold on humanity, apparently against reason also?)

Simply the apathy of humanity, the fact that the human race is afraid to lose heaven through too radical measures.

(We would like to have Mr. Stead write and his daughter

177. This attitude more or less defensive of orthodox ideas of Christ in general, tho not with reference to his supposed Godhead, is rather opposed to the critical tendencies of both sitter and medium.

seems to wish it also, but would it be of use without other co-operation?)

You probably will have results later; I am only waiting the proper stage of attitude from all concerned. Tell my daughter that I will see her soon in a case of appearance.

(Is this all?)

All now. Ask as I may indicate.

January 29, 1914.

(Good Day! Shall we write today?)

Ask,—Hand calls, he says Hand is here and calls you.

(Who? Hand.)

(Yes, let him write then.)

He says, "Tell your father that the Doctor will answer his letter shortly, and that you are to ask him to correspond again: it is a case of hold you more securely, and the question has come here for him, this—"Are you interested or not?" This—as we are interested and ready for the questions and he is guide, we would like his aid.

Formerly we did not need, now you are at loss for material; you cannot work on the ordinary lines, your bent is not the curious but the interested, and we cannot give you data but the material, and your hand is weakening. Call now for the questions. Yes a case of Swedenborg.

(Very well! Was Swedenborg's idea that the Bible as spiritually understood, was used in heaven as a text-book, another personal belief?)

Yes, Swedenborg was intensely imaginative and intensely biblical, we held him it is true but personality as strong as his was predominant in the writing and studies; it is not plausible that the Bible, suitable as it is to your sphere as a guide, would be suitable to the millions of spheres of whom you had not even conceived, and that the short life of your little planet could guide the more experienced ones who ascend into heavenly places; this Bible is still studied by those who need it and they hold it still in reverence; others as they have experienced in regard to it.

(What could be the spiritual meaning of all the inspired massacres and cruelties in the Book of Joshua?)

The theological and not the genuine. Hand says that the era of cruelty and debauchery, religious zeal, diabolical cruelty, was the excess of selfish religious feeling engendered by the need of self-preservation as a nation; the cruelties, unnecessary and revolting, are the overtension and frenzy of unrestrained minds wrought upon by religious bigotry and narrowness. The life of the Jews demanded protection and the god of the Jews must authorize it in details.

(How can Christians believe that God is merciful and yet be the author of such cruelties?)

They do not; they refuse to think, hold their minds quiescent and refuse consideration more than to say, "He knew what was and it must have been right.

(But was it beneficial in any way to the advance of civilization?)

Not as a cruel demonstration, the savagery was revolting even to the Jews when the better man became himself; the * * * are like any religious frenzy and create opposition and finally reform.

(And was not the Jehova of the bloodthirsty Jews akin to the god of the Inquisition?)

The same, the unrestricted religious frenzy, unhampered by sense and enlarged by selfishness and greed.

(On your side can you see far enough into the future to be encouraged as to the betterment of mankind, or must you do as we on earth, depend by faith in an overruling Providence?)

We can hold those higher in communication and learn, when we acquire sufficient sympathy to learn; as for the newcomers they establish their own standards and hold us as they desire.

(And can you see actual improvement among us?)

Hand says, hold us in the case,—this—all mankind advances not in bewildering steps and strides, but in gradual and quiet advances, that which comes and recedes is a bit greater than before, and the gradual uplift is perceptible to us.

(Can you see any signs of the actual cessation of war?)

Among the civilized nations war is now in discussion; the

civilized nations, however, will not cease to maintain the defensive until the savage nature is much less than the present; it is inevitable but will take centuries.

(Here are some extracts from "The Open Door" for your comments.

"The angels know no other Divine Person than Christ," And "That is the one gate to enter heaven.")

Yes he is the one gate to those who can see no other; but there are millions who enter through the great mercy for all; Christ is taught as the one gate and to those so taught and so convinced he must stand as the one way; but shall all else be condemned, charity, manhood, virtue, uprightness, all else condemned as insufficient? Christ is charity.

("The books given to the New Church were given by the Lord and could not have been invented by men.")

They were given of the Lord through men.

("The communication between the two worlds becomes a snare to those who by magic would seek its truths.")

The uninstructed and uncontrolled seeking for truth or anything else is demoralizing; we are given a sense of right and wrong, of duty, sense, justice, and ability, and it is according to our own balanced seeking that we learn.

("The acknowledgment of Divine Love can be turned into self-love by man and become deceiving and that therefore it is veiled lest it work harm on the ignorant.")

As knowledge is the result of study in any way or walk it is necessary to seek and find true knowledge; it lies about you everywhere but you are veiled and only as you seek to penetrate the veil is the knowledge open.

It is not the knowledge but you who are veiled,—think.

(Then self-will and ignorance are harmful factors?)

Exactly! and the half grasped knowledge applied in ignorance is the explosive.

("There must be a complete giving up of self and sin before one can see the Bible has a spiritual meaning.")

There must be a complete giving up of self for self, and an understanding of the charity as a motive for living before any progress is made to God, any deliberate progress; if the Bible

stands for God the motive is blind, and charity is held in servitude to the Bible, understanding must be stupefied and all held in blind faith. [Note 178.]

February 3d, 1914

(Good Day! Shall we write today?)

Hand here, ask.

("There are compensations attending every deliberate choice you make but no arbitrary punishment or reward.")

There are attendant circumstances in every circumstance, it is inevitable, the wrong rights itself and the right holds, it is the law; from failure we learn, from good we advance, it is the law; from higher to higher, from blindness to light, and from good to good, from bad to better; from bad to worse is temporary—the dire need, from good to better is the law.

(And as to punishments?)

The punishment occurs in the loss to character, and if not realized in the life to act as a lever to better work—it reacts upon the spirit in spiritual awakening; all is law.

(Why is it that in Maggie Waite's messages most of the communicators claim that they are happy and living with their friends, and nothing said about unpleasant experiences; could all these people be good?)

Possibly but not likely, they are the average—neither bad nor good, but just human souls acting as the human soul does in the blindness of physical life, and no more to be condemned or censured.

(And the lack of unpleasant experiences?)

Is due to the personality of the medium who is optimistic and open to the present and does not see the harsh nor the painful; also because the average man acts in blind goodness rather than badness; the spirit is willing but the flesh is weak, the principle of life is upward and for the better in spite of appearances, and this being recognized spirits are not melancholy.

(President Warne of the N. S. A. says he does not understand your meaning where you say "We increase and He in-

178. No comments are necessary on this record, except that the account of Swedenborg is probably more than the psychic normally knows about him.

creases—we grow, He grows." Can you give your meaning more at length?)

As we advance more in the understanding of the goodness of our Creator and our appreciation of His laws we find that He does not lessen in valuation as we find His goodness increases with appreciation; just as you in earth life appreciate better a masterpiece as you can understand from experience the meaning of your own work, thus you find the masterpiece more to be appreciated as you understand more; we cannot understand His greatness as we increase in knowledge, we simply understand how great He is, and know that no matter how great or how good, or intelligent we may be we cannot approach to His standard although we are of Him, like Him, and of His own greatness, being one with Him, yet He is always greater and as our perception of His power increases the more we appreciate His wonderful greatness; yet we cannot approach that greatness of which we are a part.

(Some five years ago a medium in Washington, whose séance I attended, described Beth as among the spirits present, she was alive and many miles away; how do you account for this?)

This experience is one of human sympathy and is not as frequent as spirit sympathy; the human mind can approach sympathy of spiritual spheres in unselfish love; the child gave you unrestrained love and you held the same love in return, and so strong was this sympathy in the aura, the personal atmosphere, that it was portrayed in the vision of the medium.

(Mrs. Longley's explanation is that the medium actually saw the spirits of our friends and that they showed her the little girl's likeness in answer to a question I had asked.)

Yes that may be as well, but the love between made the sympathetic possibility.

(We often hear of the spiritual interpretation of the Bible, but why does it not seem to be discovered until after death?)

That is a very interesting question and we are glad you asked it. As the mediums are believers in the beauty, sympathy, and understanding of the spiritual life they naturally ascribe the spirits with the spiritual understanding of all things, even the Bible. The Bible is your book, like St. Paul with his meat of all kinds it is a full board, all that which is necessary for the

replenishment of human activity in the mental and spiritual states; on the earth you find food for your bodies, all kinds, yet all do not eat alike nor is the same food for all; so in the Bible there is (food) for all men, of all kinds and all ages, for all states of civilization; you find food for thought for all stages of mental growth, and singular as it may seem, indiscriminate and unbalanced food is poisonous just as in physical life. It is inspired it is true but you are given brains and judgment and discernment for this very thing, for your moral, mental, and spiritual growth as well as for your physical being; and while poisonous food or over feeding injure physical health few can understand that the spiritual health must be jealously guarded; as for that understanding, here it is greater because spiritual health is at least begun to be regarded as health,—not as a receptacle for all sorts of rubbish and indigestible matter.

(A friend of ours says that she does not like to consider her Bible a book of lies and fables, so cannot seem to believe with us. Can you say a few words for her?)

One here says that the Bible is the result of the love of a nation for their race and their progress; this is a case of interest because these people in spite of their failings had sought the truest idea of God and the purest for the time; it was the fact that the God was Jehovah, a God of love, that made Him greater than the gods of the surrounding nations and made this small nation have such a great influence upon history because He was a God of Love. But these people were not gods themselves, they were human, and love, although it always inspires and uplifts and makes the spiritual element grow and become great, is not always the dominant feature of humankind.

So there were many lapses into idolatry, heathen practices, immorality, cruelty, and lust in the history of this Jewish nation.

Tales of the fathers, unwritten, passed from generation to generation to be finally written in the pages as the historical, songs, and sayings of wisdom passed into the life and the books of the people; superstitions, and hopes, fears and laments, all that is in the life of man; ages contributed and story, legend, history, song, wisdom, praise, regret, hopes, fears, all pass into the common book; provisions for health, laws, duties, customs, all that the life of this people required was held sacred for

common good, and because of this common life held in reverence by a people as a nation who loved, it passed through tribulation and test through love; Jehovah was Love, the principle underneath; Jehovah lived and survived the heathen gods in spite of the human frailties which prevailed at times.

Heathen practices became part of the national forms of worship, and heathen lore influenced the ideas, heathen hopes were held and adopted, but still over all ruled Jehovah, and Jehovah the God of Love served this nation until He Himself was cast aside by the people themselves in avarice and greed, and superstitious expectations of the fulfillment of heathen prophecies. [Note 179.]

February 11th, 1914.

(Good Day! Shall we write today?)

Yes call us, Hand is here.

(Do you think we have power enough to reach strangers in your world and transmit messages from them to the sorrowing ones here?)

Ask for our hand; no, your hand is not like those, it is for investigation, not communication with the departed from the living. Ask.

(At what time and by whom was the doctrine of the trinity first taught?)

A case of history and easy for your hand without us; however we may say that the case was one of introduction and in convenience with the views of those interested; [it is] not vital.

(It is said that our milleniums depend on our moments; is it possible that a few brief moments of sin can taint an endless future?)

Your future lies in your own keeping to the extent that you prepare yourselves for advance or inertia. Sin is the lesson of mistake and the result of willful departure from the right course, the weak, and inability to maintain the right course; the ignorance which holds one unable to hold the right course,—these in themselves are necessary distinctions as the depth of the sin depends on the attitude of the

179. Any one who knew the psychic personally and her domestic life of work and care of a home would not expect any such presentation of the various subjects discussed in this record, tho we are not able to deny subliminal possibilities of some of it if not all.

sinner when committing the sin; sins committed in ignorance are discipline and are necessary to teach the right from the wrong; sins committed in deliberation are most deplorable, and sins committed in weakness are pitiful. Sin does not bind one for eternity, neither for torment, it is relinquished from the soul when it is repented and understood; atonement is in the hands of the repentant that they may sin no more.

Christ died as the sin of mankind, and repentance of his blood on our hands is more to the point than that he atones for sins; it is for us to repent of the evil in us that caused his death than to cast our sins upon him and shout Halleluiah!

(We now come to Dr. Hyslop's questions,—

(1. Is there any difference between sleep and trance?)

Yes, the difference of possession; one is sleep without submission of forces to influences in cognizance of the fact, and the trance is the submission into influence either in cognizance of the fact, or in ignorance of the submission although granted by attitude of the mind.

(2. How are people hypnotized?)

Hand says "Ask for this and tell." The rapidity of the vibration makes the hand hold, hand holds during the vibration of the sensitive, but is held by outside when the vibration is in the sluggishness of sleep; then the dominant is predominate.

(That is, a sensitive can become at will mentally or physically quiescent to the point where sleep would result in ordinary circumstances, then the hypnotist or control may assume domination?)

Hand says that is the idea, and the hand cannot be held by a hold unless the power is stronger than the subject.

(3. Is there any connection between sleep and hypnosis?)

Except in the case of vibration.

(You spoke of voluntary submission, do you mean that hypnosis is always induced upon willing subjects?)

The attitude of the mind permits the state, the soul is led by the dominant will.

(But is the dominant will always of the proper characteristics to command the lesser, is the lesser mind if purer influenced by the dominant?)

The lesser mind may be dominated by the other but is not violated by the baser ideas of the other; the personality is not violated.

(And aside from trances, can we injure another soul weaker than ourselves, by our sins or acts?)

The soul that is injured by these is one which seeks the act in justification by the wrongdoing of another; you injure by making resistance unnecessary.

(4. Are spirits ever agents in producing hypnotic states?)

As the soul is sinking into the quiescent state necessary before hypnosis; it is often the influence of spirits that controls the soul as the dominant will is not always sympathetic of the attitude of the hypnotised, and we guard; we do not aid in the hypnosis unless in sympathy with the human agent or motive.

(5. How do the spirits hypnotize if they do it at all?)

Against the case,—there are cases of self-hypnosis which we hold, but the case is unusual.

(6. Can living persons hypnotize without the help of spirits?)

There is a case of power, yes, but not for the best attitude.

(7. If the living do it how do they bring it about?)

They must assume the dominant control by inducing apathy and quiescence on a much weaker will.

(Then as a general thing hypnosis is brought about without the aid of spirits?)

No, without the recognized aid of spirits, as we are of all descriptions here we are ready for all that can be suggested in the degrees of hypnotism, and although of better understanding we do not desire to hold in the hypnotic states, nevertheless we seldom allow these to occur without our supervision.

(8. What is the difference between death and sleep?)

Sleep is the lowering of the vibrations to the quiescent state and the release of the mind from activity; while death is the release of the body from all activity and the re-release of the mind into activity.

(9. What is it in the course of life that brings about death?)

The hold of the non-activity of the physical either through decay or overwear.

(Then the lessening of vibration is the cause of death?)

The soul is dominant in all cases; the Hand says that "Sleep is induced by the lessening of vibration to the point where the body is not vibrating in normal state for the waking and alert stages, and death follows the lessening of this vibration to a certain point, after death all vibration ceases."

(10. Why is it that we cannot live always in the physical body?)

Hand says "What a shame it would be! as if one were bound in a cradle for life; the case is so unnecessary as the human life holds enough for all needs of the soul's growth in that stage as it is."

The limits of vibration are too restricted for souls, and vibrations necessary for soul growth would destroy the body.

(Then it is not a physical reason?)

No, the soul requires higher conditions than can be held in the physical environment; the child of the slums may rise in spite of the slums but he must seek that outside by which to rise, and the standard of the slums untempered by outside influence would not make the rise.

(And the accidental death, death in battle and in youth; are all ready for greater surroundings?)

They are all victims of outraged laws and are held here in the environment necessary for their needs. [Note 180.]

February 19th, 1914.

(Good Day! Shall we write today?)

Yes, Hand is here.

(No. 11. Has the spirit anything corresponding to our eyes, ears, sense of touch and other senses?)

According to the growth. As you enter the new life your senses seem as on earth, because you are so accustomed to them that you cannot imagine existence without the substance and means of expression and understanding; but the earth life gradually recedes from immediate thought and you find that those things once indicated by the senses are better received and better sent out through the thought transmission, and that the sensory vibrations are much better.

One says, "No, there is really no physical instrument. [Note 181.]

180. Some of the questions in this record are repetitions. I had forgotten that I had sent them to the sifter. I need not comment on the answers more than to say that they are consistent with what was said in reply to them previously, and occasionally add a clarifying statement. The reader may make the comparison.

181. The answer here is clear and intelligible, tho the reference to thought transmission as the method of communication between spirits, even

(No. 12. If the spirit has senses are the powers of perception superior to those of the living?)

Of course we perceive and indicate the senses, but without the physical anatomy; and as they are not bound through the physical, but are mental and spiritual, they are certainly beyond your conception of such.

(No. 13. Can spirits see through matter?)

One says "Matter is only the particles in contact and is not dense in reality, that spirits are unable to see the matter save in the need of it, so it is certain that they see through, yes.

(No. 14. Can spirits go through matter? that is, matter as the living know it?)

Matter is no hindrance, there is nothing to hold our desire save self-aggrandizement; we are only bound by desire.

(No. 15. What is the difference between matter and spirit?)

One says "Spirit is the purified soul in the freedom of the spirit life, while matter is the elementary adhesion of particles in response to spiritual command or law; the law is over all, but the one is in unison, the other free."

(No. 16. Is there any difference between the "spiritual body" and the "astral body" or aura?)

The astral body or aura is the self-indicated soul, the spiritual body is the assumed body of the soul; while the astral body is always about the soul the spiritual body is the assumed body of the soul in the need of expression; this body is not held in the heights, it is only in the stages of the arrived spirits which holds this form, as the growth comes it is concerned less with the outer forms and the aura is enough.

(Then we are to understand that the aura is a permanent emanation from the soul on earth and beyond, and in the higher stages of advancement still indicates, as it did on earth, the soul health or condition; and thus the *soul-shine* is all of the spiritual form that is necessary; although not the soul it is essential to the soul and cannot be separated from it?)

if true, might have been guessed by any one who had been puzzled by the question before telepathy was proved. Some of the statements imply that the earth-bound condition resembles earthly experiences. This consists with all that has been said before on this subject in this and other cases.

One says "Yes, the aura is permanent and is the soul's *shine*, exactly! it is the soul vibration, visible, perceptible radiation, and is always with the soul in or out of the body, whether with a spirit form or without; when the spirit understands, the human aspect of spirit is dropped." [Note 182.]

(No. 17. Can the spirit be removed from the body while the aura or "astral body" remains in it?)

As the astral body is the soul in vibration it always remains about the soul; perhaps the spirit control near shows an aura; the soul always holds its aura.

(No. 18. Can the "astral body" be taken out of the body while the soul remains in it?)

The spirit is always with the aura. [Note 183.]

(No. 19. How do you communicate with the living when auto-

182. The answer about the aura and the spiritual body is not clear. Tho it does not apparently contradict previously expressed ideas of them it gives so different an impression that a critic would not be blamed for suspecting contradiction. If the statements can be interpreted as implying that the aura is only a temporary "shell" of the theosophists and the spiritual body the one which is "assumed" or grows in the etherial world the idea is clear, but not verifiable. But there is no assurance for the interpretation and besides what is said is not consistent with the theosophic doctrine of the "shell" being temporary. It is here said to be permanent. Apparently the "assumed" body is that which manifests itself in apparitions, the result of thinking and willing, and so sensory in appearance. This would make intelligible the last statement in the passage, which might mean that, as soon as the deceased person realized his spiritual environment the sensory appearance of things disappears. But the statements are not intelligible of themselves. They require the interpreting use of hypotheses better established.

Cf. p. 542 and Note 15, where a statement is made apparently inconsistent with this passage. But possibly the reference in the first instance is to apparitions and the conditions necessary to produce them. At any rate whether a contradiction or not the statements will have to carry their own meaning by their relation to the context.

183. The claim that the soul is taken out of the body in trance mediumship and the fact that the habits and intelligent activities of the organism influence messages, prompted me to ask this question. Also the fact that physical phenomena seem to occur more frequently in the normally conscious state, or are reported as so occurring. I wanted to test the hypothesis that the astral body or aura was instrumental in communication in trances and in the production of physical phenomena. But I got no light on that problem.

matic writing is done? That is, how do you produce the automatic writing?)

As we understand the brain we work; as we understand the soul needs and methods we work; as we understand the activities and habits the soul holds we work, according to our command of the mental and nervous forces of the subject we use it in the partial or entire control of the physical and nervous forces of the medium.

(As using the medium's forces, ideas, as one would use a type-writer?)

Exactly! the use of the human machine in its accustomed way for our purposes. [Note 184.]

(No. 20. Are there other methods of communicating than automatic writing? If so what are they?)

Certainly, there are many; there is the visionary, when we see and assume the control of the retina of entranced persons to perceive that which we show; and again there is the auditory method where we speak and foretell and indicate through the auditory nerves; there is the manifest where we use the matter for manipulation; and the symbolic, where we indicate the ideal through a symbol,—many.

(Are the trumpet manifestations genuine?)

According to the medium.

(No. 21. Explain the process in each of the other methods?)

In the auditory method the spirit is a sympathetic one both with the medium and with the spirits, as it is necessary to bring the sounds into the earth sphere and brain for the re-telling on the earth sphere, so the human brain must receive and transmit the messages; the control is in possession of the brain and must transpose each message to the earth phraseology. Even so in the vision, the eyes may see but the human brain must tell the sight; the facts of manifestation through matter are the physical energy of an inert medium transferred to the spirit forces for removal if it is according to the laws of nature.

(No. 22. How do the spirits produce the visions that the living seem to see, or the sounds that the living seem to hear?)

The visions are produced by the concentration of spirit powers in unison upon one vision and are reproduced upon the nerve force of

184. The question about automatic writing is not adequately answered. It only states over again the question.

the medium and thus thrown upon the retina; while the audible sounds are in a like manner reproduced through the auditory nerves and senses.

(Then these sensations are the reverse of the earth method of hearing and seeing, are produced from the nerves outward rather than from the sense organs to the brain?)

That is the idea; the nerves are vibratory and produce the sensations rather than the sensations producing the nerve reaction. [Note 185.]

(No. 23. Are there spirits that can effect the living so that the living seem to be all the time under the influence of spirits?)

Possible but not usual; the spirit cannot control the living without submission of the living to the spirit; this spiritual control is, as we are sorry to state, more common in cases of lunacy, as the growing spirits are too occupied with the advancement to attend to others who are better off to their own experiences; here are stultified and mischievous spirits who before the awakening or quickening of the real spirit life are possessed of the idea of returning and seek opportunity to re-inhabit or re-control a living personality; this is possible in cases of weak or diseased wills and thus the lunacy is as though in possession of spirits.

One says that there have been cases of possession by the spirits of saintly souls who are empowered to act for the benefit of mankind in the need of the race; it is not common and is possible only to the pure in heart to be thus held in spiritual possession of the purer kind; but there are many cases where the great souls of human kind have been temporarily held in possession of good spirits. One says possession is not common as the soul must shape itself. [Note 186.]

(No. 24. How does obsession take place?)

185. Nothing illuminating is said about the methods of communicating except that they involve central and not peripheral action on the nerves. The medium is not familiar with this idea, which was held by some of the early psychic researchers whom she has not read at all.

186. The doctrine that the insane are under the control of spirits is too near the popular and uncritical belief to be evidential or even interesting except as a possible subliminal creation. But the explanation is rather more like the genuine thing, tho there is as yet no evidence that insanity is caused by spirits, even tho evidence for the presence of spirits about them be acceptable.

According to the inertia of the living soul; the living frame must hold the case while the life is inert, and if the inertia is pronounced so that obsession is possible the obsession is inevitable.

(Can obsession occur without its being intentional on the part of the spirit?)

There are too many cases of wanting.

(No. 26. Can a spirit get so entangled or attached to the aura that it cannot get away? If so how do they come to get so attached?)

One says "No, the aura is the soul possession and is for the one soul." [Note 187.]

February 27th, 1914.

(Shall we write today?)

Yes, Hand is here.

(No. 26. Can a spirit get so attached to or tangled with the aura that it cannot get away? If so how do they come to get so attached?)

As like seeks like, and this truth is as true in spirit as in elementary stages of life, it is not surprising that spirits seek like spirits as indicated by the aura; this obsession of another personality overriding the weak or weakened personality by the violence of its direction in the same way, is not easily separated from the personality; and at times becomes so intimately connected with the frame and exponents of the personality, that it is hard to distinguish; this attachment is sympathetic [both] for good and evil.

One says "Try and ask a case of identity."

When the case corresponds in temperament with some spirit the way is open for obsession or possession, and according to the balance and poise of the subject is possession attained; ill health, weakness,

187. The statements about obsession are consistent with all that has been said before. The answer to the question about its being unintentional is a misunderstanding of my question, tho it may have been my fault that I did not say "unintentional on the part of the spirit." This was what I meant by the query, as I wished to ascertain if there were malicious spirits attacking the living. The answer does not meet my query, but signifies that it is not unintentional, at least in most cases, on the part of the living.

or accident may dispose the real personality from its place and obsession or possession take place. [Note 188.]

(No. 27. How can such spirits be removed?)

By the re-establishment of the personality in its proper environment; this obsession of one is held only in the passive attitude of the possessed; if the aura has attracted a spirit through sympathetic radiations and has reached the passive state where another may control this and its belongings, it is not that the personality is destroyed but that it is quiescent, so if the controlled one be roused to self-assertion it is again itself, and the spirit, however entangled, must leave either at once or eventually. [Note 189.]

(No. 28. Is it possible for a spirit which has good intentions to accidentally get attached to a living organism and then become really or apparently an evil influence?)

There has been no case of that here with us; it may be possible, as there are on earth many charitably disposed souls who in all good intention actually work evil through lack of proper knowledge; so it is possible for a spirit, not evil in idea but ignorant, to act as substitute for a better soul in flesh. This attachment is a case with those whom we call weak and harmless, who are nevertheless not themselves.

(No. 29. If a good spirit can accidentally become so attached, explain how and why it apparently changes its character?)

By becoming into close intimacy with the mechanism of a mind resembling, but not identical with its own; it is possible that the vibrations, while enough in [accord] for the possession, yet is not enough for the [prevention] of the creation of disturbance in the dual form; and in any event the mastership must be.....

188. The answer to this question at the previous sitting seems to contradict this one. There the attachment is flatly denied; here it is apparently admitted. But if the first attempt to answer assumed that the question concerned a physical attachment and the second answer a spiritual one there is no contradiction. The latter seems to be true in so far as other cases coincide with this statement. It is all quite beyond the normal knowledge of the medium.

189. The prescribed method of curing obsession is exactly what we have found true in several cases since this message was delivered and it is well known in many spiritualistic circles that the method is the alleged one to be employed. But the medium knew nothing whatever about these.

One says "Hold! we must try again, you are beyond our reach this afternoon; you are unable to w." [Note 190.]

[Power gave out.]

March 3rd, 1914.

(Good Day! Shall we write today?)

One calls and says "You can try, you are tired,—try."

(No. 24. How does obsession take place?)

The soul has lost control either through illness, lack of assertion, or through mania, or accident; in illness the brain and personality are dominated in the weakness of the soul; in lack of self-assertion the soul loses its powers through inactivity, and as each living person must be in some control, that which can seize the opportunity and the obsession is then most complete; in the case of ill-directed thought the obsession follows a trend of evil thought in some general direction and the opening for the obsession is self-made; in accident the soul is unable to control as the adjustment is out of place.

(And how is the aura affected in the obsession?)

The aura has already broken into the way of non-protection, else the obsession could not take place; while the spirit is strong and self-protecting the aura is indicative of that condition, but with the wavering and decay of spiritual attributes the aura is rendered less and less a protection and shows more and more of that which works evil to it.

In any case the soul is hastily thrown from its dominating by accident and the personality changes, but this is the instance where the aura protects, the person may be possessed by a new spirit but that spirit is not evil and does not violate the goodness of that one which no longer dominates.

(No. 25. Can obsession occur without its being intentional on the part of the spirit?)

No, the spirit must possess as it intends, it may possess to protect but the intention must be there. [Note 191.]

190. No comments are required on these latter questions and answers. Most of the statements are unverifiable, if true, but they are consistent with all that has been said about obsession.

191. Here I was able to put my question unequivocally and the answer is as unequivocally clear in the negative. There is some evidence that the answer is not true, tho if the intention is connected with ignorance of what

(No. 26. Can a spirit get so attached to or entangled with the aura, that it cannot get away? If so how do they come to get so attached?)

This case is one of unusual intensity and is not as common, as it is hard for both; in the end the aura must be separate as the souls are separate sympathetic as they may be, they were created alone and separately, and as separate assertions of personality they must eventually grow into the beyond when the evil is worn out. In instances where this attachment and entangled has occurred the evil holds for long time, but at last when the light has come the re-asserting of self takes place in fairness to the self and to the other; in cases of obsession of personality by higher spirits this entanglement does not occur because the light does not take from, but gives to that which protects.

(No. 27. How can such spirits be removed?)

This removal is beyond your powers, often and often beyond ours; the physical frame must be in order and orderly working, and the brain reassert itself to the rightful possession so the results may come through the re-establishment of physical and mental health. A thorough, intense concentration of the case by higher spirits this invading spirit may be removed if there is that by which such spirits may enter for the work of concentrating good into the soul, or the work must wait for the bodily decay that the struggle may take place in spiritual realms where the body no longer may hamper and we are free to help. [Note 192.]

(No. 28. Is it possible for a spirit which has good intentions to accidentally get attached to a living organism and then really or apparently become an evil influence?)

Hardly possible, but may be apparently so to you; the case is this,—the spirit may hold for protection and through lack of identification with the personality, seem an evil force, but the sympathetic rules and the personality cannot be invaded by an alien force until the way is made for evil to enter; and a good spirit does not practice evil, a

is actually done to the organism affected, both positions might be defensible. It is possible that many unintended effects take place and that the intended ones do not.

192. The answer here is essentially the same as before only perhaps a little more full and detailed.

good spirit may be fond of a personality but cannot become evil because of that attachment ; it must be deliberately evil.

(No. 29. If a good spirit can accidentally become so attached, explain how and why it apparently changes its character.)

We have said that a good spirit cannot practice evil without becoming evil, and this may sometimes occur, but how useless! goodness is won by work and experience and once gained is not thrown aside ; so good spirits will not become evil, accidentally they may become attached to a human organism it is true, and if they refuse the rightful soul its rights they are no longer good but evil, so the case is not a case ; evil is evil and simulates good, but good does not simulate evil.

One says " No, the case is beyond our power, we cannot conceive of a good spirit who should voluntarily simulate evil or practice such."

(No. 30. How would you cure such cases?)

When the spirit seems evil the case must be of evil, the cure is goodness of surroundings and atmosphere that the physical and mental and spiritual may all act together for the return of that which is dispossessed, in the purity of its own ways. [Note 193.]

(No. 31. Is any insanity caused by the obsession of the living by spirits?)

No, the cause is not the obsession of the living by the spirits, but the evil invitations and practices of the living which enables the spirits to work in that personality,—personality is not violated and the spirits cannot enter where there is no entrance. The cause is evil in the personality that invites evil, and this is a wedge for obsession.

When the evil is fully established so that the personality is surrendered it is true insanity of obsession by evil spirits ; when the personality is displaced through physical derangement the personality is in care of good spirits but is not obsessed. [Note 194.]

193. The ideas here presented are much the same as before but deny emphatically the existence of merely casual obsession.

194. The position here taken about insanity is more consistent with the facts than was apparent in the previous statements. Cf. p. 732 and Note 186. Possibly the previous statement was meant merely to affirm the connection of spirits with the insane on account of weakness rather than the cause of the insanity. At any rate this distinction is here clearly indicated.

(No. 32. Are there cases where the spirit is really good and helping and yet the effects appear bad? If so explain why?)

Yes it appears bad to you that a great and good man should become as a child and act as a child, be childlike, this must appear to you evil and sorrowful, yet think,—the soul is still established but the brain has no longer proper mechanism, it is worn out and poor, rudimentary, then if an evil spirit could hold this person the result would be continual mischief and tricks but the personality like a young child, gentle and harmless and helpless; the possession is of good spirits, the poor brain is not worked longer and troubled by any personality save its own, it is not obsessed but is simply guarded from all harm until the physical organism falls away and the soul is released. [Note 195.]

(No. 33. Can organic disease in the physical body be caused by obsessing spirits?)

The disease is caused by evil, and evil spirits may certainly cause evil when in possession of a human organism; an evil thought harms in all ways and if once possessed by that which is evil then the organism must break and disorganize.

(No. 34. Do spirits eat and drink? If so why?)

The spirits are not physical organisms,—no we do not; there are spirits who do nevertheless, because they are that habit. Soon they do not.

(No. 35. Have spirits all the organs that living people have?)

The organs are for organisms; No, we do not, we are spirit not material, we do not wish nor require the material, that is what we have outgrown. [Note 196.]

195. I had in mind when asking this question the occurrence of phenomena with apparently good persons but which were as acts apparently evil, and in some cases apparently good spirits seemed to be influencing the subjects. The answer throws little or no light on the question. It half concedes the view, but does not make the position intelligible.

196. The answers to queries about organs, etc., are so naturally in accord with current ideas that they are exposed to the suspicion of being subconscious, but the statement that "there are spirits who do eat nevertheless, because they are that habit" would seem to be a contradiction. But the added statement: "Soon they do not", explains clearly what is meant; namely, the living over in an irrational dream life immediately after death the sensory life of the earthly embodiment. This is consistent and the psychic does not know enough about the problem and the facts to produce any such view subconsciously.

(No. 36. Why do spirits always appear dressed?)

You would not know us otherwise; when you see the human form it is the perfect form of the sculptor's art, you would not know your own if you should see it.

(No. 37. How do spirits produce the clothes they seem to wear?)

One says, "The appearance is for your conception, your conventions by your thoughts and are produced according to your desire for the appearance, by our sympathy with your desires." [Note 197.]

(No. 38. Do spirits live in houses? If so how do they produce them?)

Thus; Spirits who have not asserted the spiritual expect that which they have planned and wished for and desired during life, and when they come here they are granted their desires; as these desires become more spiritual the earlier desire becomes unattractive and we hold no material forms.

(No. 39. Do you have gardens, flowers, cities, commerce, etc., in the spiritual world? If so explain why?)

We have all that artists, architects, idealists, sculptors, all and every kind of desire calls for and for all and every one; yes but these things are temporary and are become as nothing when the spiritual beauty is recognized and spirituality becomes the idea of those who love beauty. [Note 198.]

(No. 40. Have plants souls? If so are they conscious?)

No not souls, just the possibility that could develop; they are not conscious,—just following the law in unison with all nature.

(No. 41. Do those who have died and live in the spirit world live in families as on earth? If so why?)

They do not re-establish the same family connections only as the

197. The statements about spirit clothes represent only a half answer and that manifest on the surface. I wanted to see if the theory of telepathic hallucinations induced in the living by the dead would be confirmed by the answer, but it does not hint at this.

198. The answer to the questions about houses and flowers is substantially the same as before and indicates that the "possession" of them is only temporary, and that means that they are phenomena of the dream life and not realities as we assume them, unless it is a matter of haunted houses. But that would not apply easily to other objects.

ties are sympathetic, but without harm may join those among whom they are sympathetic and congenial; but strange to say that our families are not really so scattered as on earth because the light, and blindness fallen away, reveals the real unsuspected sympathy and those who were apart on earth understand.

(No. 42. Do husband and wife always live together in the spiritual world?)

Indeed No! but they do later.

Dracut, Mass., March 24, 1914.

Dr. Hyslop,—

Herewith I send another report with some Latin in its makeup; We consider the latter as being hardly evidential, as Mrs. H. says it savors too much of the High School and she knew enough of that language to translate it. She says she knew when writing that the word, or part of a word, *harafa*, was not Latin when she wrote it; it is most likely something to do with the Old French *harrier*, or *harier*, so I have put it down as *fear*.

We cannot make much out of the last paragraph, "After the story is finished, etc."

If you can make any other meaning out of the message we should be glad to have you.

Respectfully Yours,

R. H. G.—.

March 24th, 1914.

(Good Morning! Shall we write?)

Yes, we are here.

(We were much interested with the Latin of the last sitting; is there to be more?)

Yes, Hand comes, wait.

Nemo ambulat. ambulat. .har. .haraf. .harafo. .harafa amices atque hostes ambulat. .ambulant amices pacem. .pacem. .pacem at-qua fidelem (Hand says call again,) nunc etiam clamor atque furor arrat amor attendat furor desistat, pax, cum magno publico cum altero cum eis qui dormient. Amor charitas amor omnia est; fallaries. .fallares. .fallacies of the brain are the notions that might makes right, that man is supreme, that earth is all; fallacies of the brain.

Nemo venit cum suo bono labore, nemo venit cum magno laude, nemo venit cum potentate, omnia venit cum non terrore sed quietate atque.... Non est furore, non despicias est, via facis est omnia venient...veni...in pacem Dei.

Qui scribit? unus qui scribit de re caelli atque re apud spirituum, (those who hope,). [Note 199.]

After the story is finished we seek those who had been with us in the story, those who cling to us in our stories and who were in our story; some for reward and some for uplifting, but all for us. Among us are these who were with us on earth, those who were friends and aided us, those who were enemies and hindered us; to both we make our way, to the ones for the sympathy which was always ours, to the others to pour out our love, our new understanding that has brought us new joy, and our aid that the past has been overlooked that we may be sympathetic in the new life of soul.

One says ask.

(We have no questions today.)

Again we come, ask of us we write, ask of your hand; attend.

No one walks here in fear, friends and enemies are now walking in peace; peace and trust; now also clamor and fury are at an end, love is here and fury ends. Peace is with the great multitude, with all, with those that sleep; Love,—Charity, love is with all.

No one comes here because he has done great works; no one comes here because he has had great praise; no one because he was powerful. All come, not in fear but quietly and in the peace of God.

Who writes this? One who writes about the things of heaven and about the spirits that are therein.

No one is in trouble here; none are despised; the way is provided for all to come. Come in the peace of God.

March 31st, 1914.

(Good Day! Shall we write?)

Yes, Hand comes, ask.

199. The appearance of Latin is unexplained. The medium studied it at the high school and thinks she knows enough about it to account for the appearance of it by subliminal influences. It is apparent that the sentences are not complete, so that the subconscious must be rather poorly equipped for its work assuming that this is the source of the Latin.

Apud armoris armora religionis alla habat amor veris apud amicis amor veritatis amoris armor sumnae bonae apud omnia nationa apud onnae.

A change has come upon the earth, where there was discord and enmity has come the peace of love into the understanding, that which separates the material from the spiritual is the love of the fellow; among beasts the selfishness which protects individual welfare is the permanent idea, except, of course, in the protection of love which is selfishness in the propagation of species.

In the spiritual beginnings come the protection of others even to denial of self, and finally to the giving up of self for others. When this spirit has reached into the mind and possesses human kind this indeed shall be spirituality on earth; daily we see the growth of this spirit on earth, in the market when men seek to grab and grasp all from others, comes a protest; let man achieve that which enables him to . . . and support his own and grasp no more; let others use that which he only wishes to hoard; let power be used for the good of mankind, not to seize the rights of others; let those who have gifts of accumulation of wealth or power exercise the power for the benefit of their fellowmen; let government be for the guiding of the people, for the betterment of the people, by the people; let strife cease while the new era dawns.

(One says this change comes slowly, like the æons of preparation during which your earth was molded and formed for your use and development.)

Be not discouraged that development is slow; the age of torture is past, now no man dares in the name of religion to take upon himself the torturing of a fellow lest the world at large stands horrified and the man becomes an outcast.

Ignorance, power, greed and avarice, entrench themselves under all garbs, even of the spiritual; there is no stealth, no deception, no degradation too low nor debased for them to foster their aims; the name of Christ is taken in vain, and God, the Father of us all, is claimed by all for his own aims; the man who dares to do right in spite of creed, or opinion, theology or public opinion, is indeed great; that man so dares is proof of the advance of spirituality; the days when students of natural forces were put to death for their new found truth are past; in these days the man must stand before his fellows self-condemned and self-announced as spiritual; not ques-

tioning the rights of others, nor the truth of their beliefs, but standing by what has been revealed to him as truth, not selling himself for the sake of standing with his fellows, but content to be alone because he has been shown the truth.

Yet above all he must be one with these fellows, alone in his understanding but with them in charity because only those to whom the truth has been shown know charity; charity is the lever which raises the rest to the abiding place of love, which raises and opens the spiritual to them.

Tho the truth is shown to you, the fallacies of creeds, the atrocities of theology, the barbarity of the self-seeker and the wealth seeker, the deception of the so-called Church of Christ; though all these things become known to you, though all churches and creeds become closed to you because the spirit of love restrains you in simple truth, yet the condemnation of no fellow springs from your heart because love holds you to them in charity, and you read them as children in spirit learning lessons which you have read, and as you are now they shall all be in time.

Yet again, that the new spirit of love be yours you are not uplifted save in your practice of that love for "faith without works is dead," and spirit without practice is also dead; the spirit of love compels action; and you must work humbly and submissively, bound to conditions, hindered by obstacles, and hampered by circumstances; tolerant and condemned; separate from your fellows in that no creed can accept you, alone yet one of many, like all yet like none, separate and apart, for the charity which we teach is greater than clans or party, and while it is for all and towards all yet it holds no bounds and is not classed.

You are one of many yet alone, you are separate, the church cannot take you, religion cannot hold you, theology spurns you; you must walk alone in the charity and let the others take their course. It is for you to be an exponent of charity, whatever creed or belief your fellow or your neighbor may accept as applicable to his needs, you must seek its kernel and find that which appeals, and love the man since he seeks that which is worth, while the husks and coverings and wastes the kernel must count hidden although it may be, and even yet be shriveled and worm-eaten, it was once wholesome and sweet, and is so sought by those who follow.

Religion is the same in all; doctrine differs as the winds and is

like them blowing from all quarters of the earth; doctrine matters not, seek the man and let the husk no longer conceal him, beneath the covering is charity and that is the bond between.

Amor omnia est

Father come while I write this hand that those on earth may read in the spirit in which it is written.

Markus, scribit.

Ad omnia fidem terrae. [Note 200.]

April 8th, 1914.

(Good Day! Shall we write today?)

Yes ask; One calls and says you write in tongues. Atque, Anno domino af anno domino, One says, anno domino af. af. faciones armor pax vobis enterrores terrores furores que armor. armor terror furor arrat labor armor onus sunt, omnia terra in labore est, omnia populi omni terrae in labore sunt, labor non finem habet, armor non finem habet, labor armor, labor et armor unus sunt, armor sans labor non est, unus alterus est, unus alterum faciat perfectum, unus alterum perfectum faciat finis. finis perfectus est omnia, finis perfectus est omnia, omnia armor et labor faciat, omni labor armor et labor finem perfectum faciat.

These things I say to you that you may understand that which you cannot understand and I cannot give you; you are an instrument and we must use that which is given into our hands; that which can be used is used, we do not expect the perfect work from the instrument, only that which the instrument can produce.

The lapse of tongue is nothing—that the tongue is nothing, it is only that we may send a message in the tongue; the message matters not therefore, we send the universal message and the message the universal motive power. Bear no thought for the weakness, we know,—you know, and all know the limitations, it is only that the readiness is present, that the power is present, that the motive is present, and that in spite of difficulties tediousness, and disappoint-

200. No explanation can be given of this record. It is not evidential and no one can say whether the subconscious is capable or incapable of it. But it contains an amount of human experience and a style which is very different from most of the communications and is not at all natural to the psychic. The Latin is not intelligible. The signature is new and was not suggested nor is there any hint of the writer's identity.

ments this matter is kept up, that we hold with you. The incentive holds and it is love, and since you hold in this we are free with you.

There are times when you are discouraged and feel that you do not care to continue the work, yet your love has conquered the feeling and you held and will hold in spite of all for the love that is the motive; your father is the hand for you, cherish him and hold him; let your impatience cease; fear no interruption that is beyond you to remedy, we understand and we use you as we are able; your father holds you in his hand.

When this earth was raised from beneath the waters the little peaks were bare and barren, the results of centuries upon centuries made little or no impression on the barren peak, ages and æons passed before life appeared,—and such life, the minutest and most helpless cell, yet there was life, and in that sluggish and stagnated form was the beginning of all that is about you, the highest form of earth life,—man; not only that but the development of the spirit lay in the possible achievement of that life, that and greater to come; then fear no longer, are you, weak instrument as you are, not greater than this spawn of the water? does time count? if centuries upon centuries made but the little protoplasm of life shall the greater things of the spirit be hurried?

Hold no fears, no impatience; mushrooms spring quickly and are riddled with worms and perish quickly; that which shall endure comes slowly and stands; your atol of spiritual growth is slow; little by little, the dropping truths build slowly; while you are not receiving the revelations that astonish the world and convince the sceptical, while you change no man's mind miraculously, you are building your atol that has no end.

And by word you have received from us little by little we have shown you the truths of the spirit life; not as to others do we show you but as your nature opens to our ways; you we lead by love and by reason, some we lead by faith and religion, some by manifestations and by love of the mystical, but all seek the spiritual.

That which does not hold the truth does not hold you; perhaps you cannot see all truth but this you see,—only what God must be to you; the church has never held you for this reason, but God is not bound by churches; neither is He bound by our opinions nor your opinions, He is for all and no man or spirit can bind Him; we may

not judge the least of our fellow men, how then can we judge Him? This rule must be for all,—hold no judgment for condemnation, that the truth be in you, for love is truth; the life that is based upon love and life as labor is manifest for God.

Fasten then upon love and judge no condemnation; work on the basis of love and condemn none; believe in all love and condemn none; hold for the good and work in love for all that is good and against evil; shun the evil for love of those who must suffer, fight evil for the love of those who must suffer but judge no one who labors in evil but rather love them from the evil. There are those who labor in love and yet are bold in the right against judgment of men; hold no judgment against those who labor as it is given them to work. Prejudice may hold many but love lives beneath; there are those who cannot awaken without the trumpet call; there are those who labor simply and need no call; there are those who are under unjust discrimination; yet all are better for the effort that rouses the reason.

Passion may quicken and burn beneath the opposition; love may seem hidden beneath hatred, yet love prevails and increases for right; in vain are efforts to quench love; all the passions of the present die and love remains; let the right prevail; let the wrong be fought,—man is held by love and shall receive his own. [Note 201.]

Dracut, Mass., April 15, 1914.

Dr. Hyslop,—

Enclosed find a short report for the 14th. We thought *they* would write without questions as is done sometimes but you see the result; *they* claim that they are not working by that method.

We have no questions, have tried to get them from other sources but with little success, tried again this morning.

201. The Latin in the record is better and suggests ideas, tho they do not get expressed and complete sentences. It is probably the same personality that signed the name "Marcus", and is clearer than all other communicators. The maturity and depth of the thought is quite beyond the normal of the psychic and the fact that any hypothesis of the subconscious based on the enigmatical and tortuous communications of other records would be contradicted by the directness of these messages is much in favor of foreign origin, no matter how much the subliminal may color the communications.

Notice that the writer claims to be Marcus Aurelius, a Roman, but we hardly dare to think so because on the giving of this signature *Markus* the name of that personage was brought into the conversation, and he was the only Marcus mentioned in the dictionary save one a certain Bishop of Rome, and he was no king of his own self.

Hoping to hear from you soon I remain,

Yours Respectfully,

R. H. G——.

April 14th, 1914.

(Good Morning! Shall we write today?)

Ask, One calls and says ask; when we call we are in expectation of your asking of us, we are ready to respond.

(Can you tell us somewhat of the happenings of your earth life?)

Hard, as you are not interested; Marcus Aurelius, One for the assistance of authority, a Roman, ipso facto regalis, regalis in ipso facto regalis...in the days of the cultivation of the conquests; One says no hand, the hand is not strong for the trance; ask us more questions, try that as soon as you can.

Tell your father that there is.....and there is nothing to lead your interest, call us for questions.

(We are not supplied with any at present.)

We are not working with this method, ask for us in conversation; write as you may think.

(Father was reading lately that existence if confined to mortal life is not just nor right, and would not be worth living; Is this correct?)

That is the question, there is much in this subject; occasionally lives are great enough, or mean enough, to be contented with the mortal life, but the instinct of man rebels at the injustice and holds in better idea of continuation to be satisfied.

Find your hand again. We are not in case today. Ask of us again. [Note 202.]

202. It is evident now that "Marcus" signed at the end of a previous sitting, refers to Marcus Aurelius. As evidently the Latin was due to this personality. There is, of course, no way to prove that it was this famous man. The Latin used here has an English flavor about it, tho there is not enough to it to make a point in any direction of the fact.

Dracut, Mass., April 18, 1914.

Dr. Hyslop,—

As you will see by enclosed we are still investigating as best we may; I have sent that Latin to my brother for translation but have had no return as yet. I know it is a mere jumble of High School Latin but it still has a meaning and we would like to know what it is.

We intend to see if we can get anything further from the "Blue bowl" as *they* seemed to invite further inquiry.

Respectfully Yours,

R. H. G.—.

April 15th, 1914.

(Good Morning! Shall we write this morning?)

Yes, One calls and says he is here to write.

(Will you write for a person who is interested in these matters but who seems afraid?)

It is difficult, when you had a hand for friends we might have met their needs, now the time is hard.

Jane and Eliza and Rebecca and An..., these are here, not able now to hold a hand since the time is so long and the hand is not strong.

Eliza says the hand was a blue bowl,—blue bowl and sat on the shelf behind the plates with a key [Hand is here, ask] key to the store, store case. . . Anna. . . . Ann. . . Ann. . . Gla. . . Gla. . . , find the case for us, we need asking. [Note 203.]

(Can you send anything for a man nearly eighty, blind and feeble?)

The call of death, case of this; That which has gone from us is stored for us in the future, that which has made us struggle and has caused us trial and trouble in life has made for us courage and

203. Of these names the sifter writes me that a friend was present and that some of these names were pertinent to her. Rebecca was the name of her mother, wife of the informant's Uncle. Jane and Eliza were this friend's sisters, old people who died many years before. The name Anna and the partial name "Gla..." are not recognizable. The informant did not ask about the "blue bowl" to see if it represented a true incident. The sittings were being conducted for other purposes than evidence and hence the control did not apparently wish to pursue the evidential work further.

strength, therefore if the frame has lost its strength and become weak the soul has become strong and active.

Because blindness has overtaken the eyes of clay it has but for the time blinded the powers; man being created in love and fashioned in the spirit of his Creator, is not destined to decay and will not perish with the trial which is mortal.

Love which created him will preserve him and will carry him into the fullness of his manhood, even as the trees put forth new leaves and flowers at the return of spring shall the soul of man recover its fullness in the presence of the spirit. Winter is on you, the winter of old age; the dying autumn of life takes from you only the glory of your physical fullness, that decays and the winter of life is yours to be endured in weakness and perhaps in pain, but when the snow is come and your form is covered from sight, the eternal spring shall open to you holding before you greater than your most beautiful thought has imagined,—the fullness of the beyond; winter passes and spring comes.

That which never perishes is the endeavor, whether the result has been success or failure the result matters not while the honest endeavor is made; those who struggle in sin and are weak and sinful but trying to be out of sin are not condemned; but those who are condemning and judging in condemnation those who struggle, are indeed in sin.

Since we may not hold the thoughts and the needs of others in the true understanding shall we not hold our judgment and live in charity to those we meet?

Truly we may err then and judge erroneously, but it is better to withhold judgment unto destruction than to restrain charity.

Ask for the case again. [Note 204.]

(What is the real idea of work,—is it necessary to labor continually, or is it a question of accomplishing an end?)

This,—while on earth there are physical and material needs always before you which must not be ignored, else the body is unable to fulfill its proper functions and become diseased.

204. The place assigned endeavor as better than either success or failure and as the thing that counts involves an experience and a reflection on life that is foreign to the psychic, and the prosaic life which she leads is quite unstimulative of the rather imaginative and poetic color in some of the thoughts expressed.

Work in its proper sense is continually before you but varies according to the individual; work is variously understood, to some it is physical force exerted, to some mental energy expended for some desired end, to others it is the output of spiritual influence; all are right and all are wrong also; work it is true is always before you and always for you, but it is for you to discover the balance of work, an over-exertion of physical, mental, or spiritual work throws the balance wrong and the work is weakened and injured by the mistake.

Energy must not be expended in one direction, it is enough that the end is singular but the approach must be made through all channels else the result is not true.

The result is, of course, of all true work the spiritual growth of character; that this work may be accomplished we must work first physically to maintain life in order to produce the energy and activity of the higher endowments of mankind properly; thus we work for our food and shelter, then we must relax from the over-activity of the menial or routine work and we use recreative work, then the mental relaxation must be encouraged and as a result the concentration becomes keener.

As the physical needs have been supplied it becomes our duty, not our pleasure, to develop the spiritual forces, remembering however the needs of our human frames and our human ties are nevertheless still our work and not to be neglected.

Work in its proper sense is the cultivation of character in consideration of the material and mental duties.

Depend upon us, ask again. [Note 205.]

Dracut, Mass., May 8, 1914.

Dr. Hyslop,—

You may have been wondering why I did not send you any reports from those last questions that you sent, but the fact is that we have had some trouble of a family nature and it has unsettled my daughter's disposition so that she could not attend to the writing, when she attempted it *they* told her that under such circumstances they were but an echo of her own mind.

205. The observations on work are pertinent enough and perhaps are not beyond the subconscious of the medium.

Yesterday we tried again and as a result I send herewith answers to the first four questions.

Hoping to get at the remaining questions in good time I remain,

Yours Respectfully,

R. H. G—.

May 7th, 1914

(We think some of these questions have been asked before; are you willing to take them again?)

Call again, ask.

(No. 1. Do any spirits remain asleep for a long time, if so why and the cause?)

Yes there are many spirits who remain in lethargy; these spirits are of low vitality in spirit, who are at a great weakness and cannot assert themselves; weakness of the flesh causes inertia and invalidism; when the low ebb of spiritism causes the inertia there is no flesh in the case, the spirit is manifestly in a sluggish condition and cannot assume vigor.

Low spirituality is of two kinds, the sensual and the misdirected; there are lives on earth that ignore spiritual culture and prefer the animalism, and these are deep in slumber as they never sought to see the things of spirit, and there are also those who sought a non-belief in spirit because they could find no, to them, tangible proofs; they are not as evil as those who could see the spirit and would not cultivate spirit, but they must find that the spirit is before they can see it, and the misdirected energy has rendered them callous and hard to awaken. [Note 206.]

(No. 2. How do spirits move from place to place?)

The idea is one of thought waves; the spirit is the all-pervad-

206. The statements about sleeping spirits have also been made through Stainton Moses, Mrs. Piper and other psychics. The facts are unknown by the present medium and the very ideas of the message are wholly foreign to her habits of thought. Whether the term expresses just what we mean by it or merely mental lethargy cannot be determined. If we knew what the condition of the incarnate mind was in sleep with its subliminal activities continuing we might form some conception of what is meant here. But we do not even know what the lethargy of sleep is. We know only the lethargy of normal consciousness.

ing transmission of goodness, law, and understanding, and if we are of this in partial perfection even, we may be as the spirit undulation; matter requires time and space, spirit pervades matter and according to our ability we may move in or out of matter; not as a penetrating substance but as the vitality, or as the suggestion, or impression acts upon the mind as a result of the attendant forethought and desire. [Note 207.]

(No. 3. How do spirits talk with each other?)

As the sympathetic friends understand your needs and moods without expression of the voice; on earth sympathy is either the opening of a large love to others in hopes to bring comfort, or love, or understanding, or it is the love enlarged by experience into wish to help others from our own experiences; here it is both the desire and the experience and added to this the wisdom, the knowledge, that love makes us all kin, and that there is no one outside of sympathy, therefore we are brothers and hold sympathy for all, and this loving sympathy makes us able to understand others; it is thought expressed in sympathy without speech.

No. 4. What is meant by harmony between spirits? explain in detail?)

Just as we have been stating; the love that we freely open to when we achieve spirituality is the harmony; truly the love may have been dulled and low and almost dead, but love being divine is never quenched, love is in all; there are no lost spirits and love makes our harmonies, it matters not who one has been or how he has lived, he cannot lose all love for love is divine and cannot perish. Thus we have that which can awaken sympathy, and sympathy begets harmony and this increases as the love is enlarged. [Note 208.]

207. The doctrine maintained here is too paradoxical and too much involved in a knowledge of physics to be a normal product of the subconscious, and it is not clear enough to understand what is meant. "Thought waves," without motion, but acting as suggestion or stimulus, are not intelligible. What can be meant by the statements is not determinable.

208. What is said about "sympathy" and "harmony" is not intelligible except in the most vague way and that only for the incarnate life. It explains nothing for us about the spiritual world in any of the matters which the questions suggest or imply. Without a great deal more knowledge than we now have the terms will have to be treated as conveying no meaning.

May 13, 1914.

(Good Day! Shall we write today?)

When we seek call us and we come; Hand calls and says Ask.

(No. 5. What are the employments of spirits?)

There is no special employment; as on earth the spirits are of divers tastes and habits, those to whom certain taste appeals by nature are adapted for that particular development, and in this world as in yours they apply their special bent, there is however an increasing tendency as they grow to enlarge their bent by a greater application to the whole enlargement that rounds the perfection rather than specialize greater degree.

(Are these worldly ideas of trade and pursuits gradually outgrown?)

Not exactly outgrown but perfected; they start in with the earth ideas as mechanics and material limitations, and gradually as they understand the work becomes specialized into the spiritual mechanics, as you may call it, the power of spirit and its accomplishments.

(Is it a correct idea that there are special heavens for various pursuits?)

Yes perhaps it could be called so, but there is this one idea, or rather principle, in the way of special mechanical or terrestrial heavens, that is the fact that love is greater than material, so the heavens are composed of sympathetic in spirit rather than sympathetic in employment; a street laborer and an artist may possess love in common yet the heaven of one compared to the heaven of the other would be entirely different in regards to pursuits, not that the laborer would clean the heavenly streets by necessity, but that the stunted faculties that chained the man to labor could not accomplish at once the aesthetic faculties of the other if ever; so the works may be in special heavens for some but governed rather by love than the bent; naturally the life work that carries out the nature of the spirit holds in degree but not in governing force since his love ties are stronger. [Note 209.]

209. This account of the after life will have to be taken as it is. We cannot deny what is said because we have no specific knowledge about it. What "spiritual mechanics" could be apart from a dream life is not conceivable. The general ethical tone of the statements is sound and the at-

(And heavens in regard to religious ideas of the future, sectarian heavens?)

That too is a conception; naturally the impressions of a life on earth are expected to be fulfilled on this plane, yet the heavens are full of disintegrating heavens of that kind, the bigotry of such causes this; many people outgrow any idea that is not useful and beautiful, since life on any plane is service of love and not love and aesthetics.

(No. 6. How do they build houses?)

As on earth you plan and contrive and seek architects and all those material ways to make a home for a shelter, so here, you, in the idea that such a shelter is necessary, and according to your own faith in the possibilities of the future, accomplish; those to whom the heavens are a place of the miraculous, having most wonderful faith, accomplish remarkable feats of architecture; the artist, the laborer and all build each according to his faith and fancy of his own conceptions; then again those are who hold for aid and seek others to build as on earth, lacking the faith of their own ability.

(According to the idea that these buildings are exponents of the personality at certain early periods, do they not vanish as the spirit conceives of higher things?)

Yes the spirit requires them no longer,—they vanish; there are, however, some who leave their ideals and forms for the habiting of some spirit kin to come.

(Do creations that serve for general purposes vanish?)

There is a queer thing about such public creations, as they might be called, each one sees the buildings as fashioned according to his taste, the structure is ever changing.

(This idea is new to us.)

No, you held to the perfection of the erection, and again the permanency of the idea; the fact is that each constructs according to his ability and the preconceived idea of such a structure is

tempt to explain the state is an honest one and does not suggest subconscious fabrication, even tho we explain it by such action. There is a realism also about the account that looks opposed to any conception of a dream life that we might naturally conceive.

realized unless in the case of one seeking better when he is surprised at some creation beyond his conception. [Note 210.]

(No. 7. Do spirits wear clothes? And how do they get them?)

I have seen spirits in all fashions and no fashion, in drapery and naked, in furs and in gauze, and in all the grotesque disfigurements of civilization and savagery; again I have seen spirits in the spotless robes of the heavens of the orthodox; but the higher spirits are as the light, and radiant, there is no clothing save as mists or diffusion of light, these spirits glow and gleam in radiant, wavering, or iridescent lights, growing brighter and higher, and clearer and clearer according to the clearness of spirit. How do we conceive our clothes? According to our ideas of necessity and according to our caprice, when we concentrate our thoughts upon our desire for costuming, and we achieve our idea; when we pass into the spirit growth we gradually become simpler and simpler in our ideas of clothing until we accept the knowledge that spirit is not matter and needs no clothing, then we assume the radiance.

(No. 8. Why do they appear in clothing that they wore when living?)

For various reasons; to establish identity, to save your time as the glimpses of the spirit world are so brief; and to assume sympathy with earth plane. [Note 211.]

(No. 9. Is there anything in reincarnation? If so tell all about it.)

210. There is also perfect realism in the statements about building and what is said is not qualified here as it was in the different statements made about "houses" and "flowers" somewhat earlier. Cf. pp. 612-613 and Notes 60 and 61. But it is possible that the statement that at least certain structures are ever changing involves a return to the ideas of the earlier views expressed. But in any case the ideas here avowed are not intelligible and we may explain them any way we please.

211. What is said about "spirit clothes" is quite consistent with what has been said before and it also consists with the theory of the dream life. The explanation that the assumption of clothes is but temporary to prove identity and that they are not needed in spirit life, but that they "assume radiance" for a temporary purpose is quite rational and represents ideas not at all natural to the medium who would probably say, if questioned normally, that she did not know anything about such a world. The theory here advanced, whether intelligible or not, is not a product of her reading.

The question is impossible for us to answer you; there are people on earth who believe that the spirits of the dead return into the newborn flesh to achieve a higher soul standard for the life to come, and this is repeated until the process becomes perfected. Or that punishment is made by degradation of birth in a lower frame or form.

Perhaps spirits do actually accomplish this rebirth, I do not know, and if I did I could not make you understand; it must always remain a mystery to you because you cannot conceive the need of the process. To you it is enough to be born in flesh of the spirit and to trust to your Creator for the perfection and ultimate. You hold that He can do no wrong and you are right, experience is the teacher that cultivates the spirit, and once the knowledge of the principle is grasped the work is begun and continues incessantly unto the end; a soul in which this knowledge is known is not returned in a single soul but in multiple souls if return there is. Truly a lesson unlearned must be repeatedly given until learned, but the fact that some souls are overcome is not a sign that they do not understand the lesson, but rather that the flesh is a greater burden than the weak spirit may conquer.

Many are the spirits who are in tender care to overcome the weakness, but God is there and we shall see no return of those to baser forms; there is no retrograde movement in any direction without recompense in another.

As for reincarnation we cannot say. [Note 212.]

(Can you tell us anything about our friend who lately died?)

You have held her hand into surprise.

There was no case for you again, but you have led her and you are her hand for the beginning; the weakness will pass quickly because the spirit has been moved and the future is near.

June 2nd, 1914.

(Good Day! Shall we write?)

Hand says ask; when you sit we write, ask.

212. The doctrine of reincarnation is affirmed through some mediums and denied in others. It was denied through Mrs. Piper very emphatically. Some of the remarks about it here are interesting enough to suspect that the message is not wholly subconscious, tho we have no assured evidence of this.

(We have questions; No. 10. Have you seen any of the ancient spirits? If so who?)

No; when these ancient spirits act they are beyond our powers of perception; the progress here demands change, and kindred associations come only from sympathetic cultivation; those before us are beyond our grasp and we may not see them except as those exponents of what we require.

(No. 11. Could you find Cæsar, for instance? If so could you communicate with him?)

Aliquid omnia venit Caesarem relinquit; perhaps the hand is here, ask.

(Did Cæsar consider himself as too powerful during his earth life after he had passed out, or did he regard his power as faithfully used for his fellow men?)

When the Cæsar came he saw that his power was not altogether without self ambition but was also tainted with self, this he has retrieved, and now his hand is for his fellows. Cæsar apud vires, Cæsar apud spirit..... There is much to be said as the glory and fame appealed to me on earth as it does to the vanity of all men. Rome was my hand and for Rome I planned and acted, but in Rome I met my reward and my downfall by pride.

One calls and says, "Tell the world that Cæsar has conquered himself and is greater than the Roman Conqueror.

"Ask for his hand and call for the Imperator. Amico."

(Thank you; what subjects would you wish to write upon?)

The case is one of great interest to me but you have very little power of your own, and for that reason I cannot write to any great extent, especially as to test questions. Ask Dr. Hyslop what he will write, tell him that Cæsar is about the hand and calls for questions from the for.....

Make a case of questions and come.



(No. 12. Do ancient spirits find it more difficult to communicate than those who have recently died? If so why?)

Bellatrix . We come as we are allowed by your sympathy; yes it is harder for us than for those who are close, we are sympathetic because we cultivate sympathy and are striving for mankind, they are sympathetic through sheer natural reasons and are bound still to you and are thus of you: we are not of you but are inclined to you through well wishing and sympathy.

One calls and says, "Cæsar holds his understanding of men to his hold upon growth."

For these things I call you that you may understand that we, spirits of men in the regions of soul, seek no longer the advancement of self aggrandizement but hold fast to that which is greater than self,—the oneness of God and man, for as I write to you I call upon myriads of those who were aggrandizers of self and none of them but knows that self aggrandizement brought nothing of worth, it was worse than dross.

Fame and glory are but the opinions of men while that which counts is the cultivation of spirit to spirit.

Hold your hand and stay for us; this is the purpose of this Hand, that you must become of the spirit nature and hold for the advance of good-will and love. [Note 213.]

213. Apparently the mention of Cæsar creates associations for the use of Latin and if we are to accept this as undoubted in the situation it indicates large resources for the subconscious, as the medium had studied Latin, tho the use of it here shows very little knowledge. The manner of speech would imply that Cæsar was present and responded at once, a supposition that is perfectly incredible and the appearance of it would at once suggest subconscious action. But it is a matter of most striking interest to find the allusion to Imperator and the several symbols drawn. Through another private psychic about whom nothing has yet been said the Imperator group purport to be present and use several symbols, not identical with these, but different from each other. Moreover it is important to remember that in certain experiments with Mrs. Piper to find a lost boy through the agency of the Imperator group Cæsar was said to be one of the persons working with them. This has never been published, but was told me personally by Dr. Hodgson before his death. Hence the prompt association of Cæsar with the Imperator group here has an unusual interest. It is a coincidence at least, but we cannot say more.

Bellatrix is a Latin name for a goddess of war. The sitter and the psychic did not recognize the word and did not know whether it was one or two words. It is possible that it had occurred in the Latin which the medium had read at school when a child.

(How shall we hold good-will and love towards those who have caused us so much trial? Are we wrong to oppose these efforts?)

One says, "Oppose the evils but not the persons; cause no unnecessary ruptures. Remember all are prone to mistakes and faults; hold for that which is for your best judgment upon consideration, but abhor evil and unnecessary ill feeling; take no cause for regretfulness but hold firmly to what you consider right; let nothing move your efforts from that which is necessary to your ideas of the right course, but hold no resentments, no evil thoughts, holding misjudgments of another, and mistakes, in no condemnation but in abeyance, and wait for the result to uphold the benefit for all.

June 16, 1914.

(Good Day! Shall we write today?)

Ask, we are here, call us.

(Father wishes to know if it is best to think of the Cæsar affair further now? the Dr. seems to think it is better to wait.)

No, await the time, no; when you recover your tone, your hand calls for more rest now, in time; call us again for that. Cæsar requires much study not for; Non desperandum, cum magno judicio. Allow time and wait.

Ask again as before.

(No. 1. What is meant by earthbound spirits?)

Vulgarity among the spirit life, it is the grosser form of sin: a life chained by its vices to the scenes of vice and unable to realize its power to free itself from the vulgar.

(No. 2. What is the cause of this condition?)

Sin, simply the loss of poise in spiritual matters and inability to recover the right of spirit through the callous of vulgarity.

(No. 3. Is the earthbound condition the same as what is called Purgatory by the Catholic Church?)

In part but not definitely; Purgatory is a sense of realization of the mistakes and vices, and horror at their being cherished and countenanced in life, and a desire to rid of them; while the earthbound spirits are almost unable to discern spiritual movement of any kind,—that is the truly earthbound, many know the

earth and hover about for the sake of loved ones and associations, but the undescerning are apathetic towards spirituality. [Note 214.]

(Have the masses and paid ceremonies of the church any effect on these souls?)

The paid masses and ceremonies mean nothing except as those who loved the departed spirits send sympathy in the causing the ceremonies to be made.

(No. 4. How are spirits released from this condition?)

There is a sympathy that passes all barriers, that breaks the barriers and melts the hardness, it is the love that is above us all and is extended to us all in all conditions and in any degradation, no one is so low that this love cannot enter; this love expressed in one of its many forms may cause the upward growth; the earth-bound may see his prototype on earth repel his vice and may be himself uplifted through the reformation of another.

Sympathy and prayer, love, all call the soul to itself.

(No. 5. Do spirits ever take possession of living bodies and cause trouble to the living?)

Yes in instances, but not in the violence of personality; mental derangement, insanity, illness, and any such strain as to upset judgment opens the way to possession, which however may be overcome eventually in proper care and understanding.

The Hand that holds the spirit charges the soul with its own keeping, and the hand that secures the place of another receives due punishment.

(No. 6. How do they become attached to such bodies?)

Generally by some peculiarity of the soul's environment that attracts the soul by the similarity of spirit; this does not mean that the personality is necessarily evil, but that the hidden weakness which the soul fights and downs may possibly, in times of inability, become the magnet for the possession; it is not a sin to be tempted, only to fail, and then only to yield without fighting.

(No. 7. How can they be released from them?)

214. The account of earthbound spirits and Purgatory is consistent with what has been said about obsession and also coincides with similar information from other sources. It is, of course, not verifiable, but is rational in its character.

By the influence of the proper kind and the atmosphere of good and well disposed attendants, together with the recovering health,—the spiritual influence.

(No. 8. Describe the process of doing it in detail.)

A recovery from the illness, a rest and restoration of the body from its blight; then as the nerves and cells assume the normal tone it is necessary to cultivate the spiritual and congenial atmospheric conditions, bringing the sufferer into contact with the medium possessed of controls whose influence and known energies have been beneficial and spiritual, that is, elevating in tone and comprehensive of the hand that makes for betterment in the moral and mental life. [Note 215.]

(No. 9. How do spirits cure diseases?)

As you are; we called you into love, you were overworked and we called you into love, you are recovering everything and will hold your case in health; the forgetting of self for higher aims and ones empowered by greater than personal ambitions; when the disease is overpowered by the pure fresh blood that the healthy mind circulates through the flesh.

(No. 10. Could cancer be cured by spirits?)

The case is one of dislocated growths and can be controlled only by the proper disposition of particles. One says Yes, avoid irritation to the diseased parts by overeating or injudicious wearing of clothing, avoid local irritation to the physical by mental depression, acting in a natural manner to re-assert the spiritual, normal tone, of the sufferer and actuate his mind with large and healthy ideas; and yield the case to sympathetic spiritual associations; a feat most difficult and truly marvelous since cancer is considered irremediable. One says "The results would be long in taking effect and long in awakening faith, truly, but the case can be called." [Note 216.]

215. The whole account of obsession again is the same in character as before and the method of cure exactly the one that we use in such cases, real or supposed. The whole subject is totally outside the range of the medium's normal knowledge.

216. I was desirous in the questions about curing disease and cancer to see what the reaction would be about organic troubles. Some mental healers draw no distinction between functional and organic diseases in their claims. The answers here are rational, if a little vague, and whether organic diffi-

(No. 11. How do spirits influence the minds of the living?)

We do not know exactly, except the way is open and we are with those who will have us; it is as though you saw colors and the color that was to you most attractive holds your attention against all others, you think of its beauty and your thoughts towards it brings the eye upon that color, thus we rest with the sympathetic soul, and consciously or unconsciously our presence or influence is felt. [Note 217.]

(No. 12. Do spirits have illusions and hallucinations? If so explain.)

Yes we do indeed, strange as it may seem, the effects of our earth life linger long with us, just as the faith of children in mankind lingers until dispelled by the cruelty of some wretch, as faith is fed by kindness. Thus we are on earth bound by traditions, and doubts, and fears, also by hopes and faiths, so here we are in the land of unknown possibilities, we think our own conceptions of the what may come, and until we actually realize the simplicity of spirituality we are in a maze of angels and hells, heavens and cherubs, hallucinations conjured by our earth ideas and held before us as realities although illusions of our brain; these things pass away but are terribly real at the time. [Note 218.]

(These are half of the questions; we think we should hold the remainder for another sitting.)

[Here follows some personal matter.]

culties are curable or not, the statements made about treating them are sound enough, but exposed to the suspicion of normal knowledge. There is the recognition, however, of unusual difficulty in treating such cases.

217. If we accept the confession of ignorance about the method of influencing living minds as true it throws more light than anything that is found in this record on the vagueness and indefiniteness of many answers to questions. It is crucial to any knowledge of the whole problem that we understand something about the way spirits influence living minds. That once made clear we might conjecture many things with some probability. But if the spirits themselves do not know how they do it their general and vague explanations are perfectly intelligible as witnesses of ignorance themselves and the whole burden of unintelligibility will not fall on the subconscious.

218. I had this question about hallucinations asked to see what the reaction would be. I did not want to hint to the psychic that I had in mind

October 28th, 1914.

(Good day! Shall we write?)

Yes, call and ask for yourselves.

(We have a few questions from Dr. Hyslop, but do you wish to talk first?)

About yourselves? yes talk.

(Can we hear occasionally from our friends in the beyond?)

Yes you can ask that for yourselves, ask for them; your case is better now.

(Do you know whether any of this work has been beneficial to those to whom it has been sent?)

Yes, and again not understood, but misunderstanding is nothing, everyone must suffer that; your work is your work whether it is appreciated or not, we do not do our work for applause, we work for the fact that work is necessary and it is our pleasure to accomplish in our own path, and that path being peculiar to ourselves is open to few, ask again and for here.

(Are you ready for the questions now?)

One calls and says "The questions are appropriate now."

(No. 11. How do spirits influence the minds of the living?)

By accord.... accordi.... accordiac.. [accordance?], it is the principle of sympathy, not a question of power or strength but sympathy; the most timid is away from our influence while out of sympathy, and the strong is in constant harmony while it is sympathetic; it is through this spirit of loving, or understanding, that draws spirits and persons together. Ask the questions again.

(No. 12. Do spirits have illusions and hallucinations? If so explain.)

Certainly spirits have illusions and hallucinations, especially the newly arrived; there are breadths to minds and there are bonds to minds, just as there are fetters to all kinds of growth in the physical, if therefore the human mind is fettered by doctrine, or biassed, or bigoted it is not cleared and wiped away as by magic upon the instant of death, rather it is persistent until

either the dream life after death or the condition of earth-bound spirits and those recently dead who linger or may linger awhile in their earthly memories. The answer is interesting. It at once recognizes the point I wanted brought out and the whole doctrine gets some confirmation. The case is put most clearly and is wholly beyond the normal ideas of the psychic.

the new spiritual development has begun and the visions of the future become clearer

The miser will continue to hoard his gold until he finds there is no value in his store; the politician will assume charge of the angels if the opportunity comes; it is the perseverance of the dominating idea into the spirit, it is wasted of course because the time of the natural is past, and the doctrines are also of the past, the present is closed only to those who would not see. One says that this question has been answered before. [Note 219.]

[I find in looking over the records that the question was answered on the sixteenth of last June; the answer then was:

"Yes we do indeed, strange as it may seem, the effects of our earth life linger long with us just as the faith of children in mankind lingers until dispelled by the cruelty of some wretch, as faith is fed by kindness. Thus we are on earth bound by traditions, and doubts, and fears, also by hopes and faith; so here we are in the land of unknown possibilities, we think our conceptions of what may come and until we actually realize the simplicity of spirituality we are in a maze of angels and hells, heavens and cherubs, hallucinations conjured by our earth life and ideas and held before us as realities although illusions of our

219. This answer is full and clear and conforms to what has been said in other cases. No clearer account of the earthbound condition can be required to justify further inquiry into it. I had put the question to see if anything clearer than before would come and the informant has selected the passage which proves that a previous reply to the same general question had been given. But this one is clearer and more complete. The illustration is not the same as before. In asking my question it was not my intention to suggest to the psychic's mind that I had in mind an earthbound condition, but I had just this view before me. The psychic's reading, and thought on the subject would not suggest to her easily that I had the earthbound in mind. Her ideas in connection with the term hallucination would be connected with abnormal states of the living, and her experience with the ideas of Spiritualism is too slight to make the association a natural one. What her convictions and ideas may have been from the suggestions made by her own automatic writing no one can determine, tho she thinks that she has imbibed some of her ideas from this source.

The answer to my query here should be compared with the article in the *May Journal* of 1915 (Vol. IX, pp. 256-281). The statements made in that article were received through *five* other private persons who had never heard of the ideas expressed. They refer to a specific type of spirit; namely, those who die a violent death, while the present passage is general.

brain; these things pass away but they are terribly real at the time."]

(No. 13. Is there any difference to a spirit between its thoughts and reality?)

No, because the thought becomes reality to the spirit, and so real is this impression that the spirit knows no difference; you are not at liberty to exercise your will power into this condition, your physical form may make use of matter for a material world while the other [uses] thoughts; reality is the effects of physical forces upon human beings, life without physical forces assumes reality to those so accustomed to be in the real that they assume it.

(No. 14. Do spirits take their own thoughts for an external reality?)

Yes certainly as I answered previously, and until they are observant of the change of conditions. [Note 220.]

(No. 15. If they do take thoughts for reality, does this last always in their lives?)

No, certainly not; no man being crippled is ignorant forever of his condition, neither is spirit so bound by the cramped views of life on earth so much that he remains ignorant forever.

(No. 16. If they do not last always, how long do they last?)

Simply as long as the spirit remains in need of the illusion no longer. [Note 221.]

220. The answer to my query in this case is most interesting. I intended to see if the reply would be consistent with that regarding hallucinations and it is noticeable that it is so and that the answer confirms the views stated before, while it limits them to the earthbound condition, tho I did not put my question in a way to imply this. No doubt the psychic knows that hallucinations represent an apparent reality to the subject tho regarded as illusory or delusive by the normal person. But in putting the query in terms of "thought" and "reality" I tried to avoid intimating that I had the same idea in mind as in the previous question. The answer is not a natural one for the psychic when we consider the very limited reading which she has done in the field of philosophy and psychology, in fact, none of it in any systematic manner.

221. The limitation of the identification of "thought" and "reality" to the earthbound condition is interesting, because it would indicate, if true, that a time comes when perception takes the place of hallucinations. The statement coincides with what one would infer from such messages as came through Mrs. Piper and others in the personalities of the Imperator group.

(No. 17. Is the spirit life comparable to dream life? If so is it orderly or disorderly?) [Note 222.]

The spirit is hardly a dream and yet it is in some respects, even dreams are orderly, or confused, or decided by circumstances, and the spirit life is the orderly sequence of the habits and thoughts of a physical lifetime.

(No. 18. Are the houses, and occupations followed by the spirits made like our dream creations?)

Something the same, yet more real because in a dream the spirit is wandering from body while yet in bondage to body, the spirit in these illusions however is not bound actually, but dares to demand and test all; it is a sequence of earthly ideals realized in the power of desiring only the demand of fulfillment. [Note 223.]

(No. 19. Can spirits see the thoughts of other spirits as if they were external realities?)

Generally the spirits are grouped by their sympathetic relationship so they are desirous of seeing each others ideal fancies, in the case of higher spirits they are seen and appreciated in the understanding of the developing of sympathetic but less developed spirits. [Note 224.]

(No. 20. If this seeing ones thoughts does not last always what causes this habit at first after death?)

222. I intended my question about dreams to see if the psychic would remain psychologically consistent with the doctrine already expressed and she does so, tho her reading and thinking would not readily suggest the identification in principle with hallucinations.

223. The same consistency is to be remarked here, tho the question may suggest the answer.

224. The answer to this question is not clear and direct. I wanted to test the communicator for consistency again, if telepathic communication between the dead occurred. Of course, we have no evidence that such communication takes place, but if the pictographic process ever prevails in communication with the living it suggests that it might prevail between the dead. That is, if the thoughts of the dead become veridical hallucinations to the living, might they not do the same between the dead? It is, of course, as possible in one case as the other, so far as our knowledge goes, but we have no evidence of the fact as yet, and it might well be that the process prevails only between the dead and the living. In any case the question is not answered consistently with the ideas that I had in mind, or at least the answer is not clear, if intended to affirm my expectation.

The established order of earth and the belief in doctrines.

(No. 21. What would be the nature of the thought creations usually soon after death? Would they be memories or new creations of the mind?)

It is according to the spirit, if spiritual the soul would immediately assume its exstatic peace and harmony, or the desire that had held its ideal form to them; if of earth the desire for past would remain fixed for a time; the passing is not sharply defined, the cases vary.

(No. 22. How do spirits distinguish between thoughts and external realities?)

The thoughts are but the misapplication of the reality since thought is reality, and spirit life is the intelligence cognizant of its powers and purpose as it develops into the purer thought. [Note 225.]

(Is not the experience of life sufficient to start them on the way?)

Not always but generally, as a fact the universe is full of goodness and there is not the amount of sin great as that may seem, as this is undeveloped opportunity and ignorance of opportunity; since the ignorance must be overcome and the race is still in infancy, earth does not fulfill its whole purpose as it should; the decayed or wormy fruit drops to the ground, the seed sometimes lives sometimes not, but the spirit always lives.

February 3rd, 1915.

(We have three hypotheses from Uncle Ed. founded upon this mediumistic writing,—

First,—“Physical death has no effect upon the personal qualities or character,” So here so there.) [Note 226.]

225. The statement that “thought is reality” might be construed as contradicting some statements made just previously. But it is not clear that we should put this meaning on it. The answer is not clear in any respect, at least for laymen. The transcendental idealist might put some meaning on it but I doubt if any one else could.

226. The following two records were not intended for this report, but they involve statements so consistent with all that has gone before that they are included. The questions were sent by a relative, as indicated, and he

Yes, the way is before you to choose and form, we are but the continuation of our principles, but nevertheless remember, that where the principles are weakened by the flesh to the detriment of the spirit, the weakness is gradually overcome by the spirit predominance, and the bond is not everlasting but temporary, for the purpose of teaching by experience the truth that otherwise could not be appreciated.

(Second,—“The future state presents itself to each individual as he has imagined or expected.”)

Yes, more or less, this statement does not apply fully in the stating, there are adaptable spirits and these spirits do not seek to attain a particular form of futurity, but rather expect then for them the future to be fulfilled in a manner worthy of a Creator, these spirits do not seek an adamantine heaven, but many, many expect the future to realize their expectations to such an extent that they actually bring such surroundings for the time being into their experience.

Again the expectation is too vague to take form and the experience is not acutely realized.

(But a dominant idea persists?)

Yes it is quite true, and it persists even as a habit of flesh follows until it is broken by perseverance on earth.

(Third,—“The interest of departed spirits in mundane affairs and persons still exists and is, possibly, increased.”)

Yes it exists, the change that comes upon a personality at death is like the change of situation on earth, no matter what the condition, the new-comer wishes to make known the results of the change and its effects upon himself, just as we make known our experiences in traveling as of interest to those we love and are interested in; and as this knowledge of future life is more increased, the past is continually bringing forth material for reflection, and the reflection of former associations is keen and acute, and naturally mundane interests are continually in the mind, and thus we may say the interest is increased, for the interest that is born of knowledge is a greater matter than casual interest of earth.

(Now some questions,—What influence causes the spirit to so quickly understand that his earth religion or creed was wrong?)

knew nothing about my queries. It will be noted that many of the replies involve the same doctrine as taught in earlier records, and they may go without further comment.

This question is not quite understood by the medium, but let us assume that the condition was exactly understood as stated. The heavens are full of spirits who are working and striving to be of use, and to those who labor under delusion and forms that are not of really vital issue while not harmful in themselves, these are mere husks and when a soul seeks the kernel why should he retain the husks? especially when those surrounding him show, as far as in their power, the sweetness of the kernel.

(Why is the realization of this so much more rapid than of other matters?)

Perhaps the zeal of the dear people that the vital issue to them should be understood. It is the fullness of the heart; it is not quite fair, however, to state that their condition is so predominant, although it should be the aim of each soul to be gained into purity as soon as possible.

(Does a spirit lose faith in all religion?)

Certainly not; the fundamental of religion is in all religions, without it there could be no religion, true religion practices love in all opportunities, whether there be form or not is only a matter of attendant attraction for mystic. Love is the basis and never fails.

(If each experiences a condition differing from all others, how is harmony maintained in association?)

The earth is large enough for you to exist with and without harmonies, you can find friends and enemies on earth, but you are there hampered by the needs of physical existence.

Here you have but one,—spiritual existence, and since it is unnecessary to remain with what injures your ascending into good, why remain?

February 10th, 1915.

(Shall we write today?)

Yes, ask,—Hold,—

(We have a continuation of the questions from Uncle Ed.—

(No. 5. If each finds in progress that his past impressions were merely imaginary, what gives him hope of future realities?)

The experience of his new life, just as in childhood the glamor is dispelled by knowledge, so here the fictitious value of earth disappears before the realities of heaven; you consider truth and virtue

and love are of veritable worth on earth yet you avoid following them in sincerity or in absolute when they interfere with your physical welfare.

But to punish yourself and justify yourselves you imagine a system of rather severe treatment when your physical existence is ended; this system you consider must be fulfilled, and you are so sincerely convinced of its realism that you actually imagine this brought into effect to fulfill your expectations.

As time passes, however, you find that your zeal for the conditions flag and you perceive that you are deceiving yourself, if then you are convinced of self-deception, and by experience find the truth, then should you follow imaginations revealed [more] than on earth?

(No. 6. If in general religious beliefs on earth are wrong, of what use is the earth life?)

The religious beliefs of earth are not wrong, and we have never so taught, we do state that they are laden with much dross and unnecessary impediments, but that the fundamental is right; love and good and truth for their own sake, and to uplift mankind,—is that not taught beneath all forms? so do not misconceive.

And a religious life is the outflowing of man in the best he knows for righteousness, and it is according to his sincerity that he is profited; faults he may have and sins, and errors of spirit and judgment, yet according to his striving for right he profits, but nevertheless he is given reason and should not allow his striving to perform religious acts or rites to go against a meritorious reason or better judgment. No bigotry.

(No. 7. How can a spirit distinguish between the real and the unreal?)

Perhaps as you distinguish when in doubt, from experience and judgment, and sometimes from instinct; that which is real is satisfactory in spirit, that which is unreal is transient.

(No. 8. Are the impressions and experiences of earth life real?)

Yes, in the transitory, they are repeated again and again, but are never the same, and the conditions are real, it is the conception of man towards them that is unreal, and it is that which gives them their variety, that is, the experiences are the results of natural laws and their workings and breakings but the difference in their effect upon different persons in the attitude of the persons towards the condition,

so what seems real to one is unnecessary to another; [this] also is why we cannot judge each other on earth.

Yes it is all vitally real, and beneath all our delusions and fancies and misconceptions of them and the unreal which we conceive of them, finally comes the true import which adds to our experience and knowledge.

(No. 9. What is the result on character of continued deception even though self-imposed?)

Remember self-imposed deception is never permanent because the God in man makes for- * * * -[health] and is discontented with the unreal; man may live his earth life from deception of this kind and may carry it into this life, but he cannot be * * * [deceived] forever, the poorest among you holds virtue in some manner and cherishes some hope for the better; this saves him from the depths, so that he eventually finds his way from his labyrinth and throws away his delusions.

But suppose the man was deluded through a lifetime and came into spirit fully convinced of a hell, or degradation here for him, or a heaven of bliss; for awhile, once he realized the change of condition, he would fancy those places about him according to his belief in them, for himself, but I do not know of any who have suffered as much as in imaginary hell as those who suffered from the revelation of their follies to their understanding, nor more relief than when they perceive the import of those experiences which taught them.

And it is the effect upon character that the dissolution of deception brings strength, and dissolution is inevitable.

(No. 10. Do realities exist in the spirit state?)

Did you ever know a soul who was undeniably and thoroughly evil? Did you ever know one who was unmitigatingly worthless? Is there such a state? Is there a condition that resists without cause? Is there a result that has no effect? and if these things, which are spiritual, are real, reality is in spiritual state in flesh and out.

(No. 11. Can a spirit aid his earthly friends in comprehending the truth if it itself is a subject of complete hallucination?)

Why not? unless [?] the friend has common-sense he can profit even by the erroneous discourses of his departed spirit. We are not seeking to convince you or anything, but to bear upon your powers to develop for open and clear and good,—good seeking.

It is doubtful if a completely hallucinated soul can be found, as no spirit is altogether wrong, and such would be a necessity for that condition. This spirit of hallucination is but part of belief even if it does color heaven or hell, and the right is but temporarily overwhelmed even then. From hell there is the sense of self-condemnation that considers punishment necessary, and in heaven that desire for right which makes the seeker hasten for angels and righteous ones. Although these spirits commune with their friends who sympathize and desire it, they cannot mislead them to any way of thinking contrary to their own desires and convictions. It is a personal issue.

(No. 12. Is the interest of spirits in the earth chiefly confined to friends, or of a general nature?)

We cannot communicate unless we are in sympathy and you are friends, and again there is little that can interest you without generalities.

(No. 13. Of what value to us are the communications of spirits if none of us can ever experience the conditions of the communicator?)

That is answered before. If you could not understand in your spirit and nature none of us could communicate, and it is to those who experience as we have done, and as they shall, that we speak; these others to whom we reach through the sympathiser must learn from others or hold in abeyance, since they are not within our immediate reach.

We do not condemn you or others, nor say that there are none who can sympathize with you or who have not passed through your experience, but we say that so far as we have not been able to establish your individual understanding.

4.0—5.0 P. M.

April 12th, 1915.

(Good Day! Shall we write?)

Hand holds, call, yes ask.

(Is Mr. Stead here?)

He is here, ask. [Note 227.]

227. There is no evidence that Mrs. Stead is present in this record. Mr. Goodhue had called for him at an earlier date and this may be interpreted as a suggestion. But it is not because of any real or alleged presence of Mr. Stead that this record is here included, but the doctrine taught in the

(Does he care to write about black magic?)

Hand holds, call. When you wrote last we were at black magic, tripods, incantations, all sorts of witchery; hand holds for this, this is magical and real. It is a question today whether these wonderful communications between earth and the beyond shall find credence with the intelligent, it is considered non-worthy of investigation, are with few, science opposes it as a rule, is held in no respect and in abhorrence; among the few only of the cultured is it considered worthy of notice; and among the everyday people those who follow are too credulous, . . . no that is not your own idea, it is truth. [Replying to medium's thought.]

Black magic is nothing beside this; one holds that the deceptions that are practiced among the unscrupulous are black, and the magic of this phenomena is captivating. Hold no hand for the ordinary mediumistic performers, save your considerations for the honest and intelligent manifestations; No you are not considered unworthy of attention, true you cannot make a sensation and for that reason your work is absolutely useless to the curious, and your power will never make any agitation as to its force and strength; however it is this steady persistence that tells and we shall not complain. [Note 228.]

Black magic is illusive and is not the subject that you wish. One says try another theme.

(It would seem by your quoting Mr. Wilberforce that you too expected flowers and fruits and pleasant landscapes, and animals and birds; were these expectations fully realized?)

Yes, as I desired them, but, strange as it may appear, I did not want them, I was so satisfied with the pleasant companions who surrounded that the other things were secondary, I did not care; when I did think of those things I found I could have them, and after satis-

messages. It should be noted that the whole trend of the thought is that immediately after death the memories of the past may be taken for realities and the phenomena are directly described as resembling dreams. The whole conception is not natural to the lady who did the automatic writing.

228. The reader should note the depreciative remarks about the record made by the subject herself. They are entirely correct in their view that they "are absolutely useless to the curious." Their value lies in their psychological interest alone, at least in the present stage of the investigation, and we cannot assure any one of their spiritistic character.

ying myself as to the power of possessing them I was content to let them remain a secondary consideration.

(To speak of ourselves, from long continued writing we have ceased to expect mansions, harps and crowns, golden streets, etc., only the companionship of our lost ones and whatever else will be best for us; does your experience comply with this attitude?)

One speaks and says "Yes, truly it is the abundance of the heart, when these things appear to the new arrival they are in answer to the demand of that soul, and are directly in answer to his expectations and desires."

(And with Mr. Stead?)

I did not hope to see all my friends or my comrades so quickly as I did, I thought of them quickly as I passed over and was surrounded by them as they were my passing thoughts, and the landscapes and flowers were present as my ideals possible of realization. I hardly expected the mansions and the material, but I found them in the vision but outside of the actual conscious thought like a background accompanying the concentrated acuteness.

These things only attained verity as I desired to investigate and to see as to their properties, it was more like realizing dreams and visions than a described heaven; and it seems to us here that all is rather the fulfillment of our ideals rather than a set and staid convention. [Note 229.]

(You remember that Julia declined to give you a description of her surroundings on the plea of newness and lack of knowledge, and

229. This passage is extraordinarily interesting. The idea is clear that desire affects what they have. This, of course, is true of the living, but in the physical world desire does not immediately result in the possession of the desired object. It has to be created by handiwork. Apparently in the spiritual world the object is realized when desired and the ready association of the communicator of this desire with the dream life suggests very clearly why the realization is so prompt and immediate. The view expressed that it "is more like realizing dreams and visions than a described heaven" hits off the case clearly and conforms to the idealistic theory of the place. "Die Verstand macht die Natur." The mind makes its world. But before the communicator is through he shows the limitations under which this is true and that is most important. The subjective and objective factors at first mix with each other, as often in our own deliria. Apparently, then, there is a world of perception and it is not all idealistically creative in any other sense than with the living. That, however, remains to be proved.

that you upheld her in this. How was it with you? can you claim better judgment now than when you first passed?)

Julia was right, it was new and bewildering and it was the same with me, although I was surrounded by my friends I was bewildered; I was bewildered because my desires seemed to be fulfilled automatically; about me were scenes seen only in dreams, and flowers and plants surpassing previous conception; at first these were as a harmonious setting but as I began to understand the greatness of the change I desired to find out about them, my friends and I went about, I found amazing things as I expected to find, and wonderful things, and beautiful things; I found plenty to interest and to enjoy, but as time passed I found more and more that it is that long conception of earth life that colors our visions, not that these things are unreal nor imaginary, but it is the power of personality to surround us with these things; however these do not decrease into mere phantoms, they simply enrich the spiritual life and add to the pleasure of existence, they do not fade as useless but pass into greater and better desires and expectations. [Note 230.]

(You say that you "do not for a moment believe that the experiences of Julia were common to all the departed," can you give us some reasons why they were peculiar to her?)

One says "Yes, a case of personality." Julia was a faithful worker and believer in the Christ following, it was then essential that she should find her ideals verified since she in purity and love followed that life and example, this verification was manifested to her, that was her first desire but beneath her desire was the pressing need of preparation, and this preparation she called before she met the Christ, One says "Take the plan."

(Do you think that everyone who has a strong desire to see Christ will see him as Julia did?)

Yes certainly, the Christ-life calls in the spirit of Christ and he becomes spiritually akin and it is only just that these desires should be gratified.

230. Here we have the same investigation of what the first experiences meant as was mentioned in "*The Letters of a Living Dead Man*." There is the same belief in reality and tho the process is not explained it still recognizes as the book just mentioned does not the subjective or hallucinatory character of the phenomena at least for a time.

(Swedenborg's idea seems to have been that Christ was the only Godhead and there was no Trinity. Is this idea extant now?)

This question is one of personal conviction and does not alter facts one jot, it is not a theological dogma,—the personality of God, it is only the faith that there is a great Director, a power of goodness that rules the universe, and since, whatever idea, this goodness recognized makes no difference if the ideal is pursued.

Be there Trinity or One, or Christ and Father it makes no difference as long as love and uprightness, righteousness, are the incentives of life the spirit is the same,—it is God.

(Have you proved Julia's words in your own experience that she could "Give you no idea of how life becomes transfigured when the atmosphere of life is love"?)

There is a time in all lives when it is a question whether life is to be lived for self or for love, we know it under one name or another but this question comes to us all, an awakening of spirituality it transfigures earthly life, makes the fullness of life rich and wonderful; if then this unselfishness of living is the dominant thought and life is passed with that idea, the result is a splendid richness that cannot be understood, and when the soul passes into the beyond the wealth of experience is great and beyond explanation. One says that "Life is worth living and all is well."

(The writer of *Letters From a Living Dead Man* says that an idea fixed in the mind before death is more likely to be fulfilled after death, was this the reason why Julia was able to fulfill her compact with Ellen and to appear to her?)

Yes, and too, the conscientious idea of fulfilling a promise together with the strength of mind and character.

(You believed in apparitions, do you think that the time will come when apparitions will be comparatively common?)

I do not think that the world will need to change much before such can be; there is not sufficient sympathy, nor ever will there be for many, many centuries; it is a question of spiritual, physical, and mental sympathy and great patience together with the growth of human kind towards attainment of character.

(Do you think it possible for apparitions to be brought about and used for evil purposes?)

There is a great tendency now to use the fact that apparitions are possible, for the promotion of fraud, to use for evil; that evil can

issue from this life is possible only where it is desired and welcomed.

(For what purpose were the apparitions in the haunted houses as told in the *Proceedings of the Society*?)

[Spirits] caught and carried in the violence of rage and evil; [spirits] caught and oppressed by the mania of evil. These apparitions are the hysterical play of spirits uncontrolled in life and unreleased from the bonds of their undisciplined character, this violence makes the rage uncontrolled and passions unrestrained. It is a warning for character and strength, all must pass, all must pass. [Note 231.]

(By whose influence were these apparitions caused seeing there were none in sympathy?)

By the influence of many unhappy spirits and issuing their own despair and failure in a place where their sympathy was located by some remembrance of some one or more of them.

231. This account of "ghosts" or apparitions in haunted houses is so consonant with the phenomena of obsession about which the psychic in this case knows nothing that it is worth noticing. The account is in perfect harmony with the "earthbound" condition as elsewhere described and expressed in language not familiar to the psychic.

CORRECTION.

In the article of Mr. Edmunds on "Myers, Swedenborg and Buddha," an error crept in during the reading of proofs of which the following is the author's correction. The author wrote:

"I have always rejoiced to think that the popular superstition in question received its death blow, at least for English Christians, in that venerable Minster." (Page 253.)

The reference was to Westminster Abbey; but the word *Minster* was misprinted "Minister", and the sentence subsequently rewritten without the author's knowledge, so as to make the eulogy refer to Frederick Farrar instead of to the shrine of England's heart.

INDEX

- A.; B. C.: Amnesia; 236, 244.
A.; Miss; 469.
Accident and obsession; 734.
Agamemnon; Dream of; 293.
Alexander; H. B.: *The Subconscious in the Light of Dream Imagery*; 357.
Alfred; 557.
Alone-ness after death; 523.
Alstead farm; 667.
Amnesia; Sleep and; 305. For somnambulistic phenomena; 236, 237.
See also *Mediumship*.
Amulets; Myers on; 263.
See also *Mediumship*.
Amy; 543, 594.
Anæmia; Cerebral; and sleep; 297.
Anæsthesia; Cases of; 235.
See also *Mediumship*.
Analysis and Discussion of Personal Dreams, by George H. Hyslop; 291.
Analysis; Statistical; 245.
Analysis of Some Personal Dreams, by "John Watson"; 356.
Ancient spirits; 757.
Ancients; communications from the; 642.
Andrews; Miss: *Studies in Dream Consciousness*; 344.
Angel of Light; 543.
Anger: Effect of; on the aura; 511.
Effect of; on the envelope of the body; 541.
See also *Sympathy*.
Animals; Lower: Man and the; 601.
Souls of the; 601, 606.
Animism; 293.
Anna; 748.
Annette; Subliminal memory; 245.
Antagonism; 556. and retrogression; 585.
See also *Sympathy*.
Anxiety; in dreams; 328, 338. of mediums a hindrance; 204. of sitters a hindrance; 421.
Apathy; 681.
See also *Sleep*.
Apparition; seen by Harry Burr; 80.
of the living; 723. as result of telepathy; case of; 265.
See also *Apparitions, Auditory images, Aura, Clothing, Doubles, Ghosts, Hallucination, Images, Materialisation, Materialised, Phantasms, Projection, Resurrection, Visual*.
Apparitions; 605, 618, 620, 621, 697, 776. and dreams of the departed; Myers on; 267. generated by houses; 268. Hallucination and; 522. Material used for; 518. not material, but a semblance; 706. vanishing of; 518.
See also *Apparition*.
Apport; of hat and flowers; 434. of rose; 438.
Aristotle on dreams; 294.
Arthur; 532, 533, 535.
"Asleep; Rescuing those who are"; 520, 524.
See also *Earth-bound*.
Association; Thought; 300.
Assumption of a body; 512, 605.
Astral body; Aura and; 729. is the soul in vibration; 730.
See also *Aura*.
Astro; 142, 143, 144.
Atmosphere; Aura a radial; 513. of the body; 510, 511, 541.
See also *Aura*.
Atmospheres; Physical and psychical; 513, 548.
See also *Aura*.
Attraction; and antagonism; 516, 517, 556. and light; 516, 556.
See also *Sympathy*.
Attuned hearing and perception; 596.
See also *Sympathy*.
Auditory images; 359, 362.
See also *Apparition*.
Aunt Myra; 531, 551, 553, 565.
Aura; 552, 729. an exposition of the; by R. H. Goodhue; 508. effect of anger on the; 511. is the astral body; 629. a radial atmosphere; 547, 698. attraction and antagonism and the; 516, 517. calmness necessary to formation of an; 513. character revealed by the; 516. color of the; 510, 514, 515, 549.

- 552, 558, 697. dazzling: 519. definition of the: 626. a disc; 555. of the earth; 519. faint: 519, a flame of radiance; 555. of a good man; 517, 519, 557. denoting goodness attracts; 517, 557. effect of intoxicants on the: 511. effect of joy on the: 511. dominates the judgment; 516, 557. cannot be distinguished from light rays; 547. lurid: 554. matter dissolved by: 518. matter penetrated by: 518. mediumistic: color of: 514. need of aid shown by: 554. obsession and the: 735, 736. is permanent; 730. progress indicated by the: 556. of a psychic; 548. radiance of: 518. radial; 547. a radial atmosphere; 513. a radiation from the core of personality; 552. selfishness affects the: 554. a sheet of radiance; 553. a shell of personality; 554. sorrow shown by the: 517. attends the soul: 683, 730. an emanation from the soul; 686. enables the soul to see its way; 517. is the soul vibration; 730. holds one in one's sphere; 517, 558. not a substance; 547. vibrating: 518, 698.
- See also *Apparition, Astral, Atmosphere, Atmospheres, Envelope, Halo, Spirit*.
- Awakening: to belief in communication; 682. Spiritual: Signs of: 682.
- See also *Earth-bound*.
- B.; E.: 56, 64, 97.
 B.; Miss: Subliminal memory; 244.
 Babies "not animated spirits" till they grow "intelligent"; 573.
 Babylonian cylinder; Dream of: 260.
 Bailey; Mrs., 33, 34.
 Balkan War prophecy; 383.
 Ball of fire; 440.
 Barfield; Sol: 55, 64, 90.
 Barfield; Mrs. S. J.: Letter from: 92.
 Barrett; Sir Wm. F.: *Some Experiments with the Ouija Board and Blindfolded Sitters*; 381.
 Blindfolding arrangement; 393.
 Clairvoyance in Ouija experiments; 385, 386. Communicator tired; 386.
 D.; Miss: 381. Dick; 390.
 Electra Praiseworthy; 389.
 Barrett; Sir William F.—*Continued*.
 False communication from "Peter Rooney"; 388. Fatigue of sitters; 384.
 H.; Rev. S.: 382. Hartley; Sir John Frith: 383, 387. Hypnotic vision; 390.
 Kioh Kilisse; 383.
 L.; Mr. —: 382.
 M.; Mr.—: 386. McDougall; Dr. W.: 387, 392.
 Norwood; Upper: 389.
 Ouija Board; Clairvoyance and: 385, 386. Conversation during operation of: 385. Instructions for use of: 384. Questions ignored by communicator; 393. Special: of glass with copper indicator; 384.
 Praiseworthy; Electra: 389.
 R.; Rev. W. P.: 384, 392.
 Rooney; Peter: 384, 387.
 S., Mrs.: 381. Screens for blindfolding ouija board sitters; 384.
 Sidgwick; Mrs.: 391. Sitters; Discouragement of: 394. Sitters; Fatigue of: 384. Solomon; Isaac David: 383, 387. Sub-conscious self; 386.
 Televoyance; 386.
 Vision with sealed and bandaged eyes; 390.
 Wakeham; Mr.: 382. Weather: Influence of: on ouija experiments; 387.
 Baxter; 613.
 Beauchamp; Sally: 252.
 Belief and work; 578.
 See also *Conscience*.
 Bell; Cousin: 128.
 Bell; Phantasmal: Ringing of: 275.
 Bellatrix; 758.
 Benjamin; 137.
 Benje; 127, 137.
 Bernheim on hypnosis; 261.
 Beth; 723.
 Bible; 695, 719, 723, 724.
 Birchmore; C. W.: 103.
 Birds in spirit world; 702.
 Black magic; 773.
 Blake; Mrs.: 205, 220. Trumpet voices; 251.
 Blindfolding: arrangement used by Sir W. F. Barrett; 393. Supposed difficulty of: 391.
 Blood conditions and sleep; 297.
 Boccock; Kemper: 396, 405, 424, 425.

- Bodies; Spirits visiting their: 67, 74.
See also *Matter*.
- Bodily: conditions induced by the envelope; 542. sensation after death; 581.
See also *Matter*.
- Body; Assumption of a: 512. Atmosphere of: 510, 511. Bound by the: 559. a cradle; 728. Envelope of the: 508, 511, 512. an exponent of the spirit; 571. a prison: 572. Spirit: Assumption of a: 512, 541, 542, 604, 605. Spirit: an emanation; 696. Spirit: an illusion; 512, 542. Spirit of medium separated from: 21, 29-49, 77, 79, 99, 109, 114. Spirit: the radiance of the soul; 696. Spirit becomes indifferent to fate of: 571. Spirits remaining in the dead; 583. a tomb; 525.
See also *Matter*.
- Boesch; Mrs.: 36.
- Booker; Mr.: 234, 241, 242.
- Boston; John: Ghost of: 53, 64, 78, 79, 80, 83, 135.
- Bound by the body; 559.
See also *Earth-bound*.
- Bourne; Ansel: 439.
- Bowl; Blue: 748.
- Boykin; W. A.: Junior; 103.
- Bradford; C.: *Birth of a New Chance*; 713.
- Brain: Control of: in communication; 589, 598. Psychic photograph of a: 441.
See also *Mediumship*.
- Brewin; 439.
- Brougham; Lord: 267.
- Brown; Mrs.: 34.
- Buddha; 253.
- Buddhism; Myers on: 282.
- Burr; Andrew: 53, 72, 101, 132.
- Burr; Fred: 57, 64, 100, 101.
- Burr; Fred: Junior; 76, 102.
- Burr; Harry: 76, 80. Apparition seen by: 80.
- Burr; Henry A.:
Benjamin; 137. Benje; 127, 137. Boston, John: 135. Burr; Mrs.: communicates; 22. Burr, Mrs.: Senior; Death of: 52.
Caton; Mrs.: Experiments with:
1. Ghosts in store of: 53, 74, 76. Hart; Mr.: 138. Hypnosis at a Burr; Henry A.—*Continued*. distance; 4. Hypnosis; Methods of inducing: 3. Safe of: 127, 133. Writing; Automatic: 147.
Burr; Jack: 73, 88, 89, 101, 132, 137.
Burr; Mamie: 148.
Burr; Mary Ann: 148.
Burr; Mason: 80, 126, 132, 137.
Burr; Mrs. Ida: 53, 64, 72.
Burr; Mrs.: Senior; Death of: 52, 64, 70.
Burr; Nannie (Mrs. Henry A.): 22.
Burr; Robertson: 148.
Burton; Miss: 206, 221, 226, 237.
Burton; Miss: Anæsthesia of: 235.
C.; Miss: Hypnosis; 481. Subliminal memory; 244.
Cæsar; 757, 758, 759.
California Psychical Research Society; 201.
Camden; Fire at: 47.
Cancer; Cure of: 761.
See also *Healing*.
Cards; Telling: 13.
Carrington; Hereward: Experiments in Thought Transference; 191.
Carry; 529.
Carter; Henry: 530.
"Case: Tell the: I am here"; 533. "Tell the: to hold"; 558. "Tell the: to yield"; 555.
Caton; Mrs. Emma: 1, 2. Anæsthetic; 5. Apparitions seen by: 2. Arguing with communicators; 57, 90, 98. Astro; 142, 143, 144. Automatic writing; Sensation during: 5. Bailey; Mrs.: 33, 34. Barfield; Sol: Death of: 55, 64, 90. Barfield; Mrs. S. J.: Letter from: 92. Bell; Cousin: 128. Benje; 127. Birchmore; C. W.: 103. Bodies; Spirits visiting their: 67, 74. Body; Leaving the: 29-49, 79, 99, 109. Boesch; Mrs.: 36. Boston; John: Ghost of: 53, 78, 79, 80, 83, 135. Brown; Mrs.: 34. Burr; Andrew: 53, 72, 101, 132. Burr; Fred: 57, 64, 100. Burr; Fred: Junior; 76, 102. Burr; Harry; 76, 80. Burr; Mrs. Hy. A.: 22. Burr; Mrs. Ida: 53, 64, 72. Burr; Jack: 73, 88, 89, 101, 132, 137. Burr; Mamie: 148.

Caton; Mrs. Emma.—*Continued.*

Burr; Mary Ann: 148. Burr; Mason: 80, 126, 132, 137. Burr; Nannie: 22. Burr; Robertson: 148. Burr; Mrs.: Senior; 52, 64, 70.

Camden; Fire at: 47. Cards; Telling: 13. Celestial Form of Martian: 145. Charleston; 48. Christ; 113. Clairvoyance; Telling the time; 10. Cleo: 141. Columbia; 48. Croom; I. L.: 75, 77, 78, 83.

Dix; Jennie: 52, 64, 65. Drake; Henry: 126, 130. Dream at time of a death; 110. Dupré; 117.

E. B.; 56, 64, 97. Evil spirit; 97. Eye-sight bad; 23.

Fals murder; 57, 64, 99. Fingers; 'Seeing' thro: 15. Florence; 48. Flournoy; Theodore: 136. Flower; W. J.: 91. From India to the Planet Mars; 138.

Garvin; John: 69. Gervin; John: 70. Gervin; Sarah: Death of: 52, 68. Ghosts in store of Hy. A. Burr; 53, 74, 76. Gillis; J. E.: 58, 103. Godfrey; Dr. John: 74, 79. Gordon; Mrs. Mason: Death of: 55, 64, 88, 89, 101. Gore; John: Drowning of: 63, 64, 120. Greelish; Mrs.: Suicide of: 84. "Green"; Mrs.: Drowning of: 54, 64, 84. "Green"; Stephen: 86, 88.

Habnet; 144. Hardwick; Sam: 40. Harris; W. N.: 83. Hart; Etta: 125, 129. Hart; Leila: 129. Hart; Mr.: 138, 146. Hattie; Aunt: 100. Haunted store: 54, 74, 76, 80. Hawley; Ed.: 125, 129. Hilton; 49. Howell; 126, 132. Hugo; 141. Hyperæsthesia; 37. Hypnosis; Method of inducing: 3. Hypnotic subject; Good: 1. Hyslop; Dr.: 13, 15, 24, 25. Hyslop; Dr.: Sittings Unsuccessful; 2.

Jack; Uncle: 101. "John R. Fells"; 59, 105. "Johnson"; George: 85, 86, 88. Johnson; Mary: 68, 69.

Kershaw, S. C.: 72. Keys; Katharine: 125. Kirby; Mrs.: Death of: 58, 64, 104.

Lambert; Captain: Burning of: 56, 64, 95. Leah; 144. Lisenette; 144. Love; Ida: 52, 64, 66. Love;

Caton; Mrs. Emma.—*Continued.*

James: 72, 125, 126, 128, 130, 131, 149. Love; Mollie: 5, 7, 18, 22, 32, 43, 48, 50, 55, 56, 63, 70, 71, 73, 77, 81, 84, 85, 88, 89, 90, 93, 95, 101, 102, 104, 108, 118, 119, 120, 122, 123, 125, 128, 129, 131, 134, 136, 137, 138, 140, 141, 142, 143, 144, 145, 149. Love; Thomas R.: 125, 127. Loveland; Captain: 59, 105. Lowell; Professor: 138.

McCreight; William R.: Death of: 56, 64, 95, 103. McDowal; Robert A.: Death of: 63, 64, 122. McMurdo; 56, 95. Marshonette; 141. Martian; Spirit of a: 102. Martians; Communications from: 138. Martin; Wm. A.: 3, 12, 38, 43, 54, 72, 82, 99, 106. Mike; 85. Moore; Rev. Father: 75, 83, 85, 87. Munn; Henry: 71. Munn; John: 53, 64, 70. Munn; Kitty: 71. Muzzy P.; 131.

Name: Correct; thought incorrect by: 57, 98. Names forgotten by spirits; 72. Naming cards; 13. Naming numbers; 28, 30. Neff; Joseph: 127, 136. Nelly; Aunt: 101. Nero: 140, 141, 142, 143, 146. Norfolk; 49. Numbers; Naming: 28.

Phenomena; Physical: 8. Picture; mental: of suicide: 54, 84. Pictures; mental: 54, 79, 84. Preaching in spirit world; 61.

Quinine walkingstick; 63, 64, 124. Rappings; 127, 133. Robinson; Captain: 40, 104, 108. Robinson; Captain: Death of: 59, 64, 105. Robinson; Miss Anna H.: 107. Safe incident; 134. Sailor; murdered: 53, 64, 78, 83. Sallie; 52, 64, 67. Satan; 113. Seeing through fingers; 15. Shoemaker's shop; Burning of: 53, 64, 118. Major: Death of: 62, 64, 118. Smith; Mlle. Helene: 51, 138. Spirit life like earth life; 114.

Spirit World; Communication in: 117. Creeds in: 110, 112. Preaching in: 61, 111.

Sneed; Mr.: 35. Spirits visiting their bodies; 67, 74. Storm; Dr.: 33, 34. Surgeon; Hospital: 124.

Taylor; Mr.: 10, 12. Telæsthesia; 34, 40. Telopsis; Cases

- Caton; Mrs. Emma.—*Continued.*
of: 10, 11. Time; Telling the:
under hypnosis; 8. Timmons-
ville; 48. Touch; Reading through: 15.
Villapeine; Frank: Death of: 62,
64, 119. Vinir; 141.
Watson; Bishop James: Death
of: 60, 64, 109. Wessel; Charles:
74, 75, 83. Whitaker; McCrae:
Shooting of: 58, 64, 102. Wiley;
C. M.: 128. Williams; 71. Writ-
ing; Heteromatic: Sensation dur-
ing: 5.
Young; John H.: 125, 128.
Young; Miss Temperance: 13, 126,
130, 131.
- Celestial Forms; 145.
- Censor; Dream: 312, 321, 327, 347,
353.
- Cerebral anemia and sleep; 297.
- Chaldean priest; Dream about: 260.
- Character: revealed by the aura; 516.
conscience and judgment; 671.
See also *Conscience*.
- Charity; 712.
See also *Goodness*.
- Charms; Myers on: 263.
- Chenoweth; Mrs.: Specific answers
not to be expected; 596.
- Christ; 113.
- "Christian Science"; Myers on: 261.
- Christian sects; Passing of: 711.
- Christianity; 659, 695.
See also *Religion*.
- Circle and cross; 550.
- Clairaudience; 731.
See also *Mediumship*.
- Clairvoyance; 731. and hypnosis;
694. and ouija experiments; 385,
386. of spirit during communica-
tion; 508, 509. Telling the time;
10.
See also *Mediumship*.
- Claparède on chemical theories of
sleep; 297.
- "Clarke; Harrison": Mrs. Smead's:
245.
- Cleo; 141.
- Clothed with the Sun*; 272.
- Clothing; Apparitions of: 619, 739,
755. in the spirit world; 756.
See also *Apparition*.
- Color of the aura; 510, 514, 515, 549,
552, 558.
- Comfort; Seeking ease and: 520.
- Comforter; The: 572.
- Communication: Belief in: spread-
ing; 682. Brain used in: 589, 598.
Clairvoyance of spirit during: 508,
509. Concentration and: 648.
through a control; 589. Correct,
medium wrong; 57, 90, 98. Diffi-
culties of: See *Difficulties*. Group:
589. of ideas; 591. Laws of:
Myers on: 266. Method of: Ideas
of spirits on: 509. Method of:
509, 614, 626, 627, 673. Nerve
force and: 589. "Pictographic"
method of: 243, 503, 542, 598, 766.
Purity and: 597. during sleep;
691. Soul of medium during: 627,
628, 629, 630, 649, 650, 673, 675,
683, 700. Space and: 590, 591.
between spirits; 598, 631. Sym-
pathy and: 631, 651, 673, 702.
Time and space are "nothing" in:
590. Trance best for: 629. in
unknown language; 648. through
vibration; 525, 590, 595, 596, 648
651. Will power and: 589, 591,
595.
See also *Communications, Com-
municator, Concentration, Con-
tact, Control, Controls, Cord,
Hallucination, Inspiration, Me-
diumship, Message, Messages,
Possession, Sleep, Spirit, Sug-
gestion, Sympathy*.
- Communications; Confusion in: 545.
Evil: 597. False: 388. between
the living; 616, 617. from the liv-
ing; Myers on: 274. Medium's in-
fluence on: 597. Methectic: Myers
on: 266. Specific answers in
Chenoweth; 596.
See also *Communication*.
- Communicator: arguing with me-
dium: 57, 90. controlled by "in-
strument"; 598. Influence of me-
dium on: 598. Fired; 386.
See also *Communication*.
- Complexes; Mental: 300. Repressed:
in dreams; 311.
- Composition of dreams; 310.
- Comte; 200.
- Concentration and communications;
648.
See also *Communication*.
- Condensation in dreams; 310, 312,
313.
- Confusion in communications; 545
See also *Difficulties*.
- Connor; Nellie: 433.

- Conscience; Awakening of: 576. Character, judgment, and: 671. Fidelity to: 565, 631. Judgment and: 631. Motive and: 672. in the spirit world; 671. Stilling: 576.
 See also *Belief, Character, Convictions, Evil, Goodness, Honor, Moral, Morality, Motive, Motives.*
- Consciousness; 200. Degrees of: 296. Dream: 295. Dream: Activity of: 308. Sleep: 298, 303. Theories of: 200. Transmission theory of: 200.
- Contact; False: 505, 506.
 See also *Communication, Sympathy.*
- Control; Medium not always conscious of: 588. of the organism; 589. sympathetic: 589. Sympathy and: 587. subject to will of medium; 589.
 See also *Communication, Mediumship, Suggestion, Sympathy.*
- Controls; Impressing: 591.
 See also *Communication, Mediumship.*
- Convictions must be followed: 584.
 See also *Conscience.*
- Coombes; Mrs.: 165.
- Coover; Dr. John E.: *Investigation with a "Trumpet" Medium*; 201.
 A.; B. C.: Amnesia; 236, 244. Amnesia of B. C. A.; 236, 244. Amnesia for somnambulistic phenomena; 236, 237. Anæsthesia; Cases of: 235. Analysis; Statistical; 245. Annette; 245. Anxiety of medium a hindrance; 204.
 B.; Miss: Subliminal memory; 244. Beauchamp; Sally; 252. Blake; Mrs.: 205, 220. Blake; Mrs.: Trumpet voices; 251. Booker; Mr.: 234, 241, 242. Burton; Miss: 206, 220, 237. Burton; Miss: Anæsthesia of: 235. Burton; Miss: Lenore; 237. Burton; Miss: Dr. Milne; 237.
 C.; Miss: *The Countess Maud*; 244. C.; Miss: Richard II; Data from time of: 244. C.; Miss: Salisbury; Earl and Countess of: 244. C.; Miss: Subliminal memory; 244. Clarke; Harrison: 245. Communication; Pictographic pro-
- Coover; Dr. John E.—*Continued.*
 cess of: 243. Cooke; Mr.: Finné; 245. *Countess Maud; The*: 244. "Crookes; Sir Wm."; 228, 230, 243, 247.
 Davenport Brothers; Exposure of: 235. Deception by trance personalities; 235, 237. Dictaphone; 224.
 E.; Mrs.: "Materialization" of wire; 235.
 Fabric used in physical phenomena; 232. Fabrication; Subconscious; 245. Fay; Eva: 235, 247. Finné; 245. Flatau; Miss: 221. Flower; B. O.: 206, 226, 251. Force; Psychic: Measurement of: 228, 229.
 Garland; Hamlin: 225, 251. Garland; Hamlin: Levitation; 251.
 Hands; Materialized: 251. "Hodgson; Dr.": 231, 232, 242. Holland; Mrs. Annette: 245. Home; D. D.: 229. Hume; Emma L.: 252. Hyslop; James H.: Pictographic process of communication; 243.
 Independent voices; 250. Ink; Printer's: 233. Instruments; Magnetizing the: 240. Investigation; Scientific method of: 248. Investigator; Obstancy of: 238.
 J.; Mrs.: Physical phenomena; 234. James; Professor: 208, 220, 230, 231, 232, 239, 242. James; Professor: Mediumship or Possession; 237. John King; 241. Julia's Bureau; 242.
 Katie; 207, 215, 228, 231, 232, 233, 234, 239, 241, 245. Kellar; 235. Key; Mrs.: 201. Key; Mrs.: Sincerity of: 239. King; John: 241. Kymograph; 208, 224.
 Lamp-black; 229. Lenore; 237. Levitation; B. O. Flower; 251. Levitation; Hamlin Garland; 251. Levitation; Prize offered for: 247. Lodge; Sir Oliver J.: 251.
 McDougall; W.: Sally Beauchamp; 252. Magnetizing the instruments; 240. Marey tambour; 208. Materialized hands; 251. Materialization séances; Trickery at; 235. Maudie; 208. Mediumship or Possession, by Prof. W. James; 237. Mental phenomena not satisfying; 238. Milne; Dr.: 237.

- Coover; Dr. John E.—*Continued.*
 Mosso; 229. Myers; F. W. H.:
 Forgetting the S. P. R.: 243.
 Palladino; Eusapia: 229, 251.
 Palladino; Eusapia: John King;
 241. Palladino; Eusapia: Substi-
 tution of phenomena; 241. Per-
 sonalities: Séance: Relation of: to
 psychic's mind; 238. Personalities;
 Trance: Stupidity of: 243. Phil-
 lips; 243. Phinuit; 245. Physical
 phenomena; 227, 231. Pictographic
 process of communication; James
 H. Hyslop on: 243. Piper; Mrs.:
 Phinuit; 245. Planchette; 245.
 Pneumograph; 208. Possession or
 Mediumship; 237. Prevision; 202.
 Prince; Morton: Reproduction of
 subconscious perceptions; 245.
 Psychic force; Measurement of:
 228.
 Richard II; Data from time of:
 244. Roland; Colonel: 208, 230,
 231, 232, 233, 234, 240, 241, 242,
 246. Rope-tying feats; 235.
 S.; Mrs.: 206. Salisbury; Earl
 and Countess of: 244. Scientific
 method of investigating; 248. Sei-
 bert Commission; 234. Slade;
 Physical phenomena of: 241.
 Smead; Mrs.: Harrison Clarke;
 245. Sphygmograph; 208. Statis-
 tical analysis; 245. Stead; William
 T.: 242. Subconscious fabrication;
 245. Subconscious perceptions;
 Reproduction of: 245. Subliminal
 impressions of Miss X.; 244. Sub-
 liminal memories; 245. Subliminal
 memory; Miss B.; 244. Subliminal
 memory; Miss C.; 244. Subliminal
 memory; Mrs. Holland; 245. Sub-
 liminal memory; Mrs. M. de G.
 Verrall; 245.
 Table-rapping; 245. Talcum
 powder; 232. Tambour; Marey:
 208. Telegraphone; 224. Thomp-
 son; General: 251. Thompson;
 Mrs.: Myers's communication re S.
 P. R.; 243. Thought-transference;
 Prize offered for: 247. Titanic's
 wireless operator; 243. Trance per-
 sonalities; "Stupidity" of: 243.
 Truman; Dr.: 208, 220, 230, 234,
 239, 246. Trumpet; Movement of:
 226. Trumpet voices; 207, 224,
 226, 251. Tuckett; Dr. Ivor Ll.
- Coover; Dr. John E.—*Continued.*
 Prize for repetition of the Crookes-
 Fay experiment; 247.
 Verrall; Mrs. M. de G.: Sub-
 liminal memory; 245. Voices; Di-
 rect: 207, 224. Voices; Independ-
 ent: 250. Voices; Trumpet: 207,
 224, 226, 251.
 Wireless operator; Titanic's; 243.
 X.; Miss: Subliminal impressions
 of: 244.
 Zöllner; Physical phenomena;
 241.
 Cord; Ethereal: 630.
 Correlations; Dream: 339, 340.
Countess Maud; 244.
 Creeds in the Spirit World; 110, 112.
 Crime; Hypnotism and: Myers on:
 262.
 Criminal; Hypnotic cure of: 262.
 Criminality and visceral disturb-
 ance; 337.
 Crookes; Sir Wm.: 228, 232, 242.
 Katie King; 606. Measurement of
 the psychic force; 228. "Spirit"
 of: at a séance during his life; 230.
 Croom; I. L.: 75, 77, 78, 83.
 Cross and circle; 550.
 Cross references; 449.
 Crowell; Dr. Eugene: 280.
 Curvature; Spinal: cured by hyp-
 nosis; 469.
 See also *Healing*.
- D.; Miss: Ouija experiments; 381.
 Dangers of mediumship; 627.
 See also *Difficulties*.
 Davenport brothers; Exposure of:
 235.
 Davis; Andrew Jackson: 270.
 Dead; Awakening the: to conscious-
 ness: 581.
 Death; 519, 525. in accident; 559.
 Banishing: 704. Bodily sensation
 after: 581. of a child; 561, 579.
 compacts and telepathy; 267. Dark-
 ness and desertion after: 563. in
 distress; 559. not to be dreaded;
 564. Dream at time of a: 110. by
 drowning; 583. Experiences im-
 mediately after: 523, 525, 533, 558,
 559, 566, 576, 606, 714. Judgment
 after: 579. and cessation of pain;
 562. Rebellng against: 561. a
 release; 556, 562. Selfishness and
 stupor after: 563. Sleep and: 694,
 727. Soul leaving body at: 676.

- Sudden: 582. of a sufferer; 582. of a suicide; 559. Trance and: 694. Unconsciousness after: 580. Untimely: 728. of the weary; 561. of a worried man; 561.
- Decay; Cause of: 683.
- Deception: by trance personalities; 235, 237. Unconscious: 590.
See also *Difficulties*.
- De Lage on dreams; 306.
- Delirium and hallucination; 506.
- Democritus on dreams; 293.
- Depression cured by hard work; 347.
- Descartes on dreams; 294.
- Desire the token of spirit; 709.
- Deussen; Paul: 270.
- Devil not personal; 644.
- D'Hervey on dreams; 317.
- Dick; 390.
- Dictaphone; 224.
- Difficulties of communication; 421.
Myers on: 266, 267.
See also *Communication, Confusion, Dangers, Deception, Fatigue*.
- Diseases; Spirits curing: 761.
- Displacement in dreams; 310.
- Dissatisfaction; 601.
- Distance of no account in communicating; 590.
- Dix; Jennie; 52, 64, 65.
- Doubles; 265.
See also *Apparition*.
- Drake; Henry; 126, 130.
- Dream; of Agamemnon; 293. of Chaldean priest and Babylonian cylinder; 260. consciousness; 295. consciousness; activity of: 308. at Time of a Death: 110. experiments; 317. Hypnopompic: 369. images; apparent reality of: 295. Impulse to: 306. life and spirit life; 502, 766. motive; 312. pictures; 308. Recognition of a dream as a: 294. statistics; 314. theories; 293.
See also *Sleep*.
- Dreaming: continually during sleep; 294, 295. conviction that one is only: 308. to order; 318.
See also *Sleep*.
- Dreams; Analysis and Discussion of Personal*: by George H. Hyslop; 286.
- Dreams; An Analysis of Some Personal*: by "John Watson"; 356.
- Dreams; Anxiety in: 328, 338. Apparitions and: of the departed; 267. Aristotle on: 294.
Causes of: 305, 316, 320. Censor of: 309, 310, 312, 321, 327, 347, 353. Coherency in: 342. Complexes in: 332. Composite individuality in: 313. Composition of: 310, 313. Condensation in: 310, 312, 313, 323. Content of: 327, 338, 340. Content of: Manifest and latent: 312. Continued: 324. Contrariness of: 358. Correlations; 339, 340. Curative effect of: 306.
- De Lage on: 306. Democritus on: 293. of the departed; apparitions and: 267. Descartes on: 294. D'Hervey on: 317. Displacement in: 310, 311. Distinctness in: 314. Dramatization in: 311.
Ellis; Havelock: on moral sense in: 335. Emotions in: 302, 303, 339, 346, 350. Ethical sense in: 335.
Forgetting: 353. Forgotten: 691, 699. Freud on: 291, 295, 296, 303, 305, 306, 308, 327, 331, 335, 345, 347. Freud on content of: 303, 305, 312, 327. Freud on emotion in: 350.
Hippocrates on: 294. Hobbes on cause of: 294. "Hypermnestic": 351, 352, 353.
Identification in: 310, 313. Imagery in: 339, 344, 345. Immoral: 329. Incoherence of: 295. Incongruity in: 311. Individuality in: Composite: 313. Intensity of images in: 314. Introspection and: 354. Inversion in: 372.
Jessen on content of: 302.
Kant on: 294. Külpe on: 316.
Leibnitz on: 294.
Maury on: 317. Mechanisms in the formation of: 310, 334. Memory in: 350, 353. Moral sense in: 335. Motive in: 312, 320, 327, 331. Mountain scenery in: 353.
Past in: Remote: 323. People in: 345. Phantasms and: 293. Plato on: 294. Problems solved in: 306, 328. Psychic: 303. Psychic censor of: 309, 310, 312, 321, 327, 347, 353. Psychic stimuli for: 316, 325. Psychological motive in:

- 320, 354. Purkinje on: 306. Purpose of: 326.
- Remembering: 306, 312. Repetition of imagery in different: 352.
- Repressed complexes in: 311. Repression in: 328.
- Schnerer on: 295. Schopenhauer on: 295. Selection of images in: 299. Sensations; 339, 344. Sensory phenomena in: 344. Sensory stimuli in: 314, 316, 317, 319. Sex motive in: 326, 327, 331, 334, 338. Simulacra and: 293. Somatic stimulus in: 319, 322, 325. Space of: 357. Spirit life the continuation of our: 570. Spirits comforting in: 599. Stewart; Dugald: on: 295. Stimuli; Psychic: 316, 325. Stimuli; Sensory: 314, 316, 317, 319. Stimulus; Somatic: 325. Stress in: 328. Symbolic: 295. Symbolism in: 321, 334, 335.
- Thoughts; Suppressed: and: 303. Time of: 341.
- Visceral disturbance and: 337. Vividness in: 342, 353. Volition and: 295.
- Waking life in: Experiences of: 322, 338. Weygandt on: 317. Wishes and: 306, 335, 337. Worry causing: 324.
- See also *Sleep*.
- Duplication of physical objects in an ideal world; 276.
- DuPont; Maurice: Psychic photograph of Kemper Bocoock; 444.
- Dupré; 117.
- Duval; Mathias: on causes of sleep; 296.
- E.; Mrs.: "Materialization" of wire; 235.
- E. B.; 56, 64, 97.
- E. P.; 466.
- Earth life; Toys of: 703.
- Earth-bound spirits; 80, 85, 516, 534, 643, 759, 765. Awakening: 534. freed through the reformation of another; 760. seeking gratification; 646. Jesus visited the: 521. Mediums and: 514. Numerous; 521. Progress of the: 597. Rescuing: 520, 534. Selfishness and: 521.
- See also *Asleep*, *Awakening*, *Bound*, *Sleep*.
- Ease; Seeking comfort and: 520.
- East Gloucester; 428.
- Ed; Uncle: 703, 767, 769.
- Edmunds; Albert J.: *F. W. H. Myers, Swedenborg and Buddha*; 253.
- Amulets and charms; 263. apparition caused through telepathy; 265. Apparitions and dreams of the departed; 267. Apparitions; Houses generating: 268. Automatic writing; F. W. H. Myers on: 271.
- Babylonian cylinder; Vision of: 260. Bell; Phantasmal: Ringing of: 275. Bernheim on hypnosis; 261. Brougham; Lord: 267. Buddhism; F. W. H. Myers on: 282. Chaldean priest; Vision of: 260. Charms and amulets; 263. Christian Science; F. W. H. Myers on: 261. *Clothed with the Sun*; 272. Communication; Difficulties of: 266, 267. Communication; Laws of: F. W. H. Myers on: 266. Communications from the living; 274. Crime; Hypnotism and: 262. Criminal; Hypnotic cure of: 262. Crowell; Dr. Eugene: 280. Cure; Psychic: of Dr. M. L. Holbrook; 260.
- Davis; Andrew Jackson: 270.
- Death-compacts and telepathy; 267. Deussen; Paul: 270. Doubles; 265. Dreams of the departed and apparitions; 267. Duplication of physical objects in ideal world; 276. Fahnstock; Dr. Wm. B.: 264. Farrar; Canon: 253. Fate and free will; F. W. H. Myers on: 280. Florentine; Abraham: Communication through W. Stainton Moses; 279. Flournoy; Th.: 273. Free will; Fate and; F. W. H. Myers on: 280. Future; Past and: 280.
- Gotamo; Trance phenomena of: 278. Grimbold; Alice; 274. Gurney; Edmund: 254, 265. Gurwood; Colonel: 274.
- Harris; Rendel: 272. Hilprecht; Herman V.: Dream of Babylonian cylinder; 260. Holbrook; Dr. M. L.: Psychic cure of: 260. Houses generating apparitions; 268. *Human Personality and its Survival of Bodily Death*; 254. Huxley on psychic manifestations; 255. Hypnosis; Bernheim on: 261. Hypnotic cure of insane criminal; 262. Hypnotism and crime; 262. Hyp-

- Edmunds; Albert J.—*Continued.*
 notism and the will of the subject;
 261. Hysteria; F. W. H. Myers
 on: 258.
 Individuality; "Curse" of: 282.
 Kingsford; Anna Bonus: 272.
 Lamberton; Wm. A.: Problem
 solved in vision; 260. Living; Ap-
 parition of the: 265. Living;
 Communications from the: 274.
 Maitland; Edward: 272. Met-
 empsychosis; Swedenborg on: 273.
 Methectic communications; 266.
 Moses; William Stainton: 254, 279.
 Multiple personality; Swedenborg
 and: 265.
 Newbold; W. Romaine: 260.
 Nirvāna; 282, 283.
 Past and future; are they coex-
 istent? 280. *Perfect Way*; *The*:
 272. Phantasmal bell; Ringing of:
 275. *Phantasms of the Living*;
 256, 266. Problem solved during
 vision; 260. Prophecy; 280. *Punch*
 on psychical research; 255.
 Retrocognition; 268. Ridicule of
 psychical research; 255.
 Sidgwick; Prof. Henry: 255. Sin
 a shallow disease; 262. Sleep; F.
 W. H. Myers on: 260. Smith; Héli-
 ène: 273. Spirit emanations; 281.
 Spirit World; Spheres in: 281.
 Spirits: Higher; as emanations;
 281. Subliminal self; Suggestion
 and; F. W. H. Myers on: 261.
 Suggestion and the subliminal self;
 F. W. H. Myers on: 261. Sweden-
 borg on the "curse" of individu-
 ality; 282. Swedenborg and mul-
 tiple personality; 265. Sweden-
 borg; F. W. H. Myers on the wild-
 nesses of: 277.
 Telepathy; Apparition as result
 of; Case of: 265. Telepathy and
 spirit communications; 258. Tel-
 epathy; Death-compacts and: 267.
 Trance phenomena of Gotamo;
 278.
 Vision; "Mind's-eye": 264. Vis-
 ion; Problem solved in: 260. Voi-
 sin; Dr. Auguste: Hypnotic cure of
 female criminal; 262.
 Wallace; Alfred Russel: 254.
 Wedgwood; Hensleigh: 274. Writ-
 ing; Automatic; F. W. H. Myers
 on: 271.
 See also *Myers*; *F. W. H.*
- "Electra Praiseworthy"; 389.
 Electricity; 652. Magnetism and;
 652.
 See also *Sympathy*.
 Eliza; 748.
 Ellen; 776.
 Ellis; Havelock; on moral sense in
 dreams; 335.
 Emanations; Higher spirits as: 281.
 Emotions; in dreams; 302, 303, 339,
 346, 350. and mental development;
 299.
 "Emptying the lower for the
 higher"; 520, 524.
 Enemies; Treatment of: in spirit
 world; 741.
 Enjoyment; Seeking physical; 556.
 Envelope; 508, 511, 512, 541. Effect
 of anger on the: 541. a central
 core; 549. effect of joy on the:
 541. a mist; 549. Non-ele-
 mentary; 514, 548. Physical con-
 ditions induced by the: 542.
 See also *Aura*.
 Environment; Independence of: 705.
 Eros; 551.
 Ether of the spirit; 509.
 Ethereal cord; 630.
 Ethical sense in dreams; 335.
 Evidential; communications; 389.
 Seeking for: 668. value; 537.
 See also *Fraud*, *Ridicule*, *Scien-
 tific*, *Superstition*.
 Evil; Definition of: 644, 687. effects
 produced by good spirits; 689.
 Good and: 704, 707. the training
 for good; 707. man receives and
 imputes evil; 517, 557, 573. that
 men do lives after them; 573, 716.
 Opposing: 759. spirits; 97, 548,
 644, 646, 659, 686, 701. spirits;
 Influence of: 687, 688, 701. spirits
 and insanity; 688, 698. Unquali-
 fied; does not exist; 687, 704.
 See also *Conscience*, *Fall*, *Good-
 ness*, *Inequality*, *Money*, *Sin*,
Temptation.
 Exposition of the Aura; Experiments
 by R. H. Goodhue; 508.
 See also *Goodhue*.
- F.; Talking, etc. in sleep; 318.
 F. C. G.; 520.
 Fahnestock; Dr. W. B.: 264.
 Failure and spiritual lethargy; 610.
 Faith; Benefits of: 548.
 See also *Inspiration*, *Religion*.

- Fales Murder; 57, 64, 99.
 Fall of spirits; 659.
 See also *Evil*.
 Family reunion in spirit world; 739.
 Farrar; Canon; 253.
 Fate and free will; Myers on; 280.
 Fatigue of sitters; 384.
 See also *Difficulties*.
 Fay; Eva; 235.
 Field; Kate; Communication re roses; 439.
 Finger prints; 8.
 Fingers; Seeing through; 15.
 Finné; Mr. Cooke's; 245.
 Fire; Ball of; 440.
 See also *Physical Phenomena*.
 Fish; Psychic photograph of; 432.
 Flatau; Miss; 221.
 Florentine; Abraham; 279.
 Flournoy; Theodore; 138, 273.
 Flower; B. O.; Levitation; 251.
 Trumpet voices; 206, 226.
 Flower; W. J.; 91.
 Flowers; Spirit; 522, 530, 571, 616, 622.
 Forbearance; 608.
 Force; Psychic; Measurement of the; 228, 229.
 Forms; Celestial; 145.
Foundations of Normal and Abnormal Psychology, by Boris Sidis, Reviewed; 200.
 Fourth dimension; 518.
 Fraud; Charge of; 395. and hysteria; 395, 436.
 See also *Evidential*.
 Fred; 523, 525.
 Fred; Uncle; 520.
 Free will; Fate and; Myers on; 280.
 Freud; Sigmund; on dreams; 291, 295, 303, 305, 306, 308, 312, 316, 318, 327, 335, 347. on meaning of crowds in dreams; 345. on emotion in dreams; 350.
 Friction in the spirit world; 636.
 See also *Sympathy*.
 Fright causes tension; 358.
From India to the Planet Mars; 138.
 Funk; B. F.; Experiments in Thought Transference; 161.
 Funk; I. K.; Experiments in Thought Transference; 152, 158, 161, 162, 166.
 Funk; Mrs. I. K.; Experiments in Thought Transference; 153, 157, 160, 161.
 Future and past, are they co-existent? 280.
 G.; F. C.; 520.
 G.; Mrs.; 522.
 Garland; Hamlin; Levitation; 251.
 Materialized hands; 251. Trumpet scance; 206, 225.
 Garvin; John; 69.
 Gautama; See *Gotamo*.
 Gervin; John; 70.
 Gervin; Sarah; 52, 68.
 Ghosts in Store of Hy. A. Burr; 53, 74, 76.
 See also *Apparition*.
 Gillis; J. E.; 58, 103.
 Girl; Little; 527, 540.
 Gla—; 748.
 Globe; Winged; 550.
 God; 604, 637, 705. Cruelty attributed to; 720. is progressive; 637.
 See also *Goodness*.
 Godfrey; Dr. John; 74, 79.
 Good; Evil and; 704. man; attracts as he thinks; 517, 556, 557. imputes good motives; 517, 557.
 See also *Goodness*.
 Goodhue; Mrs.; 522.
 Goodhue; R. H.; *An Exposition of the Aura*; 508.
 Accident and obsession; 734. Alfred; 557. Alone-ness after death; 523. Alstead farm; 667. Amy; 543, 594. Ancient spirits; 757. Ancients; communications from the; 642. Angel of Light; 543. Anger; Effect of; on the aura; 511. Anger; Effect of; on the envelope of the body; 541. Animals; Lower; Man and the; 601. Animals; Lower; Souls of the; 601, 606. Anna; 748. Antagonism; 556. Antagonism and retrogression; 585. Apathy; 681. Apparition of the living; 723.
 Apparitions; 605, 618, 620, 621, 697, 776. Hallucination and; 522. Material used for; 518. not material, but a semblance; 706. Vanishing of; 518. Arthur; 532, 533, 535. "Asleep; Rescuing those who are"; 520, 524. Assumption of a body by a spirit; 512, 605. Astral body; Aura is the; 729. Astral body is the soul in vibration; 730. Atmosphere of the body; 510, 511,

Goodhue; R. H.—*Continued.*

541. Atmospheres; Physical and psychological: 548. Attraction and antagonism; 516, 517, 556. Attraction and light; 556. Attuned hearing and perception; 596. Aunt Myra; 531, 551, 553, 565. Aura; *See page 767*. Awakening to belief in communication; 682. Awakening: Spiritual: Signs of: 682.

Babies "not animated spirits" till they grow "intelligent"; 573. Baxter; Mr.: 613. Belief and work; 578. Bellatrix; 758. Beth; 723. Bible; 695, 719, 723, 724. Birds in the spirit world; 702. Black Magic; 773. Bodily: conditions induced by the envelope; 542. Bodily sensation after death; 581. Body; *See page 769*.

Bound by the body; 559. Bowl; Blue: 748. Bradford; C.: *Birth a New Chance*; 713. Brain: Control of: in communication; 589, 598.

Cæsar; 757, 758, 759. Cancer; cure of: 761. Carry; 529. Carter; Henry; 530. Case: Tell the: I am here; 553. Case: Tell the: to hold; 558. Case: Tell the: to yield; 555. Character: revealed by the aura; 516. Character: conscience: and judgment; 671. Charity; 712. Chenoweth; Mrs.: Specific answers not to be expected; 596. Christian sects; Passing of: 711. Christianity; 659, 695. Circle and cross; 550. Clairaudience; 731. Clairvoyance; 731. Clairvoyance and hypnotism; 694. Clothing: apparitions of: 619, 739, 755. Clothing in the spirit world; 756. Color of the aura; 510, 514, 515, 549, 552, 558. Comfort: Seeking ease and: 520. Comforter; The: 572. Communication; *See page 771*. Communications; *See page 771*. Communicator controlled by instrument; 598. Communicator; Influence of medium on: 598. Concentration and communications: 648. Confusion in communications; 545. Conscience; *See page 772*. Control; *See page 772*. Controls: Impressing: 591. Convictions must be followed; 584. Cord; Etherical: 630. Crookes;

Goodhue; R. H.—*Continued.*

Sir Wm.: Katie King; 606. Cross and circle; 550.

Dangers of mediumship; 627. Dead: Awakening the: to consciousness; 581. Death; *See page ...*. Decay; Cause of: 683. Deception; Unconscious: 590. Desire the token of spirit; 709. Devil not personal; 644. Diseases; Spirits curing; 761. Dissatisfaction; 601. Distance of no account in communicating; 590. Dream life; Spirit life and: 766. Dreams Forgotten: 691, 699. Dreams; Spirit life the continuation of our: 570. Dreams; Spirits comforting in: 599.

Earth life; Toys of: 703. Earth-bound; *See page 775*. Ease; Seeking comfort and: 520. Ed; Uncle; 703, 767, 769. Electricity; 652. Electricity; Magnetism and: 652. Eliza; 748. Ellen; 776. "Emptying the lower for the higher"; 520, 524. Enemies; Treatment of: in spirit world; 741. Enjoyment; Seeking physical: 556. Envelope; *See page 776*. Environment; Independence of: 705. Eros; 551. Ether of the spirit; 509. Etherical cord; 630. Evidential communications; Seeking for: 668. Evidential value; 537. Evil; *See page 776*.

F. C. G.; 520. Failure and spiritual lethargy; 610. Faith; Benefits of: 548. Fall of spirits; 659. Family reunion in spirit world; 739. Flowers; spirit: 522, 530, 571, 612, 622. Forbearance; 608. Fourth dimension; 518. Fred; 523, 525. Fred; Uncle: 520. Friction in the spirit world; 636.

G.; F. C.: 520. G.; Mrs.: 522. Girl; Little: 527, 540. Gla—; 748. Globe; Winged: 550. God; 604, 637, 705. God; Cruelty attributed to: 720. God is progressive; 637. Good; Evil and: 704. Good man attracts as he thinks; 517, 556, 557. Good man imputes good motives; 517, 557. Goodhue; Mrs.: 522. Goodness: Attractiveness of: 517, 557. Goodness never lost; 716. Gooseflesh; 586. Guidance; Asking continually for: 575. Guides given to those

Goodhue; R. H.—Continued.

who serve and all who sincerely need; 573.

Habit; Evil leaves a: 576. Habit the stupidity of life; 559. Habits shown by the aura; 517. Hallucinations; Spirits have: 762, 763, 768, 771, 774, 775. Halo; 509, 511. Hand; *See page 781*. Harmony between spirits; 752. Harrison; Mrs.: 596. Harry; 528, *et seq.* Harvey; 672. Haunted houses; 777. Healing; Spiritual: 521. Heaven; 714. Hell; 714. Hell; Swedenborg's belief in: 669. Help; Spirit: 517, 558. Helping others essential to progress; 603. Henry; 529, 530, 531, 535. Heredity; 658, 690. Hicks; Dr.: 664, 679. Honor; 609. Houses in spirit world; 612, 633, 662, 739, 754. Hull; D. W.: on conscience; 671. Hypnosis; *See page 782*. Hypnotic state; 692, 700. Hypnotism; *See page 782*. Hyslop; James H.: 539, 717.

Idea in the spiritual is perfect; 570. Ideal advancing in both worlds; 638. Ideas; communication of: 591. Ignorance the greatest enemy of goodness; 707. Ill-health and obsession; 733. Illusion; Spirit body an: 512. Imperator; 647, 649, 660, 757. Impression; 525. Impulses; Good: 535. Indulgence; Physical; Result of: 580. Inequality of earthly conditions; 520. Influencing the living spirits; 762, 763. Inner message; 509. Inner personality; 509. Insanity; Evil spirits and: 688, 698, 732, 737. Insanity through physical defects; 645. Insanity in the spirit world; 611. Inspiration; Spirit: 600. Inspiration and study; 575. Instinct; 574. Instrument; Medium as an: 598. Interfere; Spirits cannot: 518, 558. Interrupting spirits; 589. Intoxicants: Effect of: on the aura; 511. Intoxicants: Effect of: on the envelope of the body; 541. Intuition; 574. Inventions; 574.

Jane; 748. Jehovah; 720. Jesus; *See page 786*. Joy; Effect of: on the aura; 511. Joy; Effect of: on the envelope of the body; 541. Judas; 560. Judging others; 535, 704,

Goodhue; R. H.—Continued.

756, 771. Judging others rebuked; 709, 749. Judgment; dominated by the aura; 516, 557. Judgment; conscience and: 631, 671. Judgment: Expectation of: after death; 579. Julia; 528, 531, 532, 537, 538, 539, 551, 552, 639, 774. Juiline; 543, 554, 570, 593, 594, 667.

Kimball; Henry: 530. King; Katie: 606. Knowledge dispels evil; 707. Knowledge limited in spirit world; 706.

Language; Communications in an unknown: 648. Latin in script; 740, 742, 744, 747, 757. Lazarus; 653. "Lean on your hand"; 531. Lectures in the spirit world; 654. Lessons repeated till learned; 756. Lethargy; 521, 525, 533, 610, 643, 751. *Letters from a Living Dead Man*; 776. Life is quickened by vibration; 518, 549. Light and attraction; 556. Light: Purplish: Discs of: 554. Lodge; Sir Oliver: 665. Longley; Mrs.: 723. Love; Power of: 710. Love stronger in spirit world; 582, 710. Lust; Effects of: 556. Lust; Not for: 536.

Magic; Black: 773. Magnetism and electricity; 652. Marcus Aurelius; 747. Marriage; Difficulties in: 608. Marriage; Evil of: 603. Marriage; Toleration in: 608. Masses for the dead; 701, 760. Material; *See page 788*. Materialization; Foolishness of: 520. Materialization; 697, 706. Matter; *See page 789*. Medium; *See page 789*. Mediumistic work best in trance; 629. Mediums; *See page 789*. Mediumship; Dangers of: 627. Melchizedek; 641, 647, 649. Messages from spirits of inexperience; 591. Messages reach spirits when mind is active; 592. Mind vibration; 592. Mind-reading; Unconscious: 592. Mist; Bluish: 554. Money; Living for: 667. Moral victory; 756. Morality; True: 708. Mother; 530, 612, 660. Motive; Conscience and: 672. Motives; Good men impute good: 517. Motives; Good: and wrong-doing; 602, 734. Music in the spirit world;

Goodhue; R. H.—*Continued.*

702. Myers; F. W. H.: 710. Myra; Aunt: 531, 551, 553, 565.

Need; spirits respond to call of: 568. Nellie; 666. Nerve force and communication; 589. Nourishment in the spirit world; 602.

Obsession; *See page 790.* Occupations in the spirit world; 655. Odors; Spirit: 522, 530. *Open Door*; 721. Opportunity; 516. Organism; Control of the: 589.

Parker; Theodore: 524, 525, 537, 538, 695. Personality; *See page 791.* Personification "of His light"; 535. Perverted spirits; 686. Philosophy; Spiritual: 664. Phinuit; Dr.: 657. Piper; Mrs.: 657. Plants have not souls; 739. Possession; *See page 791.* Power; 525, 588. Power sometimes supplied by group of spirits; 589. Power is vibratory; 595. Premonition; 592. Prison; Spirits in: 631. Privacy in the spirit world; 603. Progress indicated by the aura; 556. Progress; moral: 742. Progress in the spirit world; 603, 611. Progress universal; 722. Projection of the soul; 525. Psychic; Aura of a: 548. Punishment; Eternal: 578. Purgatory; 759. Purity desirable in medium; 597.

R—; 611. Radiance of the aura; 518. Radiance of the soul; 696. Ralph; 523, 529, 530, 543, 553, 570, 593, 594, 611, 661, 662. Real and unreal; 770. Reality; Thought and; in the spirit world; 765, 767. Rebecca; 748. Rebuke for judging others; 709. Reincarnation; "Arguments" for: 713. Reincarnation denied; 714. Reincarnation may be true; 756. Religion and theology; 743. Repugnance; 541. Repulsion; 541. "Rescuing those that are asleep"; 520, 524. Rest and work; 561. Resurrection of Jesus; 652. Retrogression; 756. Retrogression; Antagonism and; 585. Revelations; 709. Revelations cannot exceed the grasp of the inquirer; 546. Roman Catholic Church; 718.

Saints; Praying to the: 593. Salvation; 670. Salvation; Each works out his own: 517, 558. Sal-

Goodhue; R. H.—*Continued.*

vation; Selfishness in: 708. Sargent; Rev. Arthur: 526, 584. Selfishness; *See page 793.* Self-restraint: Lack of; impairs body and envelope; 512, 542. Self-sacrifice; 585. Senses in the spirit world; 604, 684, 697, 728. Sensitives; 541. Shell of personality; 554. Signs; Asking continually for: 575. Sin; 725, 767. Sin; Suffering on account of: 670. Sleep; *See page 793.* Sorrow; *See page 793.* Soul; *See page 793.* Souls; Higher: Influence of: 607. Space of no account in communicating; 590, 591, 595. Sphere; Aura holds one in one's: 517, 558. Spheres in the spirit world; 615, 657. Spirit; *See page 793.* Spirit World; *See page 794.* Spirits; *See page 794.* Spiritual; *See page 794.* Spirituality shown by color of aura; 549. Spirituality and vibration; 552. Stead; Miss Estelle: 712. Stead; Henry: 530, 531. Stead; William T.: *See page 794.* Study; Inspiration and: 575. Stupor of the selfish after death; 563. Subconscious mind; meaning of: 690. Subliminal life is the habit of control; 684, 690. Suffering of the spirit; 560, 564. Suggestive vibrations; 648. Superstition; 706. Swedenborg on the Bible in heaven; 719. Swedenborg; Belief in hell; 669. Swedenborg; Ideas of: superceded; 718. Swedenborg on Jesus; 718. Swedenborg; Theology of: 776. Sympathetic control; 589. Sympathetic; Kindness of spirits is: 567. Sympathetic vibration; 595. Sympathy; *See page 795.*

Telepathy; *See page 795.* Telescope; Invention of the: 574. Temptation by spirits; 697, 760. Theological beliefs; Passing of: 682, 707, 754, 769. Theology and religion; 743. Thought and reality in spirit world; 765, 767. Thought waves; 751. Thoughts of living read by spirits; 690. Time "does not matter"; 535, 584, 716. Time is "nothing" in communication; 590. Toleration; 608, 609. Trance; *See page 795.* Trinity; Doctrine of: 695, 725. Troubles:

- Goodhue; R. H.—*Continued*.
 Earthly; affect spirit friends; 592.
 Truth; Acquisition of; in spirit world; 703.
 Uncle Ed; Questions from: 703, 767, 769. Uncle Elbridge; 552.
 Uncle Fred; 520. Unconsciousness after death; 521, 525, 533, 581.
 Unreal; Real and: 770.
 Vibrating intelligence; 690. Vibration; *See page 796*. Vibrations; Suggestive: 648. Violation of personality; 593, 603, 644, 726, 737, 760. Visibility in spirit world; 696. Volition and communication; 595.
 W.; 612. Waite; Maggie; 722.
 Wallace; Alfred Russel: on lack of progress; 707. War; 720. Warne; 722. Weakness and obsession; 733. Weight of body before and after death; 678, 686. Weight of soul; 686. Wilberforce; 773. Will of medium can shut out all controls; 589. Will-power and communication; 589, 591. Winged globe; 550. Wings in automatic writing; 544, 547, 553. Work and belief; 578. Work and rest; 561. Work in the spirit world; 578. Writing; Automatic; 731. Wrong-doing; Good motive for; 602. Wrong-doing in the spirit world; 602.
 Goodness; Attractiveness of: 517, 557. never lost; 716.
 See also *Charity, Conscience, God, Good, Helping, Ideal, Light, Love, Moral, Morality, Retrogression, Selfishness, Self-restraint, Self-sacrifice*.
 Gooseflesh; 586.
 Gordon; Mrs. Mason: 55, 64, 88, 89, 101.
 Gore; John: Drowning of; 63, 64, 120.
 Gotamo; Trance-phenomena of: 278.
 Greeliah; Mrs.: Suicide of; 84.
 "Green"; Mrs.: Suicide of; 54, 84.
 "Green"; Stephen; 86, 88.
 Grimbold; Alice; 274.
 Guidance; Asking continually for; 575.
 See also *Inspiration*.
 Guides given to those who serve and all who sincerely need; 573.
 See also *Inspiration*.
 Gurney; Edmund; 254, 265.
 Gurwood; Colonel; 274.
 Guthrie; Dr.: Opinion on Blake trumpet voices; 205.
 H.; Mr.: Hypnosis; 475.
 H.; Rev. S.; Ouija Experiments; 382.
 H—; Mrs. M. L.; 438.
 Habit; Evil leaves a; 576. and instinct; 300. and interest; 301. the stupidity of life; 559.
 Habits shown by the aura; 517.
 Habnet; 144.
 Hall, Prescott F: Experiments with Mrs. Caton; Introduction, I. Conclusion; 149. See also Henry A. Burr, Mrs. Caton.
 Hallucination and delirium; 506.
 Subliminal; 528.
 See also *Apparition, Apparitions, Communication, Hallucinations, Houser, Idea, Ideal, Ideas, Illusion, Imagery, Images, Real, Reality, Superstition*.
 Hallucinations; 503. Spirits have; 762, 763, 768, 771, 774, 775.
 See also *Hallucination*.
 Halo; 509, 510, 511.
 See also *Aura*.
 Hand; 530, 531, 532, 537. attend; Let your; 555. was a blue bowl; 748. Calling through a; 540. Calls; 537, 554. is clearer; 540. comes; 557. Definition of; 568, 569, 684, on earth; W. T. Stead's; 539. I found my; 566. is hard; 537. is independent; 538. knows; 537. Message to your; 538. overcome; 537. replies; 554. sleepy; 546. Spirit taken in charge by; 566. True spirit; 553.
 Hands; Materialized; 251.
 See also *Physical Phenomena*.
 Hardwick; Sam; 40.
 Hare; Robert; Psychic photographic letter; 444.
 Harmony between spirits; 752.
 See also *Sympathy*.
 Harris; Rendel; 272.
 Harris; W. N.; 83.
 Harrison; Mrs.; 596.
 Harry; 528, *et seq*.
 Hart; Etta; 125.
 Hart; Leila; 129.
 Hart; Mr.; 138, 146.
 Hartley; Sir John Frith; Ouija experiments; 383, 387.

- Harvey; 672.
 Hattie; Aunt; 101.
 Haunted houses; 777.
 Haunted store; 54, 74, 76, 80.
 Hawley; 125.
 Healing; Spiritual; 521.
 See also *Cancer, Curvature, Diseases, Psycho-therapeutics.*
 Heaven; 714. Spirit hoping to get to; 112.
 Hell; 714. Swedenborg's belief in; 669.
 Help; Spirit; 517, 558.
 See also *Inspiration.*
 Helping others essential to progress; 603.
 See also *Goodness.*
 Henry; 529, 530, 531, 535.
 Heredity; 658, 690.
 Hicks; Dr.; 664, 679.
 Hilprecht; Herman V.: Dream of Chaldean priest and Babylonian cylinder; 260.
 Hippocrates on dreams; 294.
 Hobbes on cause of dreams; 294.
 Hodgson; Dr. Richard; 231, 232, 242. on blindfolding; 391. Kate Field sent roses to; 439. Physical phenomena at Coover sittings; 231.
 Holbrook; Dr. M. L.: Psychic cure of; 260.
 Holland; Mrs.: Annette; 245.
 Home; D. D.: Measurement of the psychic force; 229.
 Honor; 609.
 See also *Conscience.*
 Houses; generating apparitions; 268. in spirit world; 612, 633, 662, 739, 754.
 See also *Hallucination.*
 Howell; 126, 132.
 Huggins; Mrs.; 33, 35.
 Hugo; 141.
 Hull; D. W.: on conscience; 671.
Human Personality and its Survival of Bodily Death; 254.
 Hume; Emma L.; 252.
 Huxley on psychic manifestations; 255.
 Hyperaesthesia; case of; 37.
 See also *Mediumship.*
 Hypnogogic images; 359, 361, 368.
 See also *Suggestion.*
 Hypnopompic dream; 369. images; 359, 365.
 See also *Suggestion.*
 Hypnosis; 726. Bernheim on; 261. from a distance; 4. Hypnosis inducing; at Caton sittings; 3. Lame-ness cured by; 467. Medical men and; 465. Memory inhibited by; 469. Method in; 726, 727. not always possible; 482. Soul not violated in; 692, 726. Spinal curvature cured by; 469.
 See also *Suggestion.*
Hypnotic Practice; Recent Experience in; by Dr. S. Wilkinson; 465.
 Hypnotic State; 692, 700.
 See also *Suggestion.*
 Hypnotism; and clairvoyance; 693. and crime; Myers on; 262. Spirits aiding in; 700, 727. and the sub-conscious mind; 692, 693. and sympathy; 700. and vibration; 726. and the will of the subject; Myers on; 261.
 See also *Suggestion.*
 Hyslop; George Hall: *Analysis and Discussion of Personal Dreams*; 291.
 Agamemnon; Dream of; 293.
 Amnesia; Sleep and; 305. Anæmia; Cerebral; and sleep; 297. Andrews; Miss; 344. Animism; 293. Anxiety in dreams; 328, 338. Aristotle on dreams; 294. Association; Thought; in dreams; 300.
 Blood conditions and sleep; 297.
 Causes of dreams; 305, 316, 320.
 Censor; Dream; 309, 310, 312, 321, 327, 347, 353. Claparède on chemical theories of sleep; 297. Coherency in dreams; 342. Complexes in dreams; 332. Complexes; Mental; in dreams; 300. Complexes; Repressed; in dreams; 311. Composition; 310. Condensation in dreams; 310, 312, 313, 323. Condensation; Purpose of; 313. Consciousness; Degrees of; 296. Consciousness; Dream; 295. Consciousness; Dream; activity of; 308. Consciousness; Sleep; 298. Consciousness; Sleep; Content and direction of; 303. Content of dreams; 327, 338, 341. Content of dreams; Freud on; 302. Content of dreams; Jessen on; 302. Content of dreams; Manifest and latent; 312. Continued dreams; 318, 324. Correlations; Dream; 339, 340. Criminality in dreams; 337.

Hyslop; George Hall.—*Continued.*

Criminality and visceral disturbance; 337. Crowds in dreams; Meaning of: 345. Curative effect of dreams: 306.

De Lage on dreams; 306. Depression cured by hard work; 347. Descartes on dreams; 294. D'Hervey on dreams; 317. Displacement in dreams; 310, 311. Distinctness in dreams; 314. Dramatization in dreams; 311. Dream consciousness; 295. Dreaming continuously during sleep; 294, 295. Dreaming; Conviction that one is only: 308. Drowsiness; Mental effort and: 297. Duval; Mathias; on causes of sleep; 296.

Ellis; Havelock: on moral sense in dreams; 335. Emotional relation of ideas paramount in dreams; 299. Emotions in dreams; 302, 303, 339, 346, 350. Emotions; Intellect and the: 299. Emotions and mental development; 299. Ethical sense in dreams; 335. Experiments; Dream: 317.

F.; 318. Forgetting of dreams; 353. Freud on dreams; 291, 295, 296, 306, 308, 327, 331, 347. Freud on the causes of dreams; 316, 335. Freud on the content of dreams; 303, 305, 312. Freud on meaning of crowds in dreams; 345. Freud on emotion in dreams; 350. Freud on mental activity during sleep; 318.

Habit and instinct; 300. Habit and interest; 301. Hippocrates on dreams; 294. Hobbes on cause of dreams; 294. Hypermnestic dreams; 351, 352, 353.

Identification in dreams; 310, 313. Imagery in dreams; 345. Imagery and sensation in dreams; 339, 344. Images; Intensity of: in dreams; 314. Images; Selection of: in dreams; 299. Immoral dreams; 329. Impulse to dream; Robert on the: 306. Incongruity in dreams; 311. Instinct; 300. Intellect and the emotions; 299. Intensity of images in dreams; 314. Interest and habit; 301. Interest and memory; 301. Introspection; Dreams and: 354.

Hyslop; George Hall.—*Continued.*

Jessen on content of dreams; 302.

Kant on dreams; 294. K lpe on dreams; 316.

Legendre on sleep and blood condition; 297. Leibnitz on dreams; 294.

Marginal thoughts on waking; 299. Maury on dreams; 317. Mechanisms in the formation of dreams; 310, 334. Memories and interests; 301. Memory in dreams; 350, 353. Mental activity during sleep; 296, 303, 318, 341. Mental complexes; 300. Mental development; Emotions and: 299. Mental effort and drowsiness; 297. Moods 302. Moral sense in dreams; 335. Motive; Dream: 312, 320, 327. Motive: Psychological: in dreams; 320, 354. Motive: Sex: in dreams; 326, 327, 331. Mountain scenery; Dreams containing: 353.

Past; Remote; Dreams of the: 323. People in dreams; 345. Phantasms and dreams; 293. Pictures; Dream: 308. Plato on dreams; 294. Problems solved in dreams; 306, 328. Psychic censor; 309. Psychic dreams; 303. Psychic origin for dreams; 316. Psychological motive in dreams; 320, 354. Purkinje on dreams; 306. Purpose of dreams; Statistics re: 326.

Remembering dreams; 306, 312. Repetition of imagery in different dreams; 352. Repressed complexes; 311. Repression in dreams; 328. Reveries; 296, 304, 311. Robert on the impulse to dream; 306.

Scherner on dreams; 295. Schopenhauer on dreams; 295. Selection of images in dreams; 299. Sensation in dreams; 339, 344. Sensory phenomena in dreams; 344. Sensory stimuli and dreams; 314, 316, 317, 319. Sex motive in dreams; 326, 327, 331, 334, 338. Simulacra and dreams; 293. Sleep and amnesia; 305. Sleep and blood conditions; 297. Sleep; Causes of: 296, 297. Sleep and dream consciousness; 295, 298. Sleep; Mental activity during: 296.

Hyslop; George Hall.—*Continued.*

303, 318, 341. Sleep; Thought in: Direction of: 304. Sleep under control of will; 298. Sleep; Cerebral anæmia and: 297. Sleep; Chemical theories of: 297. Sleep; Claparède on: 297. Sleep consciousness; Content and direction of: 303. Sleep; Talking in: 318. Somatic stimulus for dreams; 319, 322, 325. Somnambulism; 296, 318. Somnambulism said to indicate organized mental life throughout sleep; 341. Statistics; Dream: 314. Stewart; Dugald: on dream images and incoherence; 295. Stimuli; Sensory: in dreams; 314, 316, 317, 319. Stimulus: Somatic: for dreams; 319, 322, 325. Stress in dreams; 328. *Studies in Dream Consciousness*; 344. Subconscious processes the most potent; 302. Suppressed thoughts and dreams; 303. Symbolic dreams; 295. Symbolism in dreams; 321, 334, 335.

Theories; Dream: 293. Thought association; 300. Thought in sleep; Direction of: 304. Time of dreams; 341.

Visceral disturbance and criminality; 337. Vividness and coherency in dreams; 342, 353. Volition and dreams; 295.

Waking life in dreams; Experiences of: 322, 338. Weygandt on dreams; 367. Will; Sleep under control of: 298. Wish-fulfilment in dreams; 335, 337. Work: Hard: as cure for depression; 347. *World of Dreams*; by Havelock Ellis; 335. Worry; Dreams caused by: 324.

Hyslop; James H.: 539, 717.

Analogy between material and spiritual worlds; 502. Anger: Effect of: on the aura; 511. Anxiety of sitters a hindrance; 421. Apparitions; "Explanation" of: 542. Apparitions; Spiritual body and: 730. Apports; 434. Actual body; 683. Atmosphere of the body; 510, 511.

Aura; 542, 550. Effect of anger on the: 511. Effect of intoxicants on the: 511. Effect of joy on the: 511. a radial atmosphere; 513. and the spiritual body; 686, 730.

Blake; Mrs.: Trumpet voices;

Hyslop; James H.—*Continued.*

206. Body; Atmosphere of the: 510, 511. Body; Spirit; 542. Bourne; Ansel: 439. Brewin; 439. Burton; Miss: Movement of trumpet; 226. Burton; Miss: Singing and whistling; 206.

Cæsar; 758. Caton; Mrs.: Sitings with: 2, 13, 15, 28. Clairvoyance of spirit during communication; 508, 509. Clothing; Apparitions of: 739, 755. Coincidence: Chance: in thought transference experiments; 196.

Communication; Clairvoyance of spirit during: 508, 509. Difficulties of: 421. "Pictographic" process of: 503. Ideas of spirits on method of: 509.

Consciousness; 200. Consciousness; Transmission theory of: 200. Contact; False: 505, 506. Cord; Ethereal: 683.

Delirium and hallucination; 506. Difficulties of communication; 421. Dream life after death; Irrational: 738. Dream life and spirit life; 502. Dreams; 691.

Earth-bound; 521, 577, 764. Earth-bound; Progress of the: 597. Electricity; 652. Eros; 551. Ether of the spirit; 509. Ethereal cord; 630. Ethereal senses; 653.

Fraud; Charge of: 395. Fraud and hysteria; 395, 436.

Globe; Winged: 395, 436. Gravity; Soul and: 678. Guessing in thought transference experiments; 162, 172, 179, 185, 195, 196.

Hallucination; Subliminal: 528. Hallucinations; 503. Hallucinations; Deliria and: 506. Harmony; 752. Haunted houses and obsession; 777. Hints: Unconscious: in thought transference experiments; 156, 159, 171, 185, 191, 194, 197. Healing; Spiritual: 521.

Identity; Personal: Establishing the fact of the continuance of: 486. Ignorance concerning spirits and spirit world; 457, 486, 491, 493. Imperator; 758. Influence: Unconscious: of spirits on mortals; 689. Influencing the minds of the living; Spirits: 762. Insanity and obsession; 737. Inspiration; 575. Instinct; 575. Intuition; 575.

Hyslop; James H.—*Continued.*

Jesus; Apparition of: 528.
 Keeler; William M.: 426. Kipling; Rudyard: Psychic photograph of: 435.
 L—, Miss: 158, 159, 164, 185.
 Lee; Mrs. DuPont: 396, 448, 452.
 Lethargic sleep in spirit world; 525, 526, 751. *Letters of a Living Dead Man*; 775.
 Magnetism; 652. Maréchal Neil roses; Dr. Hodgson's: 439. Material and spiritual worlds; Analogy between: 502. Materialization and apparitions; 697. Matter; Penetrability of: 434, 685. Medium; Intelligence of the: 670. Medium: Soul of: during trance; 730.
Non-evidential Phenomena; Experiments in: 486.
 Obsession; Case of: 504. Cause of: 688. Cure of: 521, 526, 761. and haunted houses; 777. Insanity and: 737. Responsibility for: 688. Occupations in the spirit world; 655.
 Penetrability of matter; 434. Phenomena: Mrs. Lee's: stopped; 423. Philosophies and revelations from the spirit world; 380. Phinuit; Dr.: 657. Photographs; Psychic: 403, 405, 414, 426, 435, 457. Photography; Spirit: 395, 451, 457. Photography; Thought: 456. *Photography; Some Unusual Phenomena in*: 395. "Pictographic" process of communication; 243, 503, 542, 598. Piper; Mrs.: 657.
 Resurrection of Jesus; 653. Revelations from the spirit world; 380.
 Secondary stimuli; 505. Sitters; Anxiety of: a hindrance; 421. Sleep; Lethargic: in spirit world; 525, 526. Sleep; Soul during: 691. Smith; Mlle. Helene: Secondary Personality; 139. Soul; 200. Soul and law of gravity; 678. Soul during sleep; 691. Soul of medium during trance; 730. Spheres; 658. Spirit; body; 683. body and the aura; 686. Clairvoyance of: during communication; 508, 509. Ether of the: 509. life; Dream life and: 502. life; Nature of: 486. Matter and: 685. photography; 395.

Hyslop; James H.—*Continued.*

403. an "emanation from the soul"; 686. World; Knowledge of: 486, 491, 493. World; Occupations in the: 655. World; Philosophies and revelations from the: 380. Spheres in the: 658.
 Spirits; Evil: 687. Spirits; Ignorance about: 457. Spirits; Telepathy between: 578, 654. Spiritual body and the aura; 730. Spiritual and material worlds; Analogy between: 502. Stimuli; Secondary: 505. Subconscious; 690. Subconscious; Influence of the: 494. Subliminal life; 684, 690. Sympathy; 501, 632, 651, 654, 752.
 Telepathy; 198, 592. Telepathy between spirits; 578, 654. Thought photography; 456.
 Thought Transference; 198. Chance Coincidence in: 196. Guessing and: 162, 172, 179, 195, 196. and impressions in normal consciousness; 165. Unconscious hints and: 156, 159, 171, 185, 191, 194, 197. and vibration; 652.
 Trance; Soul of medium during: 730. Trances; "Waking"; 437, 439. Transmission Theory of consciousness; 200.
 Vibration; Thought and: 652. Vibrations; 501.
 "Waking trances"; 437, 439. Weight of body before and after death; 678. Winged globe; 550. Writing; Automatic: 490.
 Hysteria and fraud; 395. F. W. H. Myers on: 258.
 Idea in the spiritual is perfect; 570.
 See also *Hallucination*.
 Ideal advancing in both worlds; 658.
 See also *Goodness*.
 Ideas; Communication of: 591. Identification in dreams; 310, 313. Identity; Personal: Establishing the fact of continuance of: 486.
 Ignorance: the greatest enemy of goodness; 707. regarding spirits and the spirit world; 457, 486, 491, 493.
 Ill-health and obsession; 733.
 See also *Possession*.
 Illusion; Spirit body an: 512.
 See also *Hallucination*.
 Imagery; Dreams: 339, 344, 345.

- See also *Hallucination*.
 Images; Auditory: 359, 362. Hypnagogic: 359, 361, 368. Hypnopompic: 359, 365. Visual: 362.
 See also *Apparition, Hallucination*.
 Imperator; 647, 649, 660, 757.
 Impression; 525. Mental: Cases of: 439.
 See also *Inspiration*.
 Impulses; Good: 535.
 Incongruity in dreams; 311.
 Individuality: a "curse"; 282. in dreams; 313.
 Indulgence; Physical: Result of: 580.
 Inequality of earthly conditions; 526.
 See also *Evil*.
 Influencing the living; Spirits: 762, 763.
 Ink; Printer's: 233.
 Inner: message; 509. personality; 509.
 Insanity; Evil spirits and: 688, 698, 732, 737. through physical defects; 645. in the spirit world; 611.
 See also *Possession*.
 Inspiration; Spirit: 600. and study; 575.
 See also *Communication, Faith, Guidance, Guides, Help, Impression, Impulses, Instinct, Intuition, Inventions, Message, Messages, Revelations, Signs*.
 Instinct; 300, 574.
 See also *Inspiration*.
 Instrument; Medium as an: 598.
 Interest; and habit; 301. and memory; 301.
 Interests; Memories and: 301.
 Interfere; spirits cannot: 518, 558.
 See also *Possession*.
 Interrupting spirits; 589.
 Intoxicants; Effect of: on the aura; 511. on the envelope; 541.
 Introspection; Dreams and: 354.
 Intuition; 574.
 See also *Inspiration*.
 Inventions; 574.
 See also *Inspiration*.
 Inversion in dreams; 372.
 Investigation; Scientific method of: 248.
 Investigator; Obstinacy of: case of: 238.
 J.; Mrs.: Physical phenomena; 234.
 Jack; Uncle: 101.
 James; Prof. William: 208, 220, 230, 231, 232, 239, 242. Consciousness; Transmision Theory of: 200. Mediumships or possessions; 237.
 Jane; 748.
 Jehovah; 720.
 Jessen on content of dreams; 302.
 Jesus; 659, 695, 714. apparition of: 528. Birth of: 640. a medium; 640, 641. not perfect; 608. a presence, but not an appearance; 639. Resurrection of: 652. Spiritual lineage of: 640.
 John; 229.
 "John R. Fells"; 59, 105.
 "Johnson"; George: 85, 86, 88.
 Johnson; Mary: 68, 69.
 Johnson; R. LeGrand: 433.
 Jones; Robert: 476.
 Joy; Effect of: on the aura; 511. on the envelope; 541.
 Judas; 560.
 Judging others; 535, 704, 756, 771. rebuked; 709, 749.
 Judgment; dominated by the aura; 516, 557. Conscience and: 631, 671. Expectation of: after death; 579.
 Julia; 528, 531, 532, 537, 538, 539, 551, 552, 639, 774.
 Julia's Bureau; 242.
 Juline; 543, 554, 570, 593, 594, 667.
 Kant on dreams; 294.
 Katie; 207, 215, 228, 231, 232, 233, 234, 239, 241, 245.
 Keeler; William M.: 403, 424, 425, 433.
 Kellar; 235.
 Kendall; Mrs.: 427.
 Kershaw; S. C.; 72.
 Key; Mrs.: 201.
 Anxiety a hindrance; 204.
 Booker; Mr.: 234, 241, 242.
 "Crookes; Sir William"; 230, 243.
 Force; Psychic: Measurement of: 228, 229.
 Hands; Materialized: 251. Hodgson; Dr. Richard: 231, 232, 242.
 Ink; Printer's: 233. Instruments; Magnetizing the: 240.
 J.; Mrs.: Physical phenomena; 234. James; Professor: 208, 220, 230, 231, 232, 239, 242.
 Katie; 207, 215, 228, 231, 232, 233, 234, 239, 241, 245.

Keys; Mrs.—Continued.

Lamp-black; 229. Levitation; 251.
Magnetizing the instruments; 240. Materialized hands; 252. Maudie; 208.

Personalities; Séance: Relation of: to psychic's mind; 238. Personalities; Trance: Stupidity of the: 243. Phillips; 243. Physical phenomena; 227, 231. Prevision; 202. Psychic force; Measurement of: 228.

Raps; 202. Roland; Colonel: 208, 230, 231, 232, 233, 234, 240, 241, 242, 246.

Seibert Commission; 234. Sincerity; 239. Stead; William: 242.

Talcum powder; 232. Telekinesis; 202. Titanic's wireless operator; 243. Trance personalities; Stupidity of: 243. Truman; Dr.: 208, 220, 230, 234, 239, 246. Trumpet voices; 202, 207, 224.

Voices; Direct: 207, 224. Voices; Independent: 250.

Wireless operator; Titanic's; 243. Writing; Direct: 202.

See also *Coover; John E.*

Keys; Katharine: 124.

Kimball; Henry: 530.

King; John: Substitution of phenomena; 241.

King; Katie: 606.

Kipling; Rudyard: Psychic photograph of: 435.

Kingsford; Anna Bonus: 272.

Kirby; Mrs.: 58, 64, 104.

Kirk Kilisse; 383.

Knots; Tying of: 8.

Knowledge; dispels evil; 707. limited in spirit world; 706.

Külpe on dreams; 316.

Kymograph; 207, 224.

L.; Miss: Thought Transference experiments; 152-199.

Carrington; Hereward: 191.

Coombs; Mrs.: 165.

Direction; Always started in right; 171, 197.

Failed to get thought if she deliberated; 155, 164. Failures; 155.

Failures with strangers; 185. Funk; B. F.: 161. Funk; Dr. I. K.: 158, 161, 162, 166. Funk;

Mrs. I. K.: 153, 157, 160, 161.

L.; Miss.—Continued.

Guessing; 162, 172, 179, 195, 196.

Hints; Unconscious: 156, 159, 171, 185, 191, 194, 197. Hyslop; Dr. J. H.: could not transfer thought to: 158, 159, 170.

Impressions while in other room; 169.

LeMaistre; Mrs.: 172, 173, 174, 175, 176, 177, 180, 182, 183, 184, 185, 191, 194.

Mills; Miss: 180, 182, 184, 185, 191, 194.

Parker; Mrs.: 180, 182, 183, 184.

Parson; Mrs.: 180. Puzzled; 163.

Strangers; Less successful with: 185. Successes of: 164.

Wagnalls; Miss: 152, 154, 156, 158, 159, 160, 161, 165, 168, 169, 170, 171, 172, 175, 178, 179, 186.

Wagnalls; Mr.: 152, 154, 165, 168.

Wagnalls; Mrs.: 152, 158, 159, 160, 161, 165, 169, 170, 171, 172, 175, 176, 177, 178, 186.

L.; Mr.: Ouija Experiments; 382.

Lambert; Captain: Burning of: 56, 64, 95.

Lamberton; Wm. A.: Problem solved in vision; 260.

Lameness cured by hypnosis; 467.

Lamp-black; 229.

Language; Communications in an unknown: 648.

Latin in script; 740, 742, 744, 747, 757.

Lazarus; 653.

Leah; 144.

"Lean on your hand"; 531.

Lectures in spirit world; 654.

Lee; Mrs. DuPont: 396, 448, 452.

Apport of hat and flowers; 434.

Apport of rose; 438.

Ball of fire; 440. Boccock; Kemper; 396, 405, 424, 425, 428. Brain; Psychic photograph of a: 441.

Connor; Nellie: 433. Cross references; 449.

Dogwood in psychic photograph; 404. DuPont; Maurice: 444.

East Gloucester; 428.

Fire; Ball of: 440. Fish; Psychic photograph of: 432.

H—; Mrs. M. L.: 438. Hare; Robert: 444. Hyslop; James H.:

Experiments of: 445. Fails to get results: 447.

Johnson; R. LeGrand: 433.

- Lee; Mrs. DuPont.—*Continued.*
 Phenomena stopped by: 432.
 Keeler; William M.: 403, 424, 426, 433. Kendall; Mrs.: 427.
 Mark Twain; Psychic photograph of: 427. Moody; Dwight L.: 405. Mumler; William: 427.
 Phenomena stopped by Mr. Johnson; 432. Phenomena stopped from March to October; 423. Psychic photographs; 403, 405, 414, 424, 425, 426, 428. Psychic photograph of a brain; 441. Psychic photograph of fish; 432. Psychic photographs without camera; 427, 429, 430, 431, 436, 443.
 Raps; 430.
 Writing on psychic photographs; 426, 427, 429, 430, 436, 443.
- Legendre on sleep and blood conditions; 297.
- Lehman and Hansen; 156.
- Leibnitz on dreams; 294.
- LeMaistre; Mrs.: Experiments in Thought-Transference; 172, 173, 174, 175, 176, 177, 180, 182, 183, 184, 185, 191, 194.
- Lenore; (Burton control); 237.
- Lessons repeated till learned; 756.
 See also *Progress*.
- Lethargy; 521, 525, 533, 610, 643, 751.
 See also *Sleep*.
- Letters from a Living Dead Man*; 776.
- Levitation; 251. Prize offered for: 247.
 See also *Physical Phenomena*.
- Life quickened by vibration; 518, 549.
- Light: and attraction; 556. Purplish: Discs of: 554.
- Lisenette; 144.
- Lodge; Sir Oliver J.: 665. materialized hands; 251.
- Longley; Mrs.: 723.
- Love; Power of: 710. stronger in spirit world; 582, 710.
 See also *Goodness, Progress*.
- Love; Ida; 52, 64, 66.
- Love; James L.: 72, 125, 126, 128, 130, 131, 149.
- Love; Mollie: 5, 7, 18, 22, 32, 43, 48, 50, 55, 66, 70, 71, 73, 77, 81, 84, 85, 88, 89, 90, 93, 95, 101, 102, 104, 108, 118, 119, 120, 122, 123, 125, 128, 129, 131, 134, 136, 137, 138, 140, 141, 142, 143, 144, 145, 149.
- Love; Thomas R.: 5, 125, 127.
- Loveland; Captain; 59, 105.
- Lowell; Professor; 138.
- Lust; Effects of: 556. "Not for": 536.
- M.: Mr.: Ouija experiments; 386.
- McCreight; William R.: 56, 64, 95, 103.
- McDougall; Dr. W.: Sally Beauchamp; 252. Ouija experiments; 387, 392.
- McDowal; Robert A.: 63, 64, 122.
- McMurdo; 56, 95.
- Magic; Black; 773.
- Magnetism and electricity; 652.
 See also *Suggestion, Sympathy*.
- Magnetizing instruments; 240.
 See also *Suggestion*.
- Maitland; Edward; 272.
- Marcus Aurelius; 747.
- Maréchal Neil roses; Dr. Hodgson's; 439.
- Marcy tambour; 208.
- Marginal thoughts on waking; 299.
- Mark Twain; Psychic photograph of: 427.
- Mars; Animals; 139. Astronomers: No: 141. Birds; 139. Boats; 139, 141, 143, 146. Burial; 140, 142. Canals; 142, 143. Cloth; 142. Dogs; 140. Dogs as wet nurses; 139. Dress; 139, 142. Flat; 146. Flowers; 146. Fruit; 141. Geography; 139. Grass; 139, 143, 146. Houses; 139, 144. Islands and Lakes; 146. Mediums; No: 144. Moon; 143. Ponies; 139, 142, 143. Priests; No: 143. Religion; 140, 141, 143, 144. Rivers; 146. Sacrifices; 140. Sea; 141. Transmigration; 144. Trees; 139, 143, 146. Warmer than the earth; 143, 146. Wars not known in: 140. Writing; 141, 142.
- Marshonette; 141.
- Martian; Spirit of a: Seen by Mrs. Caton; 102.
- Martians; Communications from: 138. like Japanese; 139, 140, 146. Size of: 140, 141, 146.
- Martin; William A.: 3, 12, 38, 43, 54, 72, 82, 99, 106.
- Masses for the dead; 701, 760.
 See also *Religion, Sympathy*.
- Material: Atmosphere of the: in spirit world; 704. Nothingness of the: 704. Soul not: 703.
 See also *Matter*.

- Materialism; Foolishness of: 520.
See also *Matter*.
- Materialization; 697, 706.
See also *Apparition, Materialized, Physical Phenomena*.
- Materialized hands; 251.
See also *Apparition, Physical Phenomena*.
- Matter; Penetrability of: 434, 685.
See also *Bodies, Bodily, Body, Material, Materialism, Penetrability, Spirit*.
- Maudie; 208.
- Maury on dreams; 317.
- Mechanisms in the formation of dreams; 310.
- Medical men and hypnosis; 465.
- Medium; Anxiety of: a hindrance; 204. Arguing with communicator; 90, 98. Definition of: 651. Earth-bound spirits and: 514. Influence of: on communications; 597, 598. as an instrument; 598. Intelligence desirable in a: 669, 670. Purity desirable in a: 597, 614. Soul of: during communication; 627, 628, 629, 630, 649, 650, 673, 675, 683, 700. spirit of: separated from body; 21, 29-49, 77, 79, 99, 109, 114.
See also *Mediumship*.
- Mediumistic aura; color of: 514. work best in trance; 629.
See also *Mediumship*.
- Mediums; all are: 664. The best: 514, 548. Conscientious: are protected; 548. Earth-bound spirits and: 514, 548. Rest necessary for: 689.
See also *Mediumship*.
- Mediumship; Dangers of: 627.
See also *Amnesia, Amulets, Anesthesia, Brain, Clairaudience, Clairvoyance, Communication, Control, Difficulties, Hyperesthesia, Medium, Mediumistic, Mediums, Mediumships, Message, Messages, Organism, Possession, Prediction, Premonition, Prevision, Prophecy, Psychic, Psychics, Sensitives, Signs, Spirit, Telepathy, Televoyance, Telopsis, Volition*.
- Mediumships or possessions; Prof. Wm. James on: 237.
See also *Mediumship*.
- Melchizedek; 641, 647, 649.
- Memories and interests; 301.
- Memory in dreams; 350, 353. inhibited by hypnosis; 469. of spirits; 243. Subliminal: 244, 245.
- Mental activity during sleep; 296, 303, 318, 341. complexes; 300. development; emotions and: 299. effort and drowsiness; 297. phenomena "not satisfactory"; 238.
- Message; Inner: 509.
See also *Communication, Inspiration, Mediumship*.
- Messages; from spirits of inexperience; 591. reach spirits when mind is active; 592.
See also *Communication, Inspiration, Mediumship*.
- Metempsychosis; Swedenborg on: 273.
- Methectic communications; Myers on: 266.
- Mike; 85.
- Mills; Miss: Experiments in Thought Transference; 180, 182, 184, 185, 191, 194.
- Milne; Dr.: (Burton case); 237.
- Mind vibration; 592.
See also *Suggestion, Sympathy*.
- Mind-reading; Unconscious: 592.
See also *Suggestion, Sympathy*.
- Mist; Bluish: 554.
- Money; Living for: 667.
See also *Evil*.
- Moods; 302.
- Moody; Dwight L.: Psychic photograph of: 405.
- Moore; Rev. Father: 75, 83, 85, 87.
- Moral; sense in dreams; 335. victory; 756.
See also *Conscience, Goodness*.
- Morality; True: 708.
See also *Conscience, Goodness*.
- Moses; Wm. Stainton: 254. Abraham Florentine; 279.
- Mosso; Measurement of the psychic force; 229.
- Motive; conscience and: 672. in dreams; 312, 320, 327, 331, 354.
See also *Conscience*.
- Motives; Good: and wrong-doing; 602, 734.
See also *Conscience*.
- Movement of trumpet; 226.
- Multiple personality; Swedenborg and: 265.
- Mumler; William: 427.

- Munn; Henry: 71.
 Munn; John: 53, 64, 70.
 Munn; Kitty: 71.
 Music in the spirit world; 702.
 Muzzy P.; 131.
 Myers; F. W. H.: 253, 710.
 Amulets and charms; 263. Apparition induced by telepathy; 265. Apparitions and dreams of the departed; 267. Apparitions; Houses generating: 268. Automatic writing; 271.
 Babylonian cylinder; Dream about: 260. Bernheim on hypnosis; 261. Brougham; Lord: 267. Buddhism; 282.
 Chaldean priest; Dream about: 260. Charms and amulets; 261. Christian Science; 261. Communication; Difficulties of: 266, 267. Communication; Laws of: 266. Communications from the living; 274. Communications; Methectic: 266. Communications; Spirit: Telepathy and: 258. Crime; Hypnotism and: 262. Cure: Psychic: of Dr. M. L. Holbrook; 260. Death-compacts and telepathy; 267. Doubles; 265. Dream of Herman V. Hilprecht; 260. Dreams of the departed; Apparitions and: 267. Duplication of physical objects in ideal world; 276.
 Emanations; Higher spirits as: 281.
 Fahnestock; Dr. Wm. B.: 264. Fate and free will; 280. Forgetting the S. P. R.; 243. Future and past; are they co-existent? 280.
 Grimbold; Alice: 274. Greenwood; Colonel: 274.
 Hilprecht; Herman V.: Dream of Chaldean priest and Babylonian cylinder; 260. Holbrook; Dr. M. L.: Psychic cure of: 260. Houses generating apparitions; 268. *Human Personality and its Survival of Bodily Death*; 254. Hypnosis; Bernheim on: 261. Hypnotism and crime; 262. Hypnotism and the will of the subject; 261. Hysteria; 258.
 Individuality; Loss of: 282. Kingsford; Anna Bonus: 272. Lamberton; Wm. A.: Problem solved in vision; 260. Living; Ap-
 parition of the: 265. Living; Communications from the: 274. Maitland; Edward: 272. Methectic communications; 266. Nirvāna; 282, 283.
 Past and future; are they co-existent? 280. *Phantasms of the Living*; 256, 266. Problem solved in vision; 260. Prophecy; 280. Retrocognition; 268.
 Sleep; 260. Spirit world; Spheres in: 281. Spirits; Higher: as emanations; 281. Suggestion and the subliminal self; 261. Swedenborg; Wileddnesses of: 277. Telepathy inducing apparition of the living; 265. Telepathy; Death-compacts and: 267. Telepathy and spirit communications; 258. Vision; "Mind's-eye"; 264. Vision; Problem solved in: 260. Will; Hypnotism and the: 261. Writing; Automatic: 271.
 Myers; F. W. H.: *Swedenborg and Buddha*; by Albert J. Edmunds; 253.
 Myra; Aunt: 531, 551, 553, 565.
 Name; Correct: in communication, thought incorrect; 57, 98. Names forgotten by spirits; 72. Naming; Cards; 13. Numbers; 28, 30. Need; Spirits respond to call of: 568. Neff; Joseph: 127, 136. Nellie; 666. Nelly; Aunt: 101. Nero; 140, 141, 142, 143, 146. Nerve force and communication; 599. Newbold; W. Romaine: 260. Nirvāna; 282, 283.
Non-evidential Phenomena; Experiments in: 486.
 Norwood; Upper: 389. Nourishment in the spirit world; 602. Numbers; Naming: 28.
 Obsession; 607, 644, 732, 733, 735, 760. Aura in cases of: 735, 736. Case of: 504. Cure of: 521, 526, 734, 736, 737, 760, 761. Disease due to: 738. due to ill-health, weakness, or accident; 733, 760. due to illness, lack of assertion, mania, or accident; 735. intentional; 735. and mental defec-

- iency; 688. Sympathy and; 736, 737.
 See also *Possession*.
 Obstnacy of investigator; Case of: 238.
 Occupations in spirit world; 655.
 Odors; Spirit: 522, 530.
Open Door; 721.
 Opportunity; 516.
 Organism; Control of the: 589.
 See also *Mediumship*.
Ouija Board: Some Experiments with the: and Blindfolded Sitters; by Sir William F. Barrett; 381.
Ouija Board; Clairvoyance and: 385, 386. Conversation during operation of: 384. Glass with copper indicator; 384. Instructions for use of: 384. Questions ignored by communicator; 393. Screens for blindfolding sitters; 384.
 P.; E.: 466.
 Palladino; Eusapia; "John"; 229. Materialized hands; 251. Measurement of the psychic force; 229. Phenomena of: Opinions of eminent scientists on: 204. Substitution of phenomena; 241.
 Parker; Mrs.: Experiments in Thought Transference; 180, 181, 182, 184.
 Parker; Theodore: 524, 525, 537, 538, 695.
 Parson; Mrs.: Experiments in Thought Transference; 180.
 Past; Dreams of the remote: 323. and future, are they co-existent? 280.
 Penetrability of matter; 434.
 See also *Matter*.
Perfect Way; 272.
 Personalities; Séance: Relation of: to psychic's mind; 238.
 Personality; Altered: Suggestion of: 467. Core of: 552. Inner: 509. Secondary: Smith; Mlle. Helene: 139. Shell of: 554. Violation of: 593, 603, 644, 726, 737, 760.
 Personification "of His Light"; 535.
 Perverted spirits; 686.
 Phantasmal bell; Ringing of: 275.
 See also *Physical Phenomena*.
 Phantasms and dreams; 293.
 See also *Apparition*.
Phantasms of the Living; 256, 266.
 Phenomena: Cessation of: in case of Mrs. DuPont Lee; 423. Physical: cases of: 8. Substitution of: 241. "Phillips"; 243.
 Philosophy; Spiritual: 664.
 Phinuit; 245, 657.
 Photographs; Psychic: 403, 405, 414, 424, 425, 426, 428, 441, 443, 457. without camera; 427, 429, 430, 431, 436, 443.
 See also *Physical Phenomena*.
Photography; Some Unusual Phenomena in: by James H. Hyslop; 395.
 Photography; Spirit: 395, 451, 457. Thought: 456.
 See also *Physical Phenomena*.
 Physical phenomena; Cases of: 227. Slade; 241. Zöllner; 241.
 See also *Apport, Fire, Hands, Levitation, Materialization, Materialized, Phantasmal, Photographs, Photography, Raps, Telekinesis, Voices*.
 "Pictographic" process of communication; 243, 503, 542, 598.
 Picture; Mental: of Suicide; 54.
 Pictures; Mental: Cases of: 54, 79, 84.
 Piper; Mrs.: Phinuit; 245, 657.
 Planchette; 245.
 Plants have not souls; 739.
 Plato on dreams; 294.
 Pneumograph; 208.
 Podmore; Frank: *Phantasms of the Living*; 256, 266.
 Porcher; J. F.: 69.
 Possession; 237, 535, 607, 646, 687, 688. Absolute: does not exist; 688. by good spirits; 732. by good spirits may be harmful; 738. Medium not always conscious of: 588. and mental deficiency; 688, 732. and sympathy; 733. is voluntary; 588, 644, 698.
 See also *Communication, Evil Spirits, Ill-health, Insanity, Interfere, Obsession, Vibration*.
 Power; 525, 588. sometimes supplied by group of spirits; 589. is vibratory; 595.
 "Praiseworthy; Electra": 398.
 Prediction; Case of: 64.
 See also *Mediumship*.
 Premonition; 592.
 See also *Mediumship*.
 Prevision; 202.
 See also *Mediumship*.

- Prince; Morton: Planchette; 245.
 Prince; Morton: *The Subconscious*; 200. Subconscious perceptions; Reproduction of: 245. Table-rapping; 245.
 Prison; Spirits in: 631.
 Privacy in the spirit world; 603.
 Problems solved in dreams; 260, 306, 328.
 Progress indicated by the aura; 556. Moral: 742. in spirit world; 603, 611. universal; 722.
 See also *Lessons, Light, Love*.
 Projection of the soul; 525.
 See also *Apparition*.
 Prophecy; 280. re Balkan war; 383.
 See also *Mediumship*.
 Psychic; Aura of a: 548. dreams; 303. photographs; See *Photographs*. stimuli and dreams; 325.
 See also *Mediumship*.
 Psychical motive in dreams; 320, 354.
 Psychics and trance personalities; Relations of: 238.
 See also *Mediumship*.
Psychology; The Foundations of Normal and Abnormal; by Boris Sidis; Reviewed; 200.
 Psycho-therapeutics; 466.
 See also *Healing*.
 Punch on psychical research; 255.
 Punishment; Eternal: 578.
 Purgatory; 759.
 Purity desirable in medium; 597.
 Purkinje on dreams; 306.
 Quinine walking-stick; 63, 64, 124.
 R.; Rev. W. P.: Ouija experiments; 384, 392.
 R——; 611.
 Radial atmosphere; Aura a: 513.
 Radiance: of the aura; 518. of the soul; 696.
 Ralph; 523, 529, 530, 543, 553, 570, 593, 594, 611, 661, 662.
 Raps; 8, 127, 133, 202, 430.
 See also *Physical Phenomena*.
 Reading through touch; 15.
 Real and unreal; 770.
 See also *Hallucination*.
 Reality; Thought and: in spirit world; 765, 767.
 See also *Hallucination*.
 Rebecca; 748.
 Reincarnation; "Arguments" for: 713. denied; 714. may be true; 756.
 Religion and theology; 743.
 See also *Christianity, Faith, Masses, Swedenborg, Theological, Theology, Trinity*.
 Repressed complexes in dreams; 311.
 Repugnance; 541.
 See also *Sympathy*.
 Repulsion; 541.
 See also *Sympathy*.
 "Rescuing those that are asleep"; 520, 524.
 Rest and work; 561.
 Resurrection of Jesus; 652.
 Retrocognition; Myers on: 268.
 Retrogression; 756. Antagonism and: 585.
 See also *Goodness*.
 Revelations; 709.
 See also *Inspiration*.
 Reveries; 296, 304, 311.
 Richard II; Data from time of: 244.
 Ridicule of psychical research; 255.
 See also *Evidential*.
 Robert on the impulse to dream; 306.
 Robinson; Captain: 40, 104, 108. Death of: 59, 64, 105.
 Robinson; Miss Anna H.: 107.
 Roland; Colonel: 208, 230, 231, 232, 233, 234, 240, 241, 242, 246.
 Roman Catholic Church; 718.
 Rooney; Peter; Communication; 384, 387.
 Rope-untying feats; 235.
 S.; Miss: Hypnosis; 476, 482.
 S.; Mrs.: Ouija Experiments; 361. Trumpet voices; 206.
 S. H.; Rev.: Ouija Experiments; 382.
 Safe of Hy. A. Burr; 127, 133.
 Sailor; Murdered: Spirit of: 64, 78, 83.
 Saints; Praying to the: 593.
 Salisbury; Earl and Countess of: 244.
 Sallie; 52, 64, 67.
 Salvation; 670. Each works out his own: 517, 558. Selfishness in: 708.
 Sargent; Rev. Arthur; 526, 584.
 Satan; 113.
 Scherner on dreams; 295.
 Schopenhauer on dreams; 296.
 Scientific method of investigation; 248.
 See also *Evidential*.
 Scott; Dr. Francis; 472.
 Secondary stimuli; 505.

- Seeing through fingers; 15.
 Seibert commission; 234.
 Selection of images in dreams; 299.
 Selfishness; 707, 742. affects the aura; 554. makes earth-bound; 521. Salvation and; 708. results in suffering after death; 702.
 See also *Goodness*.
 Self-restraint: Lack of: impairs both body and envelope; 512.
 See also *Goodness*.
 Self-sacrifice; 585.
 See also *Goodness*.
 Senses in the spirit world; 604, 684, 697, 728.
 Sensitives; 541.
 See also *Mediumship*.
 Sensory stimuli and dreams; 319.
 Sex motive in dreams; 326, 327, 331, 334, 338.
 Shell of personality; 554.
 Shoemaker's shop; Burning of; 53, 64.
 Sidgwick; Mrs.; 391.
 Sidgwick; Prof. Henry; 255.
 Sidis; Boris: *Foundations of Normal and Abnormal Psychology*, Reviewed; 200.
 Signs; Asking continually for; 575.
 See also *Inspiration, Mediumship*.
 Sill; Major; 62, 64, 118.
 Simulacra and dreams; 293.
 Sin; 725, 767. a shallow disease; 262. Suffering on account of; 670.
 See also *Evil*.
 Sitters: Anxiety of; a hindrance; 421. Discouragement of; 394. Fatigue of; 384.
 Slade; Physical phenomena; 241.
 Sleep; 521, 524. and amnesia; 305. and blood conditions; 297. Causes of; 296. Cerebral anæmia and; 297. Chemical theories of; 297. Claparède on; 297. Communication during; 691. Consciousness; Content and direction of; 303. Death and; 694, 727. and dream consciousness; 295, 298. Mental activity during; 296, 303, 318, 341. Myers on; 260. Soul rests during; 691. Spirit leaving body during; 521, 524. Thought in; Direction of; 304. Trance and; Difference between; 692, 726. Vibration and; 727. under control of will; 298.
 See also *Apathy, Communication, Dream, Dreaming, Dreams, Earth-bound, Lethargy, Somnambulism*.
 Smead; Mrs.; Harrison Clarke; 245.
 Smith; Mlle. Helene; 51, 138, 273.
 Dr. Hyslop on; 139.
 Sneed; Mr.; 35.
 Solomon; Isaac David: Communication from; 383, 387.
 Somatic stimulus and dreams; 319, 322, 325.
 Somnambulism; 296, 318. Amnesia and; 236, 237. said to indicate organized mental life throughout sleep; 341.
 See also *Sleep*.
 Sorrow; shown by aura; 517. essential; 663. in spirit world is in sympathy, not pain; 570.
 Soul; 200. Aura attends the; 683. Aura an emanation from the; 686. life before conception; 690. not material; 703. of medium during trance; 730. the force of the personality; 686. Projection of a; 525. has no shape; 696. during sleep; 700. rests during sleep; 691. slumbering after death; 525.
 Spirit and; 729. Weight of; 686.
 See also *Spirit*.
 Souls; Higher: Influence of; 607.
 See also *Spirit*.
 Space of no account in communicating; 590, 591, 595.
 Sphere; Aura holds one in one's; 517, 558.
 Spheres in the spirit world; 281, 615, 657.
 Sphygmograph; 208.
 Spinal curvature cured by hypnosis; 469.
 Spirit; body; 512, 541, 542, 604, 605, 696. body and the aura; 686, 729. body is the radiance of the soul; 696. leaving body during sleep; 521, 524. clairvoyance of; during communication; 508, 509. Desire the token of; 709. Ether of the; 509. Evil; 97. life; Dream life and; 502, 766. life the continuation of our dreams; 570. life much like earth life; 114. Life; nature of; 486, 491. Matter and; 651, 677, 685, 729. of murdered man; 78. photography; 395. return; 656. Revenge desired by a; 79, 81. senescence; 604. separated from body;

21. Soul and: 729. Suffering of the: 560, 564. is vibration; 518.
 See also *Apparition, Communication, Matter, Mediumship, Soul, Souls, Spirit World, Spirits, Spiritual.*
- Spirit World; Birds in the: 702. Clothing in the: 755. Communication in: 117. Conscience in the: 671. Conversation in the: 752. Creeds in the: 110, 112. Eating and drinking in: 738. Enemies in: Treatment of: 741. Families in the: 739. Flowers in the: See *Flowers.* Friction in the: 636. Hallucinations in the: 762, 763, 768, 771, 774, 775. Helpfulness in the: 603. Houses in the: 612, 633, 662, 739, 754. Insanity in the: 611. Knowledge of: 486, 491, 493. Knowledge limited in: 706. Lectures in the: 654. Love stronger in: 582. Material: Atmosphere of the: in: 704. Material: Calling the: into the: 703, 739. a mental world: 612, 622, 635. Music in the: 702. Nourishment in the: 602, 738. Occupations in the: 655. Philosophies from the: 380. Plants in: 739. Preaching in: 61, 111. Privacy in the: 603. Progress in the: 603, 611. Repose in the: 691. Revelations from the: 380. Senses in the: 604, 684, 697, 728. Sorrow in: is in sympathy, not pain; 570. Spheres in the: 281, 615, 657. Time in the: 535, 584. Truth in: Acquisition of: 703. Vibration in: 686, 690, 728. Visibility in the: 696. Work in the: 578. Wrong-doing in the: 602.
 See also *Spirit.*
- Spirits: of the ancients; 757. of the ancients; Communications from: 642, asleep; 643, 751. remaining in the dead body; 583. visiting their bodies; 67, 74. Communication between: 598, 631, 766. Causing dreams; 599. that have not lived on earth: 699. Employments of: 753. "Evil": 548, 644, 646, 659, 686, 687, 688, 698. Fall of: impossible; 659. help, unseen; 517, 558. Higher: 654. Higher: as emanations; W. S. Moses on: 281. Higher: send suggestive vibrations; 648. Ignorance about: 457. Insane: 78, 80, 120. Cannot interfere; 518, 558. Interest of: in those still on earth; 768. Interrupting: 589. among the living on earth; 705. Matter not visible, normally, to: 729. Matter does not resist passage of: 685, 729. Moral discrimination lacking in: 505. Mortals not clearly seen by: 81. Moving from place to place; 751. respond when need calls; 568. Perverted, not evil: 686. Physical world may be seen by: 676. but the continuation of their principles; 768. in prison; 631. Sense lacking in: 505. Serving mortals; 599. and telepathy; 258, 593, 595, 616, 617, 654, 728, 729. Temptation by: 697. affected by earthly troubles; 592. watch us constantly; 556.
 See also *Spirit.*
- Spiritual: awakening; Signs of: 682. body; 512, 541, 542, 604, 605, 686, 696. body and astral body; 729. healing; 521. Idea in the: is perfect; 570. Philosophy; 604.
 See also *Spirit.*
- Spirituality: shown by color of aura; 549. and vibration; 552. Statistical analysis; 245. Stead; Miss Estelle; 712. Stead, Henry; 530, 531. Stead; Wm. T.: 242, 527, 528, 531, 532, 537, 538, 772. Death of: 539. girl; little; 527, 540. "My hand on earth"; 539. "Headless" before the drowning; 539. Stewart; Dugald: on dream images and incoherence; 295. Stimuli: Secondary: 505. Sensory: and dreams: 319. Stimulus: Somatic: and dreams; 319, 322, 325. Storm; Dr.: 33, 34. *Studies in Dream Consciousness*, by Miss Andrews; 344. Study; Inspiration and: 575. Stupor of the selfish after death; 563. *Subconscious; The:* by Morton Prince; 200. *Subconscious in the Light of Dream Imagery;* by H. B. Alexander; 357. Subconscious: fabrication; 245. Influence of the: 494. mind; Meaning of: 690. perception; 386. processes the most potent; 302.

- Subliminal: life is the habit of control; 684, 690. memory; 244, 245. self; Suggestion and the: Myers on: 261.
- Substitution of phenomena; 241.
- Suffering of the spirit; 560, 564.
- Suggestion; Post-hypnotic: 472, 475, 477, 479. and the subliminal self; Myers on: 261. by transference; 482.
- See also *Communication, Control, Hypnogogic, Hypnopompic, Hypnosis, Hypnotic, Hypnotism, Magnetism, Magnetizing, Masses, Mind-reading, Suggestive vibrations, Sympathy, Telepathy, Televoyance, Telopsis, Thought Transference.*
- Suggestive vibrations; 648.
- Superstition; 706.
- See also *Evidential, Hallucination.*
- Suppressed thoughts and dreams; 303.
- Surgeon; Hospital: 124.
- Swedenborg; 253. on Bible in heaven; 719. Duplication in an ideal world; 276. Hell; Belief in: 669. Ideas of: superceded; 718. Individuality a "curse"; 282. on Jesus; 718. on metempsychosis; 273. and multiple personality; 265. Ringing of phantasmal bell; 275. theology of: 776. Wildnesses of: 277.
- See also *Religion.*
- Symbolic dreams; 295.
- Symbolism in dreams; 321, 334, 335.
- Sympathetic: control; 589. Kindness of spirits is: 567. vibration; 595.
- See also *Sympathy.*
- Sympathy; 501, 525, 654, 696, 752. and apparition of living person; 723. and communication; 631, 651, 673, 702, 763. and control; 787. cultivation of: 758. draws spirits to us; 571. Human: 723. and increase of knowledge; 720. Meaning of: 632. Obsession and: 736. Possession and: 733.
- See also *Anger, Antagonism, Attraction, Alluned, Communication, Contact, Control, Electricity, Friction, Harmony, Magnetism, Masses, Mind vibration, Mind-reading, Repugnance, Repulsion, Suggestion, Sympa-*
- thetic, Vibrating, Vibration, Vibrations.*
- Table; Movement of: 8. rapping; 245.
- Talcum powder; 232.
- Tambour; Marey: 208.
- Telæsthesia; Cases of: 34, 40.
- Telegraphone; 224.
- Telekinesis; Cases of: 8, 202, 226.
- See also *Physical Phenomena.*
- Telepathy; 592. causing apparition; Case of: 265. and death-compact; Myers on: 267. Experiments in: 152. and spirit communications; 258. Spirits and: 593, 595, 616, 617, 654, 728, 729, 766. Vibration and: 592.
- See also *Mediumship, Suggestion.*
- Telescope; Invention of the: 574.
- Televoyance; 386.
- See also *Mediumship, Suggestion.*
- Telopsis; Telling the time; 10.
- See also *Mediumship, Suggestion.*
- Temptation by spirits; 697, 760.
- See also *Evil.*
- Tension caused by fright; 358.
- Theological beliefs; Passing of: 682, 707, 754, 769.
- See also *Religion.*
- Theology and religion; 743.
- See also *Religion.*
- Thompson; General: Materialized hands; 251.
- Thompson; Mrs.: Myers communication re S. P. R.; 243.
- Thought: association; 300. photography; 456. and reality in spirit world; 765, 767. in sleep; Direction of: 304. waves; 751.
- Thought Transference; Experiments in: 152-199. chance coincidence in: 196. Guessing in: 162, 172, 179, 195, 196. Prize offered for: 247. Unconscious Hints in: 156, 159, 171, 185, 191, 194, 197.
- See also *Suggestion.*
- Thoughts: of the living read by spirits; 690. Suppressed: and dreams; 303.
- Time: "does not matter"; 535, 584, 716. is "nothing" in communication; 590.
- Titanic; Wireless operator of the: 243.
- Toleration; 608, 609.
- Touch; Reading through: 15.
- Trance; Death and: 694. mistaken

- for Death; 65. phenomena of Gotamo; 278. personalities: "Stupidity" of: 243. Sleep and: Difference between: 692, 726. Soul of medium during: 627, 628, 629, 630, 649, 650, 673, 675, 683, 700. Waking: 436, 439. work best: 629.
- Transference; Suggestion by: 482.
- Transmission theory of consciousness; 200.
- Trinity; Doctrine of: 695, 725.
See also *Religion*.
- Troubles; Earthly: affect spirit friends; 592.
- Truman; Dr.: 208, 220, 230, 234, 239, 246.
- Trumpet Medium: Investigation with a:* by Dr. John E. Coover; 201.
- Trumpet; Movement of: 226. voices; 207, 224, 226.
- Truth: Acquisition of: in spirit world; 703.
- Tuckett; Dr. Ivor: Prize for repetition of Crookes-Fay experiment; 247.
- Tupper; George: 69.
- Uncle Ed; 703, 767, 769.
- Uncle Elbridge; 552.
- Uncle Fred; 520.
- Unconsciousness after death; 521, 525, 533, 581.
- Unpopular Review;* 380.
- Unreal; Real and: 770.
- Verrall; Mrs. M. de G.: Subliminal memory; 245.
- Vibrating intelligence; 690.
See also *Sympathy*.
- Vibration; 525. all is: 518. of the aura; 518. communication through: 525, 590, 595, 596, 648, 651. Death and: 727. Hypnosis and: 726. Life is quickened by: 518, 549. Meaning of: 651. Mind; 592. Perception through: in spirit world; 686, 690. Power and: 595. Sleep and: 727. Spirit is: 518. in spirit world: 686, 690, 728. and spirituality; 552. Sympathetic: 595, 596. Telepathy and: 592. Volition and: 595.
See also *Possession, Sympathy*.
- Vibrations; 501. Suggestive: 648.
See also *Sympathy*.
- Villapeine; Frank: Death of: 62, 64, 119.
- Vinir; 141.
- Violation of personality; 593, 603, 644, 726, 737, 760.
- Visceral disturbance and criminality; 337.
- Visibility in spirit world; 696.
- Vision with sealed and bandaged eyes; 390. "Mind's-eye"; 264. Problem solved in: 260.
- Visual images; 362.
See also *Apparition*.
- Voices; Direct: 207, 224. Independent: 250. Trumpet: 207, 224, 226, 251.
See also *Physical Phenomena*.
- Voisin; Dr. Auguste: Hypnotic cure of criminal; 262.
- Volition: and communication; 595. and dreams; 295.
See also *Mediumship*.
- W.; 612.
- Wagnalls; Mr.: Experiments in Thought Transference; 152, 154, 165, 168.
- Wagnalls; Miss: Experiments in Thought Transference; 152, 154, 156, 158, 159, 160, 161, 165, 168, 169, 170, 172, 175, 178, 179, 186.
- Wagnalls; Mrs.: Experiments in Thought Transference; 152, 158, 159, 160, 161, 165, 169, 170, 171, 172, 175, 176, 177, 178, 186.
- Waite; Maggie: 722.
- Wakeham; Mr.: Ouija board experiments; 382.
- Waking trances; 436, 439.
- Wallace; Alfred Russel: 254. on lack of progress; 707.
- War; 720.
- Warne; 722.
- Watson; James: Bishop: 60, 64, 109.
- "Watson; John": *An Analysis of Some Personal Dreams;* 356.
Alexander; H. B.: 357. Amadore; 357. Angell; J. B.: 358, 360. Apples; Eating: 370, 378. Apples; Snow: 374. Auditory images; 359, 362.
Bald head; 360. Banquet dreams; 369, 374, 377. Bark; A bonny old; 366, 368. Bath-room dream; 367. Borevd; 367, 368. Box; Fisherman's: 356, 358. Brother; 376, 378. Bryant; Wm. Cullen; 360. Buoys; 357. Bushnell; Horace: 372.

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