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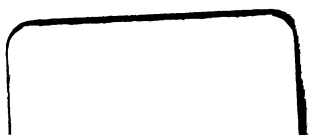
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TABLE OF CONTENTS

EDITORIALS.

	PAGE
<i>Dr. Ivor Tuckett, Sir Ray Lankester, and Sir Bryan Donkin on Telepathy</i>	167
<i>Expenses of the Work</i>	120
<i>Experimental Fund</i>	339
<i>Hodgson Memorial Fund</i>	65
<i>Life Memberships</i>	64
<i>Professor Muensterberg's Progress</i>	296
<i>Voices from the Open Door</i>	339

GENERAL ARTICLES.

<i>An Account of Certain Psychic Phenomena, by a Clergyman</i>	57
<i>The British Association for the Advancement of Science</i>	665
<i>A Case of Alcoholism, by Dr. B.</i>	635
<i>Case Reported by Horace Bushnell</i>	422
<i>A Case of Secondary Personality</i>	201
<i>A Collective Apparition</i>	395
<i>Mr. Evert's Thirty-seven Days of Peril</i>	406
<i>Experiments Continued,—Mrs. J. H. Hyslop and Mr. Hall</i>	90
<i>Experiments Continued,—Various Relatives and Others</i>	170
<i>A Ghost Experience Whose Sequel is a Practical Joke</i>	380
<i>Another Ghost Story</i>	392
<i>Illusions of the Academic Man</i>	496
<i>Immortality and the Problem of Evil, by Prof. H. B. Alexander</i>	523
<i>An Important Episode</i>	113
<i>An Important Experiment</i>	698
<i>Important Non-Evidential Data—A Review</i>	230
<i>Journeys to the Planet Mars</i>	272
<i>Mediumistic Investigations and Their Difficulties</i>	305
<i>A Neglected Type</i>	611
<i>The Occult Obsessions of Science</i>	369
<i>Personal Experiences, by Major Cicero Newell</i>	284
<i>Personal Experiences, by Mrs. Mary Wilkins</i>	469
<i>Poltergeist Phenomena and Dissociation</i>	1
<i>Recorded Instances Having Psychic Interest</i>	401
<i>Remarkable Rescues</i>	405
<i>Science and a Future Life</i>	73
<i>Spiritual Healing</i>	577
<i>A Study of Some Mediumistic Experiments, by Frank Hakius</i>	133
<i>Has Swedenborg's "Lost Word" Been Found? by Albert J. Edmunds</i> ..	257
<i>A Word to Spiritualists</i>	429

INCIDENTS.

<i>An Apparition, by Miss Helen J. Clarke</i>	69
<i>An Apparition, by C. W. Goodwin, M. D.</i>	68
<i>An Apparition, by Mary Seymour Howell</i>	123

INCIDENTS—(Continued)

	PAGE
<i>A Case of Symbolism</i> , by Daniel S. Hager, M. D.....	461
<i>Excerpt from the Life, Letters, and Journals of Louisa May Alcott</i>	424
<i>Experiences in a Private Family</i>	341
<i>An Experiment in Dowsing</i> , by James H. Hyslop.....	126
<i>Fate of a Man Revealed by a Dream</i>	251
<i>Laura Bridgman</i> , by James H. Hyslop.....	129
<i>Mark Twain's Premonitory Dream</i>	425
<i>Miscellaneous Experiences</i> , by J. D. Featherstonhaugh.....	505
<i>Ouija Board Message</i> , by H— D. E—.....	449
<i>Ouija Board Prescription</i> , by Mrs. C. M. Arnold.....	648
<i>Premonition</i> , by Redfield B. West.....	362
<i>Premonitory Dream</i> , by George M. Macklin.....	364
<i>Premonitory Dream or Vision</i> , by L. E. B—.....	455
<i>Premonitory Dreams and Other Experiences</i> , by H— D. E—.....	440
<i>Premonitory Impression</i> , by George H. Boke.....	459
<i>Restored from Death to Life</i> , by Thomas Mulligan, M. D.....	244
<i>A Vision at the Point of Death</i> , by Thomas Mulligan, M. D.....	243

BOOK REVIEWS.

<i>The Coping Stone</i> , by E. Katherine Bates.....	304
<i>Death Deferred</i> , by Hereward Carrington.....	368
<i>Determinism, Free Will, and Reincarnation</i> , by I. Calderone.....	131
<i>The Dweller on the Threshold</i> , by Robert Hichens.....	367
<i>The Energy System of Matter</i> , by James Weir.....	427
<i>Esprits et Médiuims</i> ; by Th. Flournoy.....	254
<i>Essays in Radical Empiricism</i> , by William James.....	522
<i>A Mathematical Theory of Spirit</i> , by H. Stanley Redgrove.....	304
<i>Matter and Some of its Dimensions</i> , by A. Button.....	198
<i>Memories and Studies</i> , by William James.....	522
Pamphlets by Enrico Morselli.....	573
<i>Some Problems of Philosophy</i> , by William James.....	707
<i>Spiritism and Psychology</i> , by Th. Flournoy.....	303
<i>La Survivance</i> , by Sir Oliver Lodge, translated by Dr. H. Bourbon.....	368
<i>Voices from the Open Door</i>	230

TREASURER'S REPORTS.

Quarter ending March 31st, 1913.....	428
Quarter ending June 20th, 1913.....	521
Quarter ending August 29th, 1913.....	521

CORRESPONDENCE.

<i>A Problem in Psychology</i> , by Charles Morris.....	464
<i>Why Mental and Moral Mastery aids Physical Health</i> , by Dr. Titus Bull.....	659

OBITUARY.

Charles Nelson Jones.....	122
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10
11
12
13
14
15
16
17
18
19
20

JOURNAL

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American Society for Psychological Research

CONTENTS

GENERAL ARTICLES:	PAGE	EDITORIAL:	PAGE
Poltergeist Phenomena and Dissociation,	1	Life Memberships - - - -	64
Detailed Record - - - -	15	Hodgson Memorial Fund - - -	65
An Account of Certain Psychic Phenomena Witnessed on the Evenings of November 18, 19, 20, 1911 - - -	57	INCIDENTS - - - -	68

POLTERGEIST PHENOMENA AND DISSOCIATION.

By James H. Hyslop.

I give here one of the most important cases which it has been my good fortune to discover. It comes especially in good sequence after the Burton case of hysteria. Readers will remember that case as representing physical phenomena, apparently of an independent kind, occurring much after the manner of Eusapia Palladino, but which proved to have been caused, in most instances, by the young lady herself in a trance, this fact exempting her from the accusation of fraud. It only needed that we find a case where similar phenomena occurred in a normal state to suggest a wide generalization of very considerable importance in psychic research.

The first experiment that came under my observation in the following case was some time after it had begun its manifestations and not at the inception of them. My relation to it is narrated in the first record. But its history psychologically is not stated there, and that is brief.

A few years ago the family were trying some experiments in the country, for table tipping, and they obtained some interesting messages spelled out in the usual way. The young boy, however, was sceptical and did not believe there was anything in it. When the family tried some experiments later in their own home it soon appeared that the boy was developing physical phenomena himself. They first manifested themselves in table tipping and two or three

tables were broken to pieces by him. He became convinced himself that the phenomena were genuine and was not disillusioned until we discovered the dissociation in the case and felt it necessary to explain to the boy just what happened, when he was so disappointed that it required much encouraging to get him to resume experiment. He soon developed automatic writing and finally the trance, when there were some indications of automatic speech and clairvoyance. In the meantime crystal gazing was tried and proved a success. These types of phenomena are mentioned in the detailed record.

The boy is the son of a clergyman known on both continents and has an excellent reputation. No one would suspect him of devious conduct. He has all the characteristics of a refined and model boy, and only the world would suspect him *because* he is a clergyman's son. In this instance there is no reason to suspect or reproach the lad. He was fourteen years of age when the phenomena began and is now a year older than that. No record was kept of the earlier experiments and only when I came on the field were any notes made and the present record is the result of them. I have given all the details, not because they are evidential nor because they are interesting, for they are neither, except where there is evidence of the supernormal, but because I do not wish any feature of the case to represent merely my opinion of it. The chief interest lies in the dissociation discovered and in the peculiar evidence of nonsense in the development of the case. It is not always that we can get at the inception of mediumship and even in this case we have not all the facts. But it was discovered in time to note the peculiarly boyish nature of the mental action, especially in the trance state, tho the automatic writing, done in his normal state, showed the same impudence and lack of good manners, neither of which are at all characteristic of the boy in his normal life.

But the important feature of the case was this. The boy apparently produced things brought through matter. The experiment showed how apparent this was. He was also apparently in his normal state. There were no evidences of a trance. The boy's eyes were open, he spoke in a

normal manner, moved about the house when the light was up, or in the darkness just as the rest of us, and observed the phenomena exactly as the rest of us did. He wrote automatically and then read it, or read it at times just after hand wrote, but always after the writing, not while it was going on.

But now comes the important fact. The experiments show that the boy's hands or feet, as the emergency required, became anæsthetic and that he did things with them that he would not normally do. He had, of course, to prepare for the performances in some instances. In others he did not prepare for them. There was no means of testing him in these preparations. But in the conditions described in the record we discovered anæsthesia of the hands and feet when certain things were done. This showed that the boy was unconscious of what he was doing with his hands and feet. Fortunately for the phenomena they were done either in the dark or when he could not see them occurring. It is possible that, if it had been in the light, the optical action would have inhibited the phenomena. However that may be, the chief interest is that no phenomena occurred in the light, except in a few instances where the boy's eyes did not see what was going on.

I shall not detail here the evidence for the anæsthesia. I must leave that to readers who are interested. I shall here only call attention to its significance.

In the case of Miss Burton we found phenomena that the conjurer and laymen generally described as fraud. All the superficial evidence was in favor of this view, and I had to meet this explanation of the case wherever I went. All who had witnessed her phenomena, except the two physicians, Drs. Hamilton and Smyth, came away convinced that it was ordinary fraud. But the investigations of Drs. Hamilton and Smyth and myself showed that it was a case of hysteria in which the action of the young lady was unconscious and she could not be accused of fraud. The explanation of the phenomena might be what you please, and in most of them she was herself the agent, yet the accusation of fraud was not legitimate. The problem was one for the psychologist,

not the conjurer. This was the great lesson taught by that case. Now this lesson is still more forcibly taught by the present case. We may well acquit a subject, who is in a trance, of fraud, when things are done that we should call fraud if done normally. But here is the case of the young boy who does the things in his normal state and yet is not conscious of it! He too cannot be accused of fraud.

It is not exactly correct to say that he was in his normal state. He was the subject of dissociation and therefore of what we may call a partial trance. The trance extended over the area of anæsthesia. He was normal only in that part of the body not affected by anæsthesia, and this was the main part of the body and the sense of vision and hearing. He was to all appearances normal, and in fact was normal in vision and hearing. No one not familiar with abnormal psychology would have suspected any anæsthesia. But the tests showed that it was there. The phenomenon was somewhat analogous to the partial anæsthesia of Miss Burton as described in her case. Readers of that report will recall that Miss Burton showed anæsthesia all over the body except the head above the larynx. Here is the same thing practically tho not accompanied by any trance phenomena until a later time. Miss Burton, however, was more affected by amnesia than the boy. His consciousness was apparently not limited by his anæsthesia. He simply had no knowledge of what was done by his arms and feet. He was apparently normal and yet did things which he did not know, just as Miss Burton moved her hand to her face and thought some one else was touching her face. The boy was not conscious of what he was doing and could have been made conscious only by having the phenomena occur in the light and under his own vision. Now we cannot impute fraud here. There was the dissociation of function, and the anæsthesia hid what was going on.

The importance of this is apparent to any one. We have been explaining things by the "naughty boy" theory instead of learning psychology. More than twenty-five years have been spent in merely superficial investigation of such cases and amateur psychic researchers or our academic men in medicine

and psychology have been content to sneer about "naughty boys" instead of keeping cool heads and assuming that there is something to be learned in abnormal psychology. The present case puts an end to that contented indolence and indicates that it is time to take the whole subject of psychic research out of the hands of the conjurer and of those laymen who defer entirely to that point of view. This position must be abandoned and the whole problem and phenomena approached from the position of abnormal psychology. The conjurer and layman must be turned out of doors. They may be called upon for special services, but they are not the authorities in such cases. Their methods are sure to defeat scientific investigation, even when they can explain the phenomena in the usual way. The first thing is not the explanation of the facts, but what the facts are, and conjurers are the last people in the world to discover psychological facts. Psychic research has been too long under their dominion. They have usurped authority in it and have cultivated public opinion in that direction until no one can venture to study a case without bringing down upon his head their ridicule for not deferring to their judgments. The fact is that they are wholly unqualified for the study of the problem, and the Burton and the present case prove this beyond question. The importance of the two cases consists in just that fact. Psychic research is not going to make proper headway until that class is disregarded and the subject put into the hands of psychologists.

This view of the problem is directly in the face of general opinion. But I am not in the habit of paying any deference to that when I have the means of proving it wrong. I am sure that time will prove me correct and I know that the student of abnormal psychology recognizes the position and will not gainsay it. Such cases as the present are crucial ones and perhaps are very rare. They are much more striking than trance instances, because they represent the situation as so paradoxical that it calls attention to the facts in a more striking manner. We may well understand that a man can claim unconsciousness and exemption from fraud when the subject is in a trance. But to exempt him when he is

apparently normal, when the senses of sight and hearing are intact, is to challenge opinion at a point that must abash it at once. It throws the burden of proof upon the man who does not know what psychopathology has proved and enables the man who knows its methods to demand an entirely different method of investigation than that which usually prevails. Much of the investigation has not been scientific at all, but done in the most superficial way. Such cases as that of Miss Burton and the present one indicate very clearly what is necessary for such work, and laboratory methods are absolutely necessary for it.

Another important lesson in the case is the attitude of mind with which such phenomena need to be approached. The usual method is to ridicule the phenomena and manifest so much contempt for them that it is impossible even to find out the existence of dissociation. This attitude of mind always assumes to dictate, prior to investigation, how the phenomena should occur. It is not scientific but dogmatic. It has none of the characteristic which Mr. Huxley said was essential for the scientific man; namely, that he should approach a fact as a little child. It is not that he requires to be credulous, but that he needs to be open minded and uninfluenced by intellectual snobbery. The superficial appearance of the facts is not in their favor to minds that know all about the universe *a priori*: but we have arrived at a point where we may return the ridicule on that class and they shall have it, thanks to the assured conclusion of such cases. We are brought by them to see the need of patience and perseverance where the conjurer and layman would pass by on the other side. Such cases show beyond a doubt the place of the subliminal in the development and manifestation of psychic phenomena, and correct the illusions of the public as much as they modify the expectations of even scientific men. We have been taught by spiritualists and conjurers alike to expect a certain type of phenomenon, only one believes in them and the other does not. It seems that both types of mind are wrong. The supernatural agent may be there but the evidence for it is not what the layman supposes, if there be any evidence for it at all, and whether

there be any evidence for the supernormal or not, the study of the phenomena is more than worth while. The mysteries of the subconscious require investigation as much as the more obtrusive phenomena of normal consciousness. Indeed pathology will prove to be the salvation of normal psychology. If perchance we prove the supernormal as a by-product and with it the existence of discarnate agents acting, occasionally at least, on the living, the outcome will be more than the regeneration of psychology. It will put a force into philosophy which it has not had since Plato.

This case would be invaluable without the existence of supernormal phenomena, but it becomes doubly so with them. With or without them it suggests, as did the Burton case, the existence of hysteria and dissociation in hundreds of cases that have hitherto had to bear the stigma of fraud, and it has been due to the stupidity or indifference of the student of abnormal psychology that has allowed the ignorant public to become saturated with as many illusions against the subject as for it. They can be cleared away only by having the scientific man treat it seriously instead of with ridicule. He, of course, will not do so, owing to intellectual snobbery, until the supernormal has been accepted. Fortunately we are not without this accompaniment in the present case. It is not plentiful, but it is present. Much more of it has occurred since making these records and in the privacy of the family circle. Unfortunately no written record of them was made. But my own were made at the time. The best incident is the cross reference connected with the "pink pajamas" and the "black necktie". These have been commented on already in the *Journal* (Vol. VI, p. 321). There was an additional incident of some value. In a trance, while writing automatically, the boy wrote "Swift River" and then, after repeating it, drew a mountain, somewhat the shape of the Matterhorn,—which Chocorua is,—and wrote the name "Chocorua" on it. Now Swift River rises in Chocorua and both were near the summer home of Professor James, the home being at the foot of Mt. Chocorua. The boy seems to have known nothing of the river at least, and its relation to the mountain, and possibly knew nothing of Prof. James'

summer home, tho it might have been mentioned casually in his presence without his consciously remembering it. Besides this I got a circle with a cross in it quite constantly in connection with Professor James. I tried to get it completed, supposing that it was an attempt at the Greek letter Omega, but I never got any farther than the circle and the cross. This, of course, was before I had made public the references to the letter Omega through Mrs. Smead and Mrs. Chenoweth and before I had told a single person of the fact.*

There were occasional hints of further supernormal, but not distinct enough to make a point of them. It was noticeable that the subconscious of the boy was particularly acute and alert, ready to pick up any hint you gave and to elaborate it. The text is full of this and it was one circumstance that evidently gave rise to the trifling often, where the boy was subconsciously mixing fun with trifling and an effort to get

October 8th, 1912.

* I was told this evening by the father of the boy that, this summer, the boy was writing automatically and in connection with the name of Professor James the word Omega came. It struck the father as peculiar and the boy had not seen anything that would give him previous knowledge of its connection with Professor James. The father did not know it, and when I told him the facts he was quite surprised. I had been exceedingly careful all last winter, when the circle and cross were being drawn by the boy, not to indicate what I wanted in addition. The father told me to-night that he thought I wanted some additional characteristics in the cross. I wished to preserve the knowledge of the sign from all members of the family. The *Proceedings* went to the office of the father, but not to the home. The father had glanced at them, but had not seen the mention of the Omega in them. It is, therefore, more than probable that the boy had not seen the facts, tho we may suppose that, either in a waking trance or a normal state out of curiosity, he might have examined the *Proceedings* and happened upon the sign there, or he might have seen allusion to it in the summary of the Report in the papers, the *New York Times* being one that goes to the house. The possibility deprives the incident of the evidential value which is desirable, but it is not probable that he saw allusion to it.

The boy also got in his writing allusion to a letter written by Professor James, put in a safe, taken out and then returned to the safe again. Readers of the *Proceedings* will note that Professor James made similar allusions through Mrs. Chenoweth, but he had no safe and there is no evidence that he wrote such a letter and he certainly could not have put it in any safe of his own as he had none. Whether the incident represents prior knowledge casually obtained by the boy cannot be asserted, tho it is possible that it crept out in my own conversations with the family. The subconscious very clearly contributes to the boy's work and sometimes unexpected allusions may emerge in this way. But we have no assurance and no evidence that this incident either had or had not such an origin.

something supernormal. It was evident that rapport was very imperfect, while some of the boy's old dislike for the subject still influenced the subconscious. But that is neither here nor there in this question. The main point is that, despite the existence of apparently deliberate trifling, there were some supernormal phenomena which simply showed that, whatever fraud you might insist upon, you had to admit that some of the facts could not be so explained. The conjurer and layman who knows nothing about hysteria and dissociation will resist the conception of anything but trickery when the facts externally show the same physical characteristics as fraud. He cannot, however, persist in this when the information cannot so be explained, and hence the supernormal assigns limits to the suspicion of dishonest dealing. The case thus imposes a heavy obligation on the man who knows nothing about abnormal psychology and makes imperative that charity which all dissociation teaches for the whole field of psychic research. In the future no case will be adequately investigated which does not take account of the possibilities of dissociation and hysteria. The hasty judgment of fraud will not be allowed, any more than that of spirits, and indeed, as remarked in a reply to a letter of Mr. Carrington (*Journal* Vol. V, p. 489), where hysteria and dissociation are concerned, it is as hard to prove the existence of fraud as it is to prove that of discarnate spirits, because in both you are proving the existence of a certain state of mind apart from its usual physical accompaniments. Fraud has no meaning except as a state of mind, the intent to deceive, and in hysteria as in dreams you cannot use the act as an assured proof of the intent. The subject is too likely to be deceived himself as to the situation.

I shall not discuss here what takes place in such cases. It will require much more investigation to assign a probable cause in instances that do not afford any direct evidence of foreign invasion. But when we find this foreign invasion in the evidential incidents we are justified in suspecting that it may often be connected with the non-evidential. Assuming this, we should have an explanation of the case as a whole, tho making large allowances for the intrusion of the

subconscious into the result. Indeed, we should treat the subconscious as the vehicle for the expression of this foreign agency or the territory which it invades, the subconscious unavoidably coloring the influence. We cannot draw the line assuredly where that begins and ends except for the supernormal phenomena, but we may try, as in the De Camp case (*Journal* Vol. VI, pp. 181-265), to test the probabilities of phenomena which superficially appear to be subliminal, by experimenting with psychics and by finding whether the non-evidential phenomena are there accepted as having another than a subjective source. We found in the case of Miss De Camp that Frank R. Stockton, deceased, who purported to be writing stories through her, accepted their authenticity and thus what had to be treated as subliminal production obtained recognition for other possibilities.

This experiment I also performed with the boy. But, before doing so, I received through Mrs. Chenoweth direct reference to my experiments with him without hinting to her either in her normal state or in her trance what I was doing. I got good evidence of cross reference of a certain kind in this way. The control described the character of the phenomena going on with the boy. I then arranged to have the boy take some sittings with Mrs. Chenoweth, preserving his incognito and my own silence as to the case, and again distinctly supernormal information was conveyed regarding his phenomena and other events that had happened in the life of the family. What had to be treated as subconscious on its own recognizance was acknowledged as being influence from the transcendental side, so that the case becomes as interesting as that of Miss De Camp in that respect. The record of what occurred in those sittings will be published at some later time. It suffices here merely to remark the nature of the experiment and the result.

But the important lesson is for the study of such phenomena by the student of psychology and not by the conjurer, who has sedulously saturated the public mind with illusions as to the real nature of the phenomena in such cases. In the case of professional frauds his service and knowledge have been inestimable, but he too readily fell into the habit of

studying cases superficially and from the mere occurrence of the physical side of the phenomena, and neglecting the mental. What we contend for here is that all ordinary cases are not completely understood until the mental side has been investigated and the nature of the state of mind determined in them. The possibility of dissociation opens the way to some different correlation between the mental and physical than that which characterizes normal life, and it will be imperative in the future to take account of the fact. The present case, as well as that of Miss Burton, prepares the way to a different classification of phenomena and a different method of determining that classification from the methods employed by the conjurer. If it accomplishes nothing more it will have done excellent service in psychic research.

I publish the detailed record here with all its tedious and non-evidential material because that is the only scientific way to deal with such phenomena, especially when we are investigating incipient mediumship. It is, in fact, both the most interesting and the most important feature of this case that the phenomena were of rapid development and went through the stages of subliminal intrusion, that make it of transcendent importance that we should study that aspect of such cases as carefully as we would supernormal incidents. It is not scientific just to pick out evidence of the supernormal in such phenomena and neglect the borderland phenomena which manifest both the limitations of the supernormal and the obstacles to its occurrence. The physical phenomena did not even superficially indicate the presence of subconscious action. The automatic writing did manifest indications of this, perhaps from the start. But its peculiarly chaotic and mosaic character became more manifest as the development of the supernormal went on. This we could not prove without the detailed record, and at present there is nothing more mandatory on the psychic researcher than the investigation of the conditions affecting the origin and evolution of mediumistic capacities. There will be no appreciation whatever of the scientific aspects of the problem until that is done. There is no excuse, therefore, for the omission of data that do not perplex the believer in natural

phenomena. The subconscious is both the vehicle and the obstacle to the transmission of supernormal knowledge and we shall not understand the fact until we record its phenomena as faithfully as we do miracles. The man who will not study this aspect of the phenomena is not entitled to serious consideration in the problem. It is the habit of many psychic researchers to regard subliminal intrusion as unimportant and to be neglected as a well understood fact. Nothing is farther from the truth. So far from being understood, it is a *mundum ignorantiae* and the supernormal will never be understood until it is seen in the light of the subconscious medium which distorts or prevents its passage. For that reason the record of the boy's development is more important than its supernormal incidents. Rarely have we been able to catch this growth at the start. Indeed we have not as perfect a record of the case in this respect as is desirable. On the one hand the earliest data were not recorded, and much in my own experiments came so rapidly that it was impossible to note all the facts. But what I obtained represents the whole very fairly and includes much twaddle and rambling dreamerie which will be a future help in studying the educational processes in the development of mediums.

The facts which I wish most to emphasize, however, are those in which the boy gave evidence of an abnormal condition where, superficially, he seemed to be perfectly normal. He took part in the experiments along with the rest of us and was really or apparently as much interested as an observer as we were. Readers must remember that only the automatic writing took place in the light. The physical phenomena required darkness. This naturally aroused suspicion, or would arouse it with ordinary observers acquainted with the history of these phenomena. Under these conditions the boy was the same kind of a spectator as the rest of us. He seemed to be perfectly normal and only our knowledge of his relation to the table tipping and the automatic writing gave us any clue to his being any more connected with the incidents than ourselves. He was even the center of the "tricks" played when he was himself injured or struck by objects. He showed an apparently normal interest in

them. In the light he was apparently quite as normal as any of the others present, so that any suspicion of his part in them, without assuming him to be abnormal, meant that he was simply Mr. Podmore's "naughty boy". No other supposition but the genuineness of the phenomena could be made from the standpoint of the layman, and only the possibility of hysteria could offer an escape from either of these views. In other words, the boy presented all the appearances of a normal person and yet the phenomena were such as to prove that he was in some way connected with them while apparently innocent of trickery. It was the proof of anæsthesia that altered the whole case. This opened up the way to explain both the apparent normality of the boy and the physical part which he took in the phenomena without knowing it. In this respect he was exactly like the Burton case (*Proceedings* Vol. V). She exhibited zonal anæsthesias, and, as we showed, was sometimes anæsthetic all over the body except above the larynx, this condition enabling her to be a normal observer and to have normal sensory action on the face. Apparently this was the case with this boy. I did not test him for the line which defined the limits of this anæsthesia as I was not interested in determining that accurately. It was enough to find its invasion of the hands and legs and its absence from vision to explain the situation. But with his eyes normal and with perfect control of the motor system he was able to appear perfectly normal and wherever his vision was concerned his memory was normal. It was only in the anæsthetic area that his memory was absent. Vision kept him adjusted to normal physical conditions and we discovered the abnormal only within the area of motor actions connected with his anæsthesia. When he went into the trance the anæsthetic area became universal and all the phenomena were expressions of mal-adjustment.

But the most striking phenomena in this connection were those in which the boy actually prepared beforehand for the "tricks" which were afterward performed without his normally knowing it. Take the incidents of the matches put above the door, and the rhinoceros tooth. There was indirect evidence in other instances that this preparation was

made. But the rhinoceros tooth was the best incident. The family had expressed the desire to have some object brought into the house from the outside as a more conclusive proof of aports. No hint was given of what the object should be. Hence the appearance in the house of the rhinoceros tooth, when the father had it in his office some blocks away and had left the office locked up at ten minutes after two that day, was at least superficially very striking. The boy's spontaneous statement that he had been at the place during the day to deliver a letter but without memory of having gone into his father's office showed that he had probably gone into a waking trance and taken the tooth with him and put it on the library shelf without knowing it. This sort of waking trance I have seen in numerous instances and alienists are well acquainted with it. Here the boy in an apparently perfectly normal condition makes preparations for what is subsequently either to be done in a similar trance or confessed in the automatic writing, as was done in this instance. He has been known when I was present to get up from the table before the rest of us and evidently prepare for the performance and know nothing of it, to reveal the facts either in a totally unconscious trance or by the automatic writing.

The importance of all this is that even psychic researchers have not always equipped themselves for the complications of their problem. They have rushed into the issue with the conjurer's standards of judgment and cried fraud where it has evidently not existed at all, but where we have all sorts of dissociation and complications. If instead of talking so glibly about fraud and considering that reference to the subconscious and secondary personality terminated all reason for investigation, they had recognized that it simply began here, they might have found what very little experience with mediums shows: namely, that there are no fixed conditions for the invasion of foreign influences and that the psychological approach to the problem through abnormal phenomena was the first condition of any intelligent view of it. When psychic phenomena are concerned we cannot assume that the criteria of ordinary life apply and the case of the boy in hand is definite proof of this and does more than even the

Burton case to throw the conjurer, his standards, and his methods out of court. There is no progress in this subject short of his banishment. No superficial investigation of such cases will suffice.

DETAILED RECORD.

November 20th, 1911.

I called at the home of Rev. Dr. X. this afternoon, in response to an invitation by himself to talk over some matters. In the course of accounts about recent happenings in his own family he resolved to try an experiment in automatic writing by his young son who has recently developed it, in spite of sceptical distrust of all such things at first. There were the usual questions and answers which I could not record, as I usually do, for lack of the means to do so. But at one stage of it William James purported to be present and referred to "those letters" saying that they were locked up, when I encouraged the giving of something special that I wanted. But I did not get any hint of what I desired.

A little later G. P. was referred to, the reference being made in response to a query what "Bellyache", the control, was doing when Professor James was trying to communicate. He said he had gone to get G. P. Dr. X. asked him to come, and the control who had returned after James left said that G. P. refused to come. I saw at a glance that there was reason for it and so said, and the matter was not pushed.

At the end the hand wrote directing us to look behind the door of the back stairway. We went and did so and found there three razor blades from the Gillette razor. Dr. X. at once went to the box in which he kept them, and it was empty. He stated that he had shaved in the morning and had examined and found that there were only three in it. Here it was empty. I was holding the blades, so that they could not have been taken out then, I having taken them from the boy when he picked them up. I had followed the boy out and saw that he did not get the blades from the box at that time. There was nothing to hinder his having done so during the day and then writing as he did. So the case is by no means conclusive for a supernatural phenomenon.

There were present Mrs. X. and another clergyman, relative of the gentleman who invited me, and the young daughter. There was no work of an accomplice at the time. The only supposition that will apply is that the razor blades had been placed there before by some one prepared for the experiment which might take place, tho this was not prearranged with me before my arrival. I believe Mrs. X. was out of the room awhile, but returned and was present at the end. No one would suspect her capable of consciously playing tricks.

November 21st, 1911.

I was invited yesterday afternoon to take dinner with Dr. X. and family and after it to witness some physical phenomena which had recently been occurring in the family, in connection also with the automatic writing of the young son, some of the latter of which I have described in the brief account of what I witnessed yesterday afternoon.

The first thing after dinner we went into the library, closed the door and turned out the lights, to try table tipping and levitation. Dr. X. had provided a small bamboo table in the afternoon for the purpose. It was to take the place of two other more or less similar tables which had been smashed to pieces in their own experiments. I examined the table and found it reasonably strong, but of course breakable under violent experiments. There were in the room Dr. and Mrs. X., Rev. S. and the three children of Dr. X., the boy being about fourteen years and the other two younger. We all sat down about the table and held our fingers lightly on the top of it—or all I can personally vouch for is that my own fingers were so held, and the statements of the others were to the same effect. Soon the table tipped and did so in response to questions, a rapid fire of which was made by Dr. X. to have the table lifted off the floor, and expressing a desire that it should not be so violent as to hurt any one or break the table. It was impossible to take notes of the questions, even if I had not been a sharer in holding hands on the table. After it tipped a number of times it began to attack the boy at my right rather violently, and his mother beside him. We had

to seize it and prevent it from doing so. This was done a second time and I was the victim of the attack as well as the boy, and we again prevented violence.

We then stood up and holding our hands, or rather, fingers lightly on the table, asked it to levitate. Soon it did so, jumping up and falling down abruptly on the floor. On request this was repeated several times and two or three times it must have risen two feet from the floor, going down with a bang. Twice its foot fell on the feet of those at my right, Mrs. X. being the victim once, and I think the boy once. Of this latter I am not certain now, it may have been Mrs. X. The table rose straight in the air in a manner that was impossible on the supposition that a foot had been placed under one of its feet, unless we suppose it was simultaneously held with a hand. Besides no one could have done it with a foot when it rose two feet without betraying the act. It is, of course, not necessary to suppose it done with a foot. Hand action would be simpler and undetectable in comparison. On that point I could secure no evidence.

There was some light in the room from a slumbering fire-place fire, and from the street through the window curtains. But it was not sufficient for me to see the hands on the table. Once the table signified by tipping out the letters "Li" its desire to have more light shut out and the dark curtain in the window next to us had to be pulled down. I was told that always as soon as the intended word is guessed the table will not tip out the rest of it. I let the table slip under my finger several times to prove that there was no unconscious muscular action on my own part. The most striking incident was the levitation of the table about two feet from the floor. That was certainly not done with the feet and the whole question of its relation to the hands of any of us depends entirely upon the honesty of the parties present and their freedom from hysterical phenomena, meaning by this unconscious muscular action. There were no trances connected with the phenomena and all the evidence was for normal conditions of consciousness, but there might have been zonal anæsthesias, as in the Burton case, and under the circumstances this could not be detected. Its existence would enable hand action to

take place without detection on the part of the subject and without any right to impeach him or her for dishonesty.

The automatic writing before these experiments had told us that the table tipping and levitation would not be done for more than five minutes and at the end of that period we in vain sought to continue it. From the later statements through the automatic writing (when I insisted that enough had been done and that the energy must be exhausted), that they had just begun, it is possible to conceive that the table action would have become very violent if we had continued it, and this without regard to any question of explanation. My own observations have uniformly been, in both mental and physical phenomena that, at least up to a certain point, the manifestations increase in power from the beginning and we may suppose on any theory here that the table tipping was stopped to prevent a climax of this kind.

We then ceased table tipping and tried for the translation of objects; that is, for the movement of them without contact, leaving this matter wholly to the spontaneous choice of the agents. The same parties were in the room. The doors were closed, there being but one set of doors into the room. A light was in the hall outside and I sat where I could see the light shining under it and lighting the carpet some six or eight inches. I kept close watch on this light all evening to see that it was there. The door could not have been opened without admitting a bright light into the room and it was never opened, except for some one to go out a few times for making certain observations and fixing some things with the hope that we should get test results. We locked a number of things in a bureau drawer in another room and some in a drawer in the table in the library, I holding the key of the latter all evening.

Some one stood near the button of the electric light, this not being always the same person, to turn on the light when we heard anything fall. Sometimes it was the boy, sometimes Mrs. X. and sometimes Mr. S., but always the light was turned out when we wanted anything done, as it is claimed that nothing can be done in the light. This may be true enough on any theory.

While we sat in the darkness for a few moments, perhaps a minute, we heard something fall and when the light was turned on we found, about six feet from myself and the same distance from the door, the thick glass cover of a picture and near it the picture and its brass holder. Dr. X. said it was a picture from his own room across the hall. The door had not been opened. A heavy paper weight was the second, from upstairs. It was brass and weighed perhaps a pound.

The doctor, Mr. S. and myself went out to see that some things were locked in a bureau drawer. When we were nearly ready to return we were called to see what had happened: a small dish had fallen off the edge of the mantel-piece, the dish being from a room upstairs and not belonging to this room at all. It was broken into fragments.

Doors were closed again and the lights turned out. In a few moments something fell, sounding like two objects. Up went the lights and within a few feet of each other were two pairs of scissors which belonged in another room. The next were a nail cleaner and the boy's knife, both from rooms upstairs. Then a drinking-cup struck the boy on the head and seemed to have hurt him. Next a skate key from upstairs. Then a dozen marbles from rooms two flights up. A pipe-stem was thrown across the room from a table in the corner. Then a fountain pen from the library table where we were. A piece of cocoa cake was found under the chair on which I sat and came from the box on the library table on which I rested my paper in making my notes of the occurrences. Two more skate keys came following each other in separate experiments. Then came a paper cutter which could not be found in the afternoon and which Dr. X. had wished to remove fearing that it might be used to the injury of some one. It fell some ten or twelve feet from the table and near the boy.

In the next experiment the boy was at the light and suddenly exclaimed that he was cut. The light was turned up and his right thumb was bleeding at the root of the nail and the chair on which he was sitting was found to have a neat slit in the leather covering. I had myself noticed earlier in the evening that this covering was perfectly intact. The au-

tomatic writing said the cuts were made with "an invisible arrow". We could find nothing in the room. The cut in the leather was a very smooth one and about two inches long. The under covering was wholly unharmed and no search revealed a cause for it or the object with which it was done.

We went out of the room for some purpose and Dr. X. saw that his razor box was in its place in the toilet room. We returned and in a few minutes something fell on the floor. Turning up the lights we found this box with ten blades in it wrapped in paper, as they came from the store. The lid had not been removed from the box. Only about three minutes before he had seen this box and saw that it was safe in the toilet-room across the hall and off his own bedroom.

The next was throwing Flournoy's recent book from the library table against the boy's head and tearing the picture out of it. Then the large library scissors or shears were thrown against and lodged on the corner of a book shelf. These shears were the pair we tried to find earlier in the evening. The automatic writing had been asked to tell where they were and replied that they were "in his power", and then in a moment said he was fooling and that he did not know. After the act the same writing said that the paper cutter and shears had been concealed in the register. We had no evidence of this.

Then a large brass paper blotter was thrown from the library table and lodged on the edge of the table in the other corner of the room. The next was a crash of some glass and we found the heavy glass bulb of the electric light and the Edison incandescent light broken all to pieces and a stone like some Indian knife on the floor. One of the children recognized it as a stone the youngest child used as a plaything and the automatic writing said it was from some distant time and place but found by the child in the park. At any rate it was this stone that evidently broke the glass.

Then while the boy was standing by the table drawer he exclaimed that it was coming out toward him and he sprang back some three feet from it and it went back to its place. I got up to see it. The boy was between me and the windows through which light enough came for me to see him standing

fully three feet from the drawer, but I could not see the drawer move. I nevertheless heard it move.

Next a key from a dish on the table was thrown and then the hair of the boy pulled. Then we tried raps and many of them occurred. Some were simultaneous with noises that could be produced by rubbing the fingers on the leather covering of the chair on which the boy sat. There were some raps that appeared to be further off. But I went around to the boy to listen and for a time held both his hands. The noises on the chair continued, but might have been explained by movements of his legs. I had him stand and the noises did not occur. I had him sit again and the noises were repeated. He held his hands high in the air and the noises continued. Then as he held his hands in the air—I could see them all the while—the chair under him began to move and I asked him to throw his legs on the arms which he did, I holding my hands on the back of the chair. The chair moved slightly under these conditions and I suddenly called for the light. They were a little too slow in turning it up, and when turned up it revealed the boy's legs on the arms of the chair. There was time enough to have put them up after I called for the light. But I had not discovered any signs of muscular movement of his body. This, however, I was not well situated to discover if it occurred. But it was unfortunate that the light was not promptly turned up to protect the boy against suspicion.

We then tried table tipping again, but it would not move and we went to the automatic writing to see why. The writing gave no explanation, but stated that if we turned out the lights it would give us a theatre party. We did so and soon a piece of candy fell in the lap and chair of Dr. X. It was a piece of candy that belonged upstairs in the room of one of the children. The candy which was locked in the table drawer in the library was not touched. Then the stone was thrown again from the library table across the room, and then a pen. We then stopped that sort of thing and tried the experiment of raising the library table by holding our hands on it lightly. It weighed, according to Dr. X., as much as four hundred pounds. It only trembled after a long trial. I

found the first indications of trembling apparent to me were due to my pulse beat, but it became distinct enough. When we found that it was apparently to be a failure I suggested that the energy was exhausted, having given the same reason for the other phenomena dwindling, and automatic writing was resorted to and the control said that the power was not exhausted and that he had only begun. When interrogated why the table would not move he wrote it was due to the presence of a stranger, evidently indicating me, as I had earlier expressed this idea as a possible hindrance to the occurrence of anything. I then left the room at the request of the control, through writing, and waited for the movement of the table. Report made it that the table had trembled and moved and I came in and it was continued. Finally, I being some six or eight feet distant, the table audibly trembled and then rose possibly some inches and fell on the floor. The experiments then ceased.

I venture on no assured explanation of the facts. They are, of course, inadequate proof of telekinesis or apports through solid matter. The first difficulty is in the fact of darkness and the inability to see any object start, or to be absolutely and sensibly assured that no hand raised the table. No one would question the normal honesty of the mature persons present. Rev. S. was wholly a disbeliever until he witnessed the phenomena a day or two before. The two younger girls and the mother were out of the room when a few of the apports came, so they are not to be suspected or accused. The father, the boy, Mr. S. and I are the parties to be investigated. Now the following are facts to be considered in estimating the scientific value of the phenomena.

1. There was no object brought into that room which might not have been previously concealed in the pockets of one or more of the persons present.
2. This would not naturally be suspected of either of the men or Mrs. X. present, whatever we might suspect of the children.
3. My denial of having gotten objects which did not belong to me and did belong to the inmates of the house will be

worth just as much as my word and that may be small or great, as people wish to believe.

4. The absence of the mother and the girls in connection with some of the phenomena relieves them of responsibility and the boy remains as the person to suspect, and the father vouches for his entire integrity. He was at least apparently an entire sceptic of such things when they occurred, until automatic writing convinced him that he had to yield, unless we assume that this was a part of a trick.

5. A large number of the apports were closely connected with the boy, a number of them striking him, and we should have to assume that he took this means of concealing his own part in the result.

The objections to suspecting or accusing the boy are his perfectly apparent honesty and actions when he was struck, tho we cannot say that they were not or could not be simulated. But he would have to be exceptionally shrewd and foresighted to break articles and to cut himself, as these were done, just to throw suspicion off himself. His whole conduct seemed natural and unassuming. If fraud be charged against him, it was very clever.

But let us assume that he was perfectly honest and exempt, there are possibilities in the case that we must reckon with. The boy is mediumistic as the automatic writing shows and it shows it in ways that an observer would easily see, tho having to meet the objection that he was simulating. Both contents and form make this at least apparent. Grant, then, his honesty and exemption from suspicion. Being mediumistic he may have moments when he is partially anæsthetic and in a waking trance, taking and concealing articles about himself and the room and throwing them at the proper times and places, going into these conditions and not being aware of what he is doing, being apparently perfectly normal. There was no opportunity for investigating this hypothesis and it would not be an easy thing to do so. But it is the alternative to the hypothesis of conscious fraud and it suggests possible resemblances to the Burton case.

November 29th, 1911.

I was present last night again with Dr. X.'s family, Mr. S. not being present, and some of the experiments were repeated. There were present Dr. X., Mrs. X., the son, and two daughters. The first experiment was at table tipping and levitation. It occasionally tipped answers to questions indicating whether we should do certain things or not. The primary object was to get levitation and, if possible, levitation without contact. There was sufficient light in the room for me to see the top of the table, but as the top itself was light in color I could not see the hands placed on it. I seldom held my hand on it, as apparently I was a deterrent, no matter what explanation be adopted. The table was lifted several times and even to a height of three feet. The claim was that the hands of the persons present were held lightly on the top of the table. There could be no assurance that the hands of one or more of them may not unconsciously have assumed a position necessary to do the act. But some phenomena occurred that were inconsistent with any such action, apparently. The table at times acted so violently and with so much power that none of the children could have normally controlled its movements. It was the same light table we had used on the former occasion. It once struck Dr. X. on the shin and almost disabled him. Several times it made a dash or thrust at the boy and was prevented with difficulty. On one of these occasions I had hold of the table and could measure its power. It required much of my power to prevent it from striking me once, which it tried to do.

We tried for the same phenomena in the light, a not very bright light, but sufficient to see hands and feet, but nothing occurred. We tried when all stood some distance from the table, and nothing occurred. No evidence one way or the other was found and the explanation of what occurred will have to be conjectured from the nature of later incidents.

Before dinner I was told that the control of the boy in automatic writing had told them that he would not do anything if I were present, as I was a man who would give publicity to the facts and that, if I succeeded in proving to people that spirits could do all this, the power and control over spir-

its would come into the hands of the living. In other words, that the spirits would lose their power. This had been written in the afternoon. It was tried again in my presence and the same idea was repeated. I endeavored to correct this impression and encouraged the control to do things for us as before. But he insisted that I should not be in the room. However, when we came to work his demands were not insisted on and he voluntarily offered to do various things. This began with the table phenomena which I have described.

We then tried for apports. The boy's pockets were emptied of all their contents except some peanuts, and there were no such articles in them as were thrown about the room on the previous occasion. We sat some time, and the control was asked to bring certain articles from the house of a friend and also from the church. The only thing that occurred at the time was the falling to the floor of the pencil which the boy had used in the automatic writing. The boy himself thought it had rolled off the table. This is possible, tho the boy sat near enough to reach it, but as he sat between me and the window so that I could see him and was watching him all the time, I am inclined to think that his theory of it is correct.

We then sat again, the lights out as before, to get apports. We sat a long time and nothing occurred. We resorted to automatic writing and this first told us that something had been done. We had heard nothing and asked what it was. The writing said that a rhinoceros tooth had been brought from the church. This at once aroused the interest of Dr. X. so that I at once saw the possibilities, and the control was asked to tell where it was. He wrote that it was behind the bookshelf where the boy had been, referring to the place he had been when we tried table levitation and some other phenomena. We turned up the lights and in a moment saw the rhinoceros tooth in an open space between two books. Dr. X. said that he had left this on his table locked in his room at the church when he left it at ten minutes after two. But the boy spoke up spontaneously to say that he had been at the church in the afternoon and spontaneously remarked that he could not recall whether he had been in his father's room

or not. He told the story of his going there. His mother had given him a letter to take to Mrs. C. addressed to the house of the C.'s, and the boy knowing that Mr. C. would be at the church went there, thinking until he got there that the letter was for him. While he could remember all this and where he gave the letter to Mr. C. he could not recollect going into his father's room there. Subsequent events show how he might have done this without knowing the fact.

I had suspected last week that I would find anæsthesia in the boy connected with his own participation in the phenomena, and I wanted to test it on this occasion. I told no one of my desire, but immediately after this incident just described we resorted to automatic writing and I went around to the boy and before the writing began I asked him to close his eyes. He did so and spontaneously turned his head to one side, so that he could not have seen me do what I did if his eyes had been open. I placed my fingers on his hand as it began to move and it would only scrawl, which it did for some time. I pressed it heavily and then pushed my finger nails hard into the flesh. No writing of an intelligible sort occurred, but scrawls did occur. I removed my hand and then questioned the boy (who was surprised to find no writing when he looked at the paper), dexterously putting my question to avoid suggestion of what I had done. He had felt nothing. I then repeated the experiment and while his eyes were closed and head turned away as before I put my fingers again on his hand and asked him if he felt anything and he said he did not. I then removed my fingers and asked: "Now do you feel anything", and he said that he did not. I repeated the question with still more emphasis on the "Now" to imply that I was touching him and he felt nothing. I then pressed the hand hard and he felt nothing. I repeated the same process of removing and putting my fingers on the hand and found that he had no sensation in any case. I then pinched his hand hard about two inches from the knuckle of the first finger and near the root of the thumb. He remarked that he felt a very slight sensation and located it at the root of the knuckle of the third finger, two and a half inches from where I was actually pinching it.

I was then directed to leave the room. I did so. While absent the telephone receiver was removed and struck the boy's head and pulled the stand to the floor. The boy sat in a chair about three feet from it. Whether he got up in the dark and did it, is not determinable, but he might have done so and not known it himself, judging from these sudden invasions of anæsthesia.

In his automatic writing I noticed that he could never begin it at once on putting the pencil to the paper, unless some little expectation of doing it had previously occurred to him. Usually there was a little pause before the pencil began to move. The fact coincided with the pause and preparation which was associated with the automatic writing of Dan in the case of Miss Burton, if he were suddenly asked to do it.

We then tried raps on the chair on which the boy sat. There occurred rather loud ones and at times two different types of them, as if conversation had been carried on between the raps. Finally the name James was spelled out in raps, the boy rapping until he came to the letters of the name. Dr. X. asked Prof. James to spell out the name of the man who had influenced both of them, and first *Balzac* was spelled out, and then *Goethe*, both wrong, and then *Fechner* which was correct. But prior to this a remark had been made that the man was a teacher, and on the previous evening in the boy's presence Fechner had been mentioned as a man in whom the father had been interested, who had been his teacher. But the boy, who did not know the Christian names of Fechner, could not give them. Then I questioned the communicator, asking first if he had ever communicated with me. Answer affirmative. In Boston? Affirmative. Elsewhere? Affirmative. Near ———? Negative. North? Negative. West? Negative. South? Affirmative. All these replies were correct. I tried for the sign between us but the significant answers were wrong.

Soon afterward the boy remarked that the chair on which he sat was lifted from the floor and we heard it fall to the floor again. Soon, however, the boy discovered that it was tipped and this was probably what had occurred when he

thought it lifted. Finally raps with the feet of the chair occurred and then it was again apparently lifted as before. The boy then put his feet up on the arms and the chair trembled but could not lift. I could see both feet in the air, as sufficient light came from under the door beyond him, he being between the door and me, to enable me to see his feet in the air. Presently I saw one of the feet on the floor, and the chair began to lift. In the dark I stealthily crept over the soft carpet and touched the boy's foot. He exclaimed that something had touched his foot. Nothing was occurring at the time. In a moment he himself observed that he could not move his foot and that it was impossible to raise it for some seconds. It seemed to be pressing down heavily on the floor. Then the chair began to tip again. I again got my hand on his ankle and pinched hard. He knew nothing about it. The chair was tipping as I did it. I thus again had my conjecture confirmed that rapid changes of æsthesia and anæsthesia take place and that the boy is anæsthetic when phenomena occur. It is probable that all sorts of local anæsthesias occur, and assuming this we have an extraordinarily interesting case of an apparently normally conscious subject, introspectively conscious to some extent, doing things automatically and knowing nothing about it. The anæsthesia invades him at suitable times and places to prepare for events and to carry them out without his knowing either preparation or result.

After the children, the boy included, were sent to bed, Dr. X., Mrs. X. and I sat in the darkened room to get phenomena. I did not expect anything whatever to occur. After some time we heard some raps, single ones but repeated some four times. We tried to have them repeated, but they seemed not to occur. Just as we had ceased our interest and began conversation a loud bang, apparently on the window pane, occurred, almost enough to break it. It was so loud as almost to frighten us. The others were such that we had to suppose that some casual snap of the wood might explain them, tho there is no reason in the habits of the house for such a thing to occur. When nothing more occurred I asked Dr. X. to see if anything had happened with the boy who

was getting ready for bed. Dr. X. went upstairs, and had hardly opened the door before the boy called out that something had occurred to him. Asked when, he said about a minute before. This would coincide quite closely with the bang on the window. Dr. X., when upstairs, had found that the boy was just ready to get into bed when his electric light had gone out, apparently spontaneously. The boy was as much surprised at it as any one could be. The only interest in this is that it was not usual and that it coincided with experiments down-stairs of which he knew nothing and with raps and an apparent bang on the window which he could not normally make. There was no wind blowing and the street was very quiet. It was one of the quietest residence streets in a large city and late at night, boys not frequenting that part of the city at any time for mischief.

One thing I neglected to mention in connection with the automatic writing when I was testing the boy for anæsthesia: the automatic writing told what I had done to the boy, saying I had placed my hand on his. Then as if suggesting an experiment the control asked me to place my hand on his head. I asked if this was what he meant and the reply in writing was "No". In a moment he repeated the request to put my hand on his head, and I was again puzzled and so was the boy. The hand then wrote: "My head is his hand." I then placed my hand on the boy's hand and he closing his eyes turned his head away while he tried to write. I do not recall whether there was writing or not, but there was anæsthesia, as I tested this carefully enough to determine the fact.

The interest in the confusion of the head and hand resembles a phenomenon in the experiments of Prof. Newbold and Dr. Hodgson with Mrs. Piper. G. P. considered that his head was in the hand of Mrs. Piper.

December 12th, 1911.

I again saw the boy of Dr. X. last night and had some further opportunities to observe the case. Persons present were Dr. and Mrs. X., the boy and one daughter. After dinner we went to the library and before sitting for experiment

the boy suddenly called attention to an ink bottle resting on top of the door by which we enter the library. It was far above his reach and he did not and could not have put it there while we were in the room, as it was lighted with the usual electric light. Moreover the mother had opened the door as we entered, being the first to enter the door. She happened to do it gently enough to prevent the ink-well from being thrown down.

The boy had had a headache before dinner, or at least had complained of it and did not eat much, but left the table early and went upstairs. It is probable that he got the ink-well then and, using the step-ladder chair, put the ink-well on top of the door and knew nothing about it. The evidence of his ignorance must come from what was proved in other instances.

We then resorted to automatic writing to find how the ink-well got there. Dr. X. asked the questions.

(How did it get there?)

Aha, ha ha! Look for the Meerschaum pipe, the scissors and the fountain pen.

(Where is the pipe?)

Under the sofa. [We looked for it and found it under the sofa.]

(Well, where is the fountain pen?)

Naw.

(Tell me like a good fellow.)

Out with the light.

Light was put out and we bethought ourselves of searching the boy's pockets, so that the light was turned on and this done. There was nothing in them except some papers, a pencil or two, and a little jewel stone.

When the light was turned out again the boy soon found a five-cent piece on his chair or in his hand. Dr. X. complained of having lost a twenty-five-cent piece which had been in his pocket, remarking that it was a new one. We sat again for something to occur, and after waiting without anything happening we resorted again to the writing.

(Did you do anything?)

Yes, the scissors.

(Where are they?)

Won't tell.

(Will you bring them back?)

Yes.

(Can you bring them and drop them down so that we can see them?)

Belle has the pen. [We went to the chair on which Mrs. X. was sitting and found the pen concealed under the cushion.]

(Now, give us the scissors.)

Won't tell. That is my only weapon. No enticing.

(Can't you move them or throw them on the floor?)

Wouldn't that be fun.

(Will you try to bring some objects here for us?)

They are here already.

(Whereabouts?)

Have found one already.

(Can you bring anything from the outside or other parts of the house now?)

Have found something you did not know was touched. The brass bowl.

(Can you give me a reference in the new *Encyclopaedia Britannica*?)

One dollar.

(I will give you twenty-five cents for two references.)

[Something was then written which I did not get as it was connected with the hunt for Dr. X.'s lost quarter, which was found under the cushion of his own chair. While hunting for it the little girl cut her finger on something which was found to be a safety razor blade concealed under the same cushion.]

(When was the razor put in the chair?)

Was put there two days ago. I made you say that. I made Mary take that side of the chair. Now do you believe in spirits.

(Why did you wish to cut Mary?)

Too diabolical.

(Won't you bring the scissors?)

No, where are they?

The writing then said they would be found straight out from the left ear. This pointed toward the telephone and we sought in that part of the room for them, the boy going

there first by following a direct line from the direction of his father's left ear. But we found nothing. He then returned to the automatic writing and it directed how his father should hold his head. First he directed it toward the bookshelves and I went to the corner of the room but found nothing. The father was then directed by the writing to look toward a certain light. This made the left ear point a little to the right of its previous position and I then looked under the carpet and found the scissors where they had been put at some earlier time.

There was then some sparring between Dr. X. and the automatic writing about the price of some references in the *Encyclopaedia* which was followed by agreement to try it. The father wanted three references, the boy's writing kept insisting on *two* references and keeping the price above that offered by the father.

(Give me three references.)

No, two.

(I will give 25 cents for two and 50 for three.)

No.

(Better do it.)

Can't do it any more.

(Can you give me two?)

Doubtful.

(Make an effort.)

Two for fifty.

(Two for thirty-five.)

No.

(Well, I will give fifty for two.)

Done. 200. [pause.] Voltaire. [Volume in Dr. X's hand examined and name of Voltaire found on page 200 at top of page.]

Welton. 300. [Examination showed it was "Walton".]

Further efforts to have the experiment repeated failed. the automatic writing refusing. But it urged us to try experiments with the table and, asked which table, replied "Both".

The boy sat on the chair at the large mahogany table and in a few moments it was lifted, on his side. I went around to his side of the table to watch his hands and feet. I saw a

book on his knees and between them and the table, just filling the natural space between the knees and the table. The boy's hands were on top of the table, sometimes writing. Finally an enigmatical message was written that we should all sit. I sat down on the seat behind the boy, believing that the previous writing had implied that I was not to see his hands and knees, but further writing directed that I should go to the other side of the table. I did so and sat down on the floor where I could see under the table and watch the boy's feet and legs. Nothing occurred. I then went again to the side of the table where the boy was and was again directed by the writing to get under the table. I did so and watched his feet and legs. Two or three times I saw muscular action evident, but the table was not lifted. I pinched the boy's leg several times and once the automatic writing said: "You are too familiar". I pretended not to know what it meant and it wrote to the effect that I had touched the leg. Soon afterward I quietly removed the book from the top of the boy's knees and put it on the floor. After some five minutes the writing said that it wanted the charm put back in its place. I took this to be an enigmatical reference to the book and replaced it on the knees. Then followed another enigmatical reference to it which I do not now recall, having failed to get it from the sheets at the time, but the boy was perplexed to know what it meant when he read it. I told him that I understood it and he remained satisfied. I again tried pinching his leg after putting the book in its place, and he betrayed no consciousness of it. Asked about it afterward, he said he felt nothing, except once, and named a part of the body which I had not touched.

I then went to the smaller table with the boy for experiment. I did not touch it until after it began to tip. I then held my hands on top of it and examined the boy's hands, which were on top. Only tipping occurred, tho we tried to get levitation. I then went to the end of the table and at the boy's side where I could watch the boy's hands and, as I hoped, his legs by the little light that came in from the street. But I could not see his feet and legs as I had hoped. I held the legs of the table and called for its levitation. But while

there were frequent tips to throw it over it was never raised. I held it to prevent its being thrown against me. There were many attempts to do this and once I noticed that it was thrown with one leg on top of the boy's foot and he observed the fact and said it was on his foot and removed it. But I noticed several efforts to levitate it in this way. I then tried the boy's leg again for anæsthesia and he did not seem to be conscious of my touching it. Finally the table spelled out by tipping its desire for less light and we started to put down the curtains to prevent the admission of the light from the street. Hardly had I left the table when it was thrown against the boy's knee and seemed to hurt him considerably, and to the floor where its top was smashed. This sort of thing was then stopped. I noticed that the boy's pain did not last long. There was, of course, no proof that he had had any pain. The same thing had occurred when he was cut and when a drinking cup was thrown against his head at an earlier experiment.

We then went to the automatic writing and the dialogue turned on doing various things requested. First the pencil made scrawls, which the automatic writing said was dancing.

(What more will you give us to-night?)

Goodnight.

(Can't you bring us something out of the house?)

Go out of the room. (Who?) All of you.

(What will you do?)

Moose. [A moose head was on the wall.]

(You want to bring him down?)

Yes. I have have been practicing for some time to get the heads down.

The dialogue continued, but it had no psychological significance, and was merely to get something done. Finally the hand wrote: "Out with the light." We turned it out.

After waiting for some time we heard low whistling. It continued and finally I was sure of it and spoke encouragingly and it improved. Taking the cue of the whistling in the Burton case I put a lot of questions directed with a view to ascertain whether the whistler was Pietra, as I detected

efforts to do fancy whistling. I asked a large number of questions in succession, whose correct answers would be negative, and a few whose answers would be correct if affirmative. The negative questions were all answered correctly except one and all the affirmative correctly but one, and when I asked if Pietra had done the whistling no answer came. This was the last question I asked, all having been answered by the whistling itself, one whistle for 'no' and two for 'yes'. At intervals I remained quiet and the whistling improved so as to show efforts and some success at fancy whistling, tho not at all striking or resembling that of Pietra in excellence, but only showing a decided improvement on the first very labored efforts to whistle at all.

Finally I noticed that no response came to my questions and I went to the boy, to find him in a trance. I ascertained this first by putting my hand on his chin and lips, having suspected from the whistling that he would be found anæsthetic in the face. I pinched his lips and chin severely and there was no reaction. I found the same with his hand. I then remarked to Dr. and Mrs. X. that the boy was in a trance and Mrs. X. called for the light. I remonstrated for fear that it might be a shock and placed my hands one on his head and the other on his right hand. After a few minutes, perhaps not more than two, he suddenly jumped or showed a slight convulsion and was awake, remarking that he had been asleep. This closed the work for the evening.

Dec. 19th, 1911.

Last night we had another séance with the boy. Mrs. X. was absent with the two girls and left only the father, the boy and myself to hold the sitting. We wanted first to try automatic writing, but found the book and paper used for it missing. It could not be found anywhere. We took a sheet of paper and tried automatic writing to find where it was. The writing said: "above the bookcase, stand each and look." We looked on top of the bookcase behind us and there the edge of it could be seen. It required the stepladder and the full height and reach of Dr. X. to reach it. Of course the boy had probably put it there and knew nothing about it.

The primary object of getting the book was to examine some significant statements made in it and purporting to come from Prof. James. This writing claiming to come from him had occurred on Dec. 15th. In it he apparently referred to his Chocorua home in the following statement. "Mountain on the left and apple trees on the right, fields, beautiful view from mother's window."

I noticed also a cross placed before the name of God. This was found in two places. I found also a circle made with lines in it either to erase or to form a cross. They do form a cross, but whether this was the intention or not is not provable. After the figure were the words: "No, No", which were explained to mean dissatisfaction with the circle and lines.

The significance of the figure to me was apparent, as the Greek letter Omega is like a circle. Through Mrs. Smead it was accompanied by the cross and Mrs. Chenoweth also got the circle and the cross in connection with Prof. James. Through another psychic I also got the circle in connection with his name.

At the dinner table in the evening Mrs. X. had remarked that Prof. James had referred to "pink pajamas" in connection with my name and also a "black tie." I at once saw the importance of this and examination of the record of automatic writing showed the following sentence in reference to myself: "He has two pairs of pajamas and one black tie and no best clothes." In the record of the crystal gazing, in which he saw visions of all sorts, I was again mentioned and the message took the form of an interlocution between two spirits referring to me apparently. Some puns were committed and then the message: "They laugh. It is dark" and then the second spirit said: "No wrong. Give him two pairs of pink pajamas." The first spirit then remarked: "The pink of perfection. What shall I give him for Christmas?" The second replied: "Morning [Mourning?] black tie," when the first replied: "You are not serious enough for me."

Some years ago a reference was made through Mrs. Chenoweth to Prof. James while he was in England with his Lectures, and about the same time Dr. Hodgson purported

to communicate through Miss Gaule (Mrs. Rathbun) and said: "Tell James he looks cute in pink pajamas." In communication with him at the time, I received a letter saying that he was wearing pink pajamas at that time. Last year, with the fact in mind, I asked Prof. James through Mrs. Chenoweth to say "pink pajamas" through Mrs. Smead and he failed to do so in the sittings with me as I hoped he would do. The coincidence here is therefore marked, tho disguised more or less by the form of stating it. But the mere mention of "pink pajamas" in association with both his name and my own may have more than a casual meaning.

The "black tie" is also coincidental. I have a black tie of his which I have used as an article in my experiments with Mrs. Chenoweth. It was not possible for the boy to know anything about the necktie or the pink pajama incident, as only Mrs. James knew about the tie and only myself about the pink pajamas and their relevance.

We went to crystal gazing for our first experiment. The crystal was placed on the writing-desk. The boy's face was about a foot from it and his head resting on a pillow while he sat in the chair. There was a long pause before any vision occurred. Then the following came. The vision was in the form of written messages.

Here is Professor James. Good evening Hyslop.

(Good evening.)

Do you recognize the papers?

(Yes.)

I just * * it. Would you like to see Hodgson?

(Yes.)

A man, with not much hair, blue eyes, long face, sober looking looks like a thinker.

(A beard?)

I can't see now. He has turned his head. It is dark. James is here now. What would you like?

(Your sign.)

A circle.

(All right so far.)

A line. [pause.]

(Examine that circle carefully.)

On top [pause.] it is a little crooked.

(Yes.)

One side is.

(Yes.)

Nothing else.

(Remember that and draw it afterward.)

I saw the writing. [This was an explanation that he did not see the circle, but the written message.]

(Can he just give that sentence?)

What would you have him do?

(I wish you would spell out where you took me once and what I did?)

I took you to paradise and you [pause.] hang it all I took you to lots of places. I took you once into my study and we agreed on a sign. You remember.

(No, not that.)

Hyslop, Hyslop. (Yes.) Your undivided attention, undivided. (Yes.) Come here undivided. Hands off on the table. [I put hands on the table.]

[I was unable to take notes and lost some things here. They were not important to my knowledge. Some reference was made to my being or becoming great in tiptology and automatic writing. . . Then came the following:]

Better summon friends to make an agreement and not follow my example locking up my paper on which all hangs. Now that I am dead I cannot describe it. Wait till I can find it. If you find the paper on top you will find it bearing my sign, at the bottom a coat of arms of the Duke of Fairfax with two swords crossed, above a helmet and an arm holding another like my sign, picture to the left, myself, wife to right mother in the middle Ready.

(Yes.)

Down farther [read 'father'] down farther you will see in the end. In the end you will see your mistake. What is the use of troubling you with these things that you do not understand. Down farther [repeated and then as if it meant "father down" and then apparently as if "farther" was for "father" but not made clear.] I see your own picture that of a child and wife [pause.]

(Yes.)

The left of that I find another picture taken at night by a flash light a clever idea of mine, when it is flashed have an instrument attached to the table of mine. The picture is of one who calls himself the nameless one, horrible. Don't look at it too long, but only in short spells. You will see why it is horrible. Is it too fast?

(No.)

[Pause.] Ready? (Yes.) The earthly person's writing

caused me all the trouble. It saps my forces, keeps me away from objects. Publish that paper, don't give the answer, but cross it out. When you publish publish it in dark covered paper, printing these in New York Herald, Boston Herald, Sunday Times, Transcript. Don't tell the plan. * * * * [Notes not clear.]

[Some minutes' rest.]

[Then from the crystal the boy described where another object would be found. It was the remainder of the inkbottle. At first it was said to be behind the books on the shelf near the door, and on the 4th or 5th shelf. We looked for it but could not find it there. Then writing was tried and gave the second shelf, but it was found on the first shelf. We then went on with the writing, interrogating the control which was purporting to be Prof. James. He had previously promised the family to protect them against this "evil" poltergeist. The following was in automatic writing.]

(Dr. X.: I thought you were going to protect us.)

[Failed to take down answer at time, as I was busy trying to get the question down.]

(Will you draw your sign?)

[Circle with the Swastika sign drawn in it.] one way.

(Dr. X.: What is the best way to proceed to-night?)

Bad news. Look over the register, [Found razors]. Behind the Indian bowl. [Found more razors.] In the lap of Time. [A statuette.] [Two more razors found.]

(Dr. X.: Where is the box?)

On your bureau. [Not there.]

(Dr. X.: No, it is not there.)

Taken. (Dr. X.: Who took it?) It was the leather box with the boxes.

(Dr. X.: Do you know where the silver box is?)

Not that one. The leather covered one.

(Dr. X.: Any other devilishness done here?)

Yes, look among the books leaning on the long book case. [Found pen and scarf pin.]

(Dr. X.: Any other mischief?)

Yes. (Dr. X.: What?) Look in the unused door and under and between. [Found four new razors under edge of door in hall and a large cut in the door itself.]

(Dr. X.: What was the injury to the door done with?)

Hair.

(Any other mischief?)

Porcupine. (Dr. X.: Any other?) Yes. (Dr.: X.: What?)

Go follow me minutely to get good results. Go in the closet with out liteing lite [lighting light] and close all closet [erased] wardrobe door then wait for effects. [Found perhaps a hundred

matches on top of door in closet so that there was danger of their lighting, if door was opened suddenly. A few fell on careful opening and revealed the situation.]

(Dr. X.: Any other mischief?)

Yes. (Dr. X.: What?) One box unopened cigarettes. Can't tell where.

(Can't you tell me where?)

No. (Dr. X.: Why not?) Sinful weed. This is not James you know.

(Dr. X.: Is that all the mischief?)

No. (Dr. X.: What else?) I think I will wait till lite [light] is out for best effects.

(Dr. X.: What do you advise us to do now?)

[Writing stopped and the boy complained of a buzzing in his head and said:]

Who spoke just then?

(No one.)

Did you make that noise? [Bewildered.]

(No.)

Under the back of the Morris chair is a paper weight.

(Which chair?)

Morris. Who is speaking? [Bewildered.]

(Not I.)

There is something in my head speaking plainly. [Paper weight found back of Morris chair.]

This was the first experience in clairaudience and the boy showed the same inability to recognize the source of the sounds that Miss Burton showed when she began to hear a voice. He evidently felt that it was one of us, but was not sure of the voice and showed very marked signs of bewilderment all the way through. There was no chance or means for testing him for anæsthesia.

The lights were then put out and the boy sat in the chair for a trance, tho he did not know that this was what we wanted. Soon he began to whistle and on encouragement it improved. Finally the voice was used and said "This is James." I interrogated the control as to who was whistling and the answer was that it was James by one whistle for yes. Then I questioned him with whistles for answer to the effect that he had whistled as a young man but not afterward. Then came the voice after whistling stopped. I could take only imperfect notes in the dark and nothing of importance

was told. I asked again if he remembered where he took me, having in mind a message through Mrs. Chenoweth, and the answer was that it was a meeting, but not a suffrage meeting, and then that it was vague in his mind. Then came the following:

L. M. is entranced heavily. Can you work in the dark?

(Not perfectly.)

Try to do the best. Ah! It was four. What is the first letter. The meeting. You spoke, spoke, spoke, spoke.

(Yes. You see I am stupid.) [Seeing he meant I spoke.]

No. Tell my dear wife. (Yes.) No do not tell. She has not the ability to believe as it is not passive. [Very pertinent statement.]

(What did I speak about?)

No.

(Dr. X.: Do you remember the French monograph you loaned me?)

Very slightly. You do not know French well.

(Dr. X.: Yes, that is true. Do you remember the book?)

No, yes. (Dr. X.: What was it?) Dying word.

(Dr. X.: That must be a joke.)

It was the L. M. word It was the word, Living Word (Dr. X.: Yes.) I knew it had some relation to name * * * [superposed in note and not legible.] Hyslop, hold, do not * * * [undeciphered note.] the light. So in corner behind the door in bookcase behind the wall.

Hyslop through the control you will not get the sign.

(All right.)

The paper when you find it. Sorry I cannot tell. Henry, I wish it gotten and opened. The contents. Yes they have the sign. the signature, coat of arms. Hyslop, I fear that is from my own mind. You understand me?

(Not....)

It is not subconscious working for details. I shall arrange the device to work with you.

[Here I asked him to bring me the second letter of the alphabet the next day at the sitting I was to hold. Finally he said he would try to give B.] [No reference to it to-day at sitting. No chance.]

write write [right] correct.

[The boy then woke up and was surprised that he had been "asleep". He went on to tell some of his impressions.]

Remember eating something hot. Somebody said write [right] changed and said correct meaning the other was right.

Said he was going to write something round. Saw a face, say half a circle, a bar in the middle, and cut off going from one side. [Evident reference to sign.]

[Crystal Experiments again.]

(Do you see anything of that?)

[Circle drawn with a curved line through it at one side and then two curved lines at right angles to it, with convex sides to each other. Then another circle with the swastika sign in it and letter "o. w." for "one way" in it (see above). Then scrawls drawn, possibly attempt at face.]

(Can you write the name of that sign?)

[Writing.]

[Two tables drawn and camera on one and a street at one end of sheet. Then an illegible word. There followed a face. Then a circle with a cross in it, made very clearly.]

Is that correct answer? Is that correct answer?

(The circle suggests it clearly, but it does not make me certain.)

so far. (Not exactly yet.)

[Sign of the cross made outside circle.]

(What did you make that for?)

unknown, unknown. Is that correct?

(Yes, so far.)

[Then came a number of circles made by rapidly whirling the pencil point about and then inserting a cross in them, the whole having the effect of concentric circles with the one cross inside.]

Begin again. Lean L. M. back in chair [?] as far as * * [pause.] will go [heavy writing.] H Y S L O p. [heavy shaded lines. Then a circle drawn again with a cross in it.]

[Then a figure was drawn made of two parallelograms with ends touching at an obtuse angle, and in it written:]

DEAR HYSLOP. write a paper against woman suffrage. it is my desire that you do this your W. W. S. and B. W. [erased] Bill James. P. S. Don't let your wife see it.

[Crystal Experiment.]

I see a picture of a boat. All I see about it is the future. Hyslop, beg pardon, Mr. Hyslop, is on the boat sitting down writing, on board for England. A woman rather old tough looking, strongly built, hair ruffled, large and sitting down reading. * * and I see a. Pal something dino. Oh Palladino. [Then the experiment ended.]

Dec. 27th, 1911.

I had another sitting with the boy last night. Present Dr. X., Mrs. X. and sister of Dr. X. We had automatic

writing first. The first word written was "Hello." After a pause the word *trance* was written with the apparent meaning that the work would best be done in that way. In a moment the hand wrote: "Now that probably will be the only means after this of communication with you." Then various scrawls were made in an unintelligible manner, but which terminated in the outline of a face.

I then asked the boy to hold the pencil in the normal way. His custom has been to hold it vertically in his fist and to write as with his whole hand in motion with the arm. As soon as I had the pencil inserted in his fingers and thumb the hand moved automatically over the page and had the pencil point strike the edge of the pad and the intention was quite apparent to move it into the customary position. In fact he got it so and I reinserted it in the normal position. But the movements were repeated to get it in the customary position. The hand seemed wholly unable to use itself to make the change and had to use the edge of the pad to move the pencil into a position in which it would fall naturally into the fist, to be held vertically. After a few trials I allowed it to return to its customary way. Some question, unrecorded by me, was asked by Dr. X. and the hand wrote: "No I did not take it." In a moment a circle and a cross were drawn and I asked what it was and again the circle and cross were drawn. Then a series of circles amounting to scrawls and then the hand wrote: "Here goes a pin wheel", and drew curved lines that might represent a spiral in perspective. Then it drew a circle and after it a cross which it put in the circle. Then the hand wrote:—

"Reserved for Hyslop's tomb. Old Hodson [Hodgson] trusty old slave Myers."

(What has Hodgson to do with that?)

Here's to dear old Bill.

[Then again a circle and cross were drawn.]

(Who draws that?)

James. Is that correct.

(It is correct for certain things, but, James, you know certain additions to that which need to be made.)

[Crosses made in corner of sections.]

(No, not that.)

[Circle and cross made again.]

[Then the hand drew a large circle and curved lines in it to represent layers and in each layer or section was a word or a sentence written, and explained to mean the depth to which the crystal gazing could penetrate into the world. I again tried the pencil in a normal position and it wrote a little more easily than before. Then the cross and circle were drawn and spontaneously the hand wrote after them:] "No, no, no, Hysloppppp."

(Who did that?)

I did.

(What did it mean?)

Can't tell.

(All right.)

I can't tell what you ask. [Pencil returned to customary position.] Not at all Hyslopppp. from Elizabeth liberties. [Elizabeth was inserted before "from" tho written after it had been written.]

(Dr. X.: Shall we sit down now or go on?)

Trance.

At this point the automatic writing was stopped and the boy took his place in the chair for the trance. The light had to be turned out and I was unable to make full notes. Besides the talk was too rapid. The boy went into the trance very quickly, tho during much of the time the evidence for a trance would not be apparent to any one who did not know the boy and the nature of such phenomena. At times one could not distinguish the things said from attempts to deceive us. But certain things occurred to show that he was in a trance, even tho we assumed that the subconscious was trying to deceive us, tho I think the dream state was itself deceived.

At one stage of it H. P. was mentioned and explained in a moment to mean Hodgson Piper, and that Hodgson had seen me to-day. When I asked where, the reply was "Séance". I had a sitting on that day, yesterday, and Hodgson was the only communicator. The boy knew nothing of this, tho he could well have guessed that I had had a sitting with Mrs. Chenoweth as he knew of my work in Boston and the place I held the sittings.

(Tell me about it.)

This medium is not bad. It is not the best and not the worst.
(That is good.)

Light. [Call for turning up light for a moment which was done.] Miss X. was asked for and she tried communication with her mother, but absolutely nothing occurred which the boy did not know. A Lansing Humphrey was said to want to communicate and nothing but guessing occurred. Finally I was called forward and Hodgson said to be present.

(What were you doing to-day?)

Talking with you.

(Where?)

Dartmouth St.

(Who was with you?)

James.

(Who else?) [Having Imperator in mind.]

Jennie [pause] No.

(Who else?)

Wait, you go to Piper.

(What for?)

I want to give you a certain thing.

(Do you know what it is about?)

Yes.

(What?)

To tell you about B, that message.

(Oh, yes.)

What did it suggest.

(I must not tell.)

You *must*.

(No, it would not be evidence. I must get it elsewhere.)

It was Y.

(That is good.)

Last year in connection with the Omega in the Chenoweth case I was told that I would understand if I got the last letter of the alphabet anywhere. Apparently it was felt that the Omega could not come in many cases while its equivalent could be given. When I gave the letter B at a past sitting here I had in mind the suggestion of Omega or the last letter in the alphabet. It is interesting to note here that the next to last letter is given as I gave the next to the first letter. The process was in the right direction tho it did not give exactly what I wanted.

During the trance the boy asked that I leave him and go to the table. I went toward it and placed my hand on it and

he remarked at once that I had my hand on it and that I should go nearer. It was too dark to see me do this, and I had my hand on the table behind my body so that, if there had been light enough to see, he could not have seen my hand. Once also he saw me stoop in the dark when I was trying to see the action of his leg between me and the light under the door. It is possible that in both these cases my shadow between him and the window curtains may have been the clue to his vision, tho there is reason to believe that his eyes were closed in the trance. They were in all cases in which the light was turned up, and his mouth was open.

I tried him several times for anæsthesia and he was not in the least anæsthetic. He was sensible of my touch on any part of the body that I tried.

There was a great deal of silly talk by the boy, subliminal trash and badinage. It was very evident to all of us that the old personality that had controlled in the apports and telekinesis was breaking up and that the phenomena were more complicated with subconscious play than ever before. The disintegration of this personality was apparent, and mediumistic power diminished.

Crystal gazing was tried but effected nothing. The boy did not wish to do it, having some repugnance to it because of the strain on the eyes.

The father, having had some trouble with the concealment of articles during the week, had told the boy that all the phenomena had been due to automatism. The boy resented this interpretation and believed thoroughly in their telekinetic character. The subliminal denied the automatism in the automatic writing, and it was evident that the boy had been honest in his conviction that genuine physical phenomena had occurred.

January 3d, 1912.

Another experiment with young X. last night revealed nothing worth recording. There was no attempt at physical phenomena. We tried automatic writing first and there was nothing but subconscious play around old themes. The circle and cross were the center of them. The pencil was held

in the normal way. Then we went to the trance with the light turned out. There was nothing in this also but childish subliminal impersonation. The alleged communicator was Dr. X.'s father and answers to questions brought nothing except what the boy knew.

One or two interesting things occurred, tho not supernatural. The boy was asked to make the clock strike nine. He counted nine and then went to the clock in the dark and changed the hands. It struck half-past ten. The interesting thing about it was the confidence with which he walked to the clock in the darkness with his eyes closed, as they are in his trance. Two or three times he knew that I wanted to ask a question or had bent over to see if he was doing anything. The latter I explained by supposing that he could see me, if his eyes were open, against the light through the window curtain. The knowledge that I wished to ask a question would have to be acquired by other means, possibly by discovering slight movements on my part or the checking of my breathing. Tests for anæsthesia resulted in showing that there was none except on the fingers of both hands and these were cold. It was even possible that he was hyperæsthetic except at the points named.

The whole work of the evening was only a balancing of his mind between sleep where there would be no motor action, and a condition in which there would be free motor action and contact with supernatural agencies. It was only a discipline in active subconscious life which would be necessary in mediumship that did not lead to dissociation of some kind.

There were a few complicated mental tricks like arranging numbers to signify certain letters which were initials of phrases. No importance attached to them.

When it came to waking him, suggestion would not work and he insisted on remaining in the trance as long as he wished. When he got ready he arranged a complicated form of auto-suggestion. We were to count three, each taking a number, and then say *awake*. This did not work, and then he directed Miss X. to look into the fire and see a monkey there, and when she saw that he suddenly awakened and

wondered how long he had been in the trance. He looked at the clock and found it half-past three in the morning, surprised that he had been entranced so long and not knowing that he had himself altered the hands of the clock.

January 8th, 1912.

We held another sitting with young X. last night. We began with automatic writing. The following is the record.

Good evening Hyslop.

(Good evening)

how are you today.

(First rate.)

You cannot read the writing on the page can you.

(No, I can't.)

[Pause.] Merry Xmas happy new year bells * * [scrawls.]
no [and apparently the page erased.]

[I here asked that the writing be finer, as it had been very coarse and illegible, the boy reading it immediately after writing it, but forgetting it a few moments later.]

whom would you like to nit [night].

(I would like the one who controlled today.)

Meyers is near not here but would you like him in trance.

(Not now.)

you poor chump. you would be * * by his appearance.
do not try to seem outwardly cool but say what you mean hyslop.
[Pause.]

I O M. A. H. ['O' inserted after last letter written.] interpreter of Meyers and Hodgson. 111111111111111111 188 1111 1111. 188 visits 186 to nite [night].

[The boy then counted the lines represented by figure 1 and found that they represented 18 and 8, the corresponding letters in the alphabet, R. and H. the initials of Dr. Hodgson.]

(What does Iomah mean?)

I owe Ma 20 dollars.

[In fact the meaning was given in the statement immediately after them, the letters being the initials of the words "interpreter of Myers and Hodgson", and this new meaning is only one of the instances of subconscious fertility in this direction.]

[As hand wanted to write over the other writing I insisted on turning the sheet and the hand resisted until I explained what was occurring.]

(It is superposing.)

Oh soup. I owe Ma twenty dollars that I borrowed from her.

(Hodgson there is some one on your side that might send a message.)

hodgson is not here only his interpreter.

(Who is his interpreter?)

carl fisher. [Dr. X. asked if it meant anything to me. I replied 'No'.]

[Then a circle was drawn with the sign of the cross in it, one line being curved and looking like a line on a globe.] tripple XXX sign james [both last words written near circle.]

(Where did that triple X come from?)

H O ['O' erased.] H. Hyslop [scrawls made.] point of pencil.

[Point of pencil pointed toward me and I supposed it was intended to indicate the answer to my question after writing my name, and hence I replied:]

(I understand.)

[We then saw that it meant the point of the pencil was worn down, and we inserted a new one.]

dull d [erased] denser blockhead.

[Then the hand drew an Indian head with feathers extending about it and down the back of the body. Then a tomahawk above the head and a bow and arrow in front. Then it wrote.] indian band.

Then a crooked line like a river was drawn, a dark spot near it that I took for a town on a map, a line from it and then an arrow pointing to the spot, at the end of the arrow the word "enemy" and then the word "snake".]

turkey * * does the snake go to?

(Where?)

* * no one nose [knows] except * * ['gone'?] wasted. trance quick. Henry, I can show you where a fine engraved photograf of Washington is.

(I know: on a postage stamp.) [Stamps lying in sight of boy.]

No it is in the White House.

We then prepared for the trance and tried to have it come on in the light, but had finally to put the light out, after turning boy's chair away from it. It was some ten or more minutes before the trance came on. I held my hand on the boy's head awhile and noticing that the skin of his scalp moved under it I took this as a hint to remove my hand which I did and he soon afterward went into the trance.

It is impossible to give any adequate account of what occurred in this trance. When the boy spoke it was so rapid

that I could not take full notes and the darkness prevented my making intelligible notes of any consecutive importance. Nor was it necessary, except in one case where there was some excellent evidence of the supernormal. But most of it was mere trash and that of the silliest kind. Once the boy rushed to the telephone and pulling it off the stand, began to shout into it. The father interfered to stop it.

Once we were told to call for Myers. We did so and I asked him to remember to tell us elsewhere what he could about the message already apparently given some days earlier concerning his poem *St. Paul*. The three letters, "G. S. G." were not explained. I asked if he could tell us any of his poetry to-night. No intelligible answer came, but reference to new poetry being better than the old. Then there was a pause and the words "Swift River" came. I asked what it meant and the words "Swift River" were repeated. I asked what river it was, thinking it might be a reference to some classical river, Dr. X. suggesting Lethe. I said "No." The letters M. M. S. came but their meaning was not explained. Then reference was made to the letter B and that it suggested Y, repeating an earlier message. Then the boy wanted to get at the phone to tell the cross reference to M. M. S. But he was denied this.

Then he was asked the name of Mr. Myers' son, and he gave the name Frederic.

A Mrs. Ford was called, and in a few minutes the boy began to breathe heavily and to sigh and cry, exclaiming that he felt so lonely in that house. This continued for some minutes and some messages, admitted to be relevant by Mrs. and Dr. X., came. After the sitting the father told me that the breathing and crying and reference to loneliness were very evidential and that the boy knew absolutely nothing about the facts in the last part of the woman's life and death.

This was followed by reference to Sarah, an evident echo of the boy's sitting with Mrs. Chenoweth. Once he expressed himself in the trance as believing that her work was all imagination, and indicated that the name Laura was or should have been Clara.

After we had tried to awaken the boy, who still clung to

the trance, he finally signified a wish to write again. The pad was obtained and a pencil given him.

“I wish to ask an * * * * * of you u. d. cross reference with P.

suggest a swift river, understand?

(Yes, where is it?) [Thinking of one near Professor James' summer home.]

somewhere near, near.

(In Massachusetts?)

no somewhere near.

(In Vermont?)

Canada. James do you [know] it. a summer resort of [then scrawls made, and outline of mountains drawn.] Mt. Chic ... [Circle and sign of cross in it drawn.] at nit [night] you that picture. swift river. Chic... Chichraura [Chocorua]. What [not read] what * *.

[Then scrawls were drawn over the page and the face of some one drawn. Next to it was written the word “Medium” and then above, in order, the names: Myers, Hodgson, Rulson, interpreter, Ford (N. C.) Hyslop, Sarah. Then the word “Last” was written next to Sarah, and “Next” written near Hyslop and the word “First” near the name Myers.]

Soon after this the boy was awakened by auto-suggestion. we taking up the expression he dictated, and he awakened immediately after we uttered the words.

Swift River is near Mt. Chocorua, the summer home of Professor James. The boy knew nothing of this fact. The circle and cross are probably attempts to give the sign Omega with the cross.

The letters “u. d.” are evidently intended for “understand”. They are the abbreviations for that word in the Piper case for which “P” probably stands. The boy pretty assuredly did not know this fact at the time and probably does not know it yet. He certainly does not know their use in the case of Mrs. Smead.

January 30th, 1912.

We had another sitting with young X. this evening. We began with automatic writing. Nothing of an evidential

character occurred in it, or even interesting as secondary personality. Mr. Myers purported to come first, but said nothing, and we might even suspect it conscious fooling by the boy and have nothing but his honesty to protect us against that suspicion. Then the circle and the cross and immediately after it a drawing of a coat and a necktie, showing that, on any theory, Professor James was meant. Then the promise was made to make lights for us later and the circle and cross were drawn again.

We then turned to trance work. It was some minutes before the boy got into the trance. The sign of it was some childish references to his mother. Several persons purported to communicate, but nothing whatever of significance occurred. It would have been worth while to have a verbatim record of it just for its foolishness. All sorts of boyish silliness was expressed. Some whistling occurred, but no lights. When Professor James was mentioned, reference was made to papers and documents and then to one in Pennsylvania who had attacked him. It is probable that the boy knew of the Witmer incident. I tried to get the message promised me from Starlight, but only guessing resulted. I got the words: *Chicago, Psychology, Hands, Snapping of hand, Bless.* Then a little later came the name *Bruce* and, on asking who said this, got *Robert Bruce*. Dr. and Mrs. X. intimated that something of recent occurrence in the family may have suggested the name, but as it coincided with the incident through Mrs. Smead last spring I insisted on trying to get the name of Hodgson in connection with it. I did not succeed. In more or less close connection with it came the name *Leo*, and I asked who he was and the answer *Rex* came. Asked who *Rex* was, the reply was, *one of Mrs. Chenoweth's controls*. Then he said he had forgotten the other name, and in a moment said *Master* and then *Imperator*. Presently the message came: "Congratulations on the lecture at M. V." I had lectured last Sunday evening at Ford Hall and the boy knew it. I had got the same expression from E. G. through Mrs. Chenoweth the day before, and hence, as that personality was said to be one of the group concerned in the development of the boy, I asked who said it and the answer came: "Myers'

Secretary", and in reply to the further query who this was got J. P., said to be "James Prescott," which was irrelevant.

We then tried automatic writing again, primarily to ascertain where some money was that the boy had said in the trance was hidden. During the trance he alleged that he had some money and stated it was seventy cents and that it was "toward the moose." This head was over the mantel-piece and the boy was twelve feet distant. We could hear him handling money of some kind. On his recovering normal consciousness, we searched his pockets for money and there was none on his body. He said he had had none for a long time. We searched and found under the cushion of the chair on which he sat two quarters, one dime and two five cent pieces, making seventy cents. We then went to the automatic writing to see if we could ascertain where the money had been got. The only answer that we could get was that it was from the mint of the control.

(Where did the money come from?)

that came from me. [Then three circles with crosses were drawn.] see?

(Did you make it?)

no my mint. many dollars my mint miser. [referring to his father] it is in M——

A few more statements followed with reference to something else, but I did not get a note of the questions and so their meaning is lost. Finally the name *Imperator* was spelled out in capitals and I asked some question to get the reply, "Hy said." Then came sketchy circles with a cross in them and I asked who had given the name Bruce. Capital H was written and then M and then J. Asked which of the three had said it the hand finished each name by making a letter in each name at a time, not completing any given name at once. I then asked that Professor James' sign be completed and the words "insignia" and "coat" were written. I explained that this did not complete it and the hand wrote: R E R E X [the 'X' in a corner of the 'E']. I asked who Rex was and the reply was: X=*greatest control*, followed by scrawls that were evident attempts to write intelligibly, and then a

scrawly *Rex* again. I take the meaning to be that the sign of the cross indicated by *X*, and the reference to "the greatest control" may be convertible with "Greater Light" of the Piper, Smead, and other cases. The boy knew nothing of this. I could only get the name *Rex* again in trying to have the name further explained, the object being to see if we could get Rector. Nothing more of importance occurred.

After the boy left the room to go to bed, three loud raps came on the window looking on the street and two stories below his room. Dr. X. went at once to the boy's room and he protested that he had done nothing. The examination of the window showed it fastened and the snow on it undisturbed. The boy would have had to rig up a long string with a weight on it to make the raps at that distance, and very likely marks would have been made in the snow on the window sill, which were not there. The little girl in the room below him heard one rap on her window and was frightened.

February 5th, 1912.

We had another séance with young *X*. this evening. No automatic writing was tried. We sat down for the trance and in some ten minutes the boy showed signs of a trance. There was some whispered talk like coughing out messages for a while, evident tricks of the subconscious. When I got a chance I asked for the message which had been promised me, through Mrs. Chenoweth, to come from I indicated, without saying who had promised it, that a certain person there had promised it. Some guessing of Hodgson, Myers and Whirlwind was made and I denied them all, saying that it was not one of that group. Whirlwind came in the form of "whirling wind" and Myers in the form of "Me my" and then "Memyers". When I denied this the answer was that it was a girl. When asked if it was "a message of sense", I replied in the affirmative. Then came the letter *P* and then *J. P.*, which I denied, this being the other name of Whirlwind and known to the boy. Then came "*S*" which I did not deny, and then "*a*"; then "*S o*", which I denied with "*S a*". Then "*S e d*" and then "*S e d y*" which I denied. Then came "*S u d*" which I

denied, and then "S u y" which I denied, and then "S u" which I admitted. This was followed by "n", then "d", with the statement that it was something like it which I did not admit or deny. Then came "t" and I denied it. A pause followed and the word "S u n s" was given and I stated that the "s" at the end was not correct. "t" was tried again and denied. Then "S u n r" and the boy spontaneously said that was wrong and repeated "S u n" and after a pause said "b" and in a moment said "Sunbeam" when I admitted it was correct. Effort to get the message resulted only in the letter "B" after considerable fishing. [Correct, as far as it went.]

I do not recall whether I ever mentioned Sunbeam in the presence of the boy or not. Dr. X. says he never heard the name, but Mrs. X. says that I mentioned the name to her. It is possible that I may have mentioned it in the boy's presence. But even if I had not so done the evident fishing and guessing in the process deprives the acquisition of the name of any significance. I did not care as I wanted his mind to be expectant of some message from her and left all hints of it unknown.

Nothing else of interest occurred until just before he was awakened, when he spontaneously made allusions to methods by which the noise on the window last week could have been made, and with it he remarked that we should find some money and other things concealed. Dr. X. then detailed to me the occurrence of some of the old phenomena of coming to the library and opening drawers, taking out some objects and concealing them, and then revealing through automatic writing where they were. It was apparent that the noise on the window was made in the way conjectured possible, but the absence of marks on the snow was not explained. We kept the boy on the subject as long as we could and the allusion to a coin on the end of something and dangling against the window made clear what was intended.

Toward the end there was a reference to Z and I did not recognize it at first. But the boy remarked that it was connected with B and indicated that I had wanted it in connection with B. I recalled then that I had told Professor James

to take that letter elsewhere and with it give the associated letter. The boy got Y as the desired letter and I admitted it, tho I was wrong in doing so, I thinking when I did so that it was the last letter. I never corrected this with the boy. The spontaneous giving of Z here and connecting it with B involves a coincidence with the statement made by G. P. a year or more ago that I might look for the last letter of the alphabet anywhere and said that zigzag lines had been made in one case, which I found to be true with Miss B. Whether the same thought is here or not cannot be assuredly determined. After a pause I got two letters and then the name *Sunbeam*. The two letters were the first two letters in the first word of my father's pass sentence. But the boy got no farther and I did not press the matter, as it would involve others knowing what it was, and I did not here admit their meaning, or even that they had a meaning for me.

JAMES H. HYSLOP.

The following is the Report by the clergyman who was present at one of my own experiments and some others. It must speak for itself.—Editor.

**AN ACCOUNT OF CERTAIN PSYCHIC PHENOMENA
WITNESSED ON THE EVENINGS OF NOVEMBER 18, 19, 20, 1911.**

On Saturday evening, November 18, immediately after supper, Henry, Belle, Anna, Gill and I went into the study. This room is on the second floor of the house, and a ground plan of this floor is attached to this account. I should judge this study room, which extends across the front of the house, to be about 25 feet square. It is partially divided by an alcove in which there are bookshelves extending to within a few feet of the ceiling, and in it were a leather lounge and a small writing desk near the window. In the study itself the more prominent articles of furniture were: an unusually large study desk, weighing certainly 550 pounds, standing before the bay windows. A fireplace is on the side of the room opposite the alcove. Two large leather easy chairs, a large Morris chair, two leather bottom Hepplewhite chairs, and a table were in the room, and some smaller chairs.

Entrance to the room was from the hall by double doors, and also by a single door which led into a closet leading in turn to Henry's bedroom in the rear. The room was lighted by two clusters of electric lights, one in the middle of the ceiling of the study proper, the other in the middle of the ceiling of the alcove, both controlled by switch and buttons at one side of the double doors of the study, electric lights at either side of the fireplace, and an electric lamp on the desk. A telephone stood on the shelf made by the alcove partition and near the double doors. In the rear was a bedroom with adjoining bathroom and with passage way into the study.

Gill sat down at the study desk and began automatic writing, purporting to come from a control calling himself "Bellyache". Among other things he wrote references giving four pages and the subject headings in Vol. II of the *New Encyclopædia Britannica*, which were verified. The rest of the writing was mostly in reference to me, who I was, my wife's name, etc., and contained nothing of unusual nature, except that Gill wrote the first verse of Felicia Hemans' "The breaking waves dashed high on a stern and rock bound coast" which Gill professed never to have heard before.

After some time in automatic writing, Henry, Belle, Anna, Gill and I sat down at a small table with bamboo legs. The doors into the hall were shut, the shades drawn down and the lights

put out. Through the shades came some light from the street lamps on M—— Street, but only enough to very dimly distinguish a few things. It was quite dark. The table began to move vigorously as soon as we sat down to it. It rapped out the imitation of a locomotive starting up, the tempo of several tunes, answers to a few questions of an unimportant nature. Then it began to raise itself and to thrust itself to and fro with considerable violence so that we had to cling to it for fear of being struck. It would then bang itself down on the floor with violence so as to wrench and twist itself. We tried to get it to right itself when left on its side on the floor and without any contact from us whatever. It did this twice and then finally broke itself, twisting the top right off the bamboo legs.

Another table, heavier than the former, and made of wicker was brought in. When left to itself on the floor it threw itself about repeatedly, and finally threw itself over one of the big leather study chairs a distance of at least eight feet and struck Belle with considerable violence. The lights were thrown on and Belle took the table away. While she was gone with Anna, Henry, Gill and I shut the doors, put out the lights again and then laid our hands lightly on the heavy study desk. It immediately began to tremble all over palpably, and then raised its one side right off the floor fully six inches and came down with a bump. Henry not wishing to run any risk of injuring the table we desisted from further experiment with it.

Belle, on her return, suggested that we abandon the table experiments as being too violent, and that we try some other kind of experiment. We placed a book on the edge of the large desk, and turned off the lights. The book was not moved, but we heard a sound of some other movement, and, on turning on the light found a slipper of Gill's, which he had left under the lounge in the alcove, had been thrown several feet out into the study. We found the book which had been left undisturbed on the edge of the table to be entitled "Tarry with me, O my Savior". Substituting another book after the lights were extinguished this was thrown immediately out into the middle of the room. Gill at this time was standing at the inner corner of the desk near where the book was. I asked him to stand behind the desk where I could see his figure clearly outlined against the pale light coming through the shades from without. He did, and again two books or three were thrown off the desk at the same time as soon as the lights were shut off. I could see Gill all the time and could not see that he moved. After this, each time the lights were put out different objects were moved or thrown about the room. The top of a tobacco can was thrown from the desk into the alcove, pencils were thrown from the desk, match boxes

were thrown from the table to the floor. We placed one match box high up on the back of a stuffed eagle near the bay window which was out of reach. This was thrown down when the lights were put out. Pipes and pipe stems from small table were thrown about the room. The telephone receiver was taken off the hook, I was struck on the head by a pipe stem, and Henry by the pipe bowl of the same pipe. The pipe had been lying on the table and the stem must have been removed from the bowl with considerable effort. This was the last phenomenon that evening. I have only mentioned the ones I remember distinctly. Among other things that failed to occur, we asked the spirit or power to remove the cigarette which Henry was smoking from his hand. Henry told us that he experienced a peculiar feeling along his forearm like an electric current, and then a distinct burning sensation on the back of his hand, but the cigarette was not disturbed. It should be noticed that it was our practice to turn on the light as soon as we heard anything move or fall, the object was then looked for, found and its point of departure located and then the lights turned off again for the next experiment.

Sunday, November 19th.

On our return from church about 12.30 P. M. the next day, Gill again did some automatic writing. Among other things he wrote, "Henry, beware, shudder razors will fly through the air to-night", or words to that effect. After supper, at about seven o'clock, Henry, Gill and I were alone in the study, drew down the shades, shut the doors. "Bellyache", when asked whether he would materialize for us, replied by automatic writing that he would if we put out the light. We did so, Gill was sitting in the chair near the alcove division, I opposite him towards the fireplace, and Henry in a chair between the fireplace and the desk.

Gill immediately exclaimed that he was being touched on the head and then along the arm and exclaimed, "Oh, it is the funniest feeling, turn on the light." We did, and found that a match box had been deposited on the arm of his chair. When the lights were again turned off again Gill again spoke of being touched along the arm in the same way and then cried, "Ouch it's cut me." At the same moment Henry felt something hit him lightly on the chest. When the lights were turned on, we found on the floor around Henry's chair, four Gillette razor blades. These were found to have been removed from the little tin box in Henry's bath room. Mary then came in and joined us. Gill was sitting on the leather lounge in the alcove. Something dropped on his shoulder. It proved when the light was turned

to be a padlock which Mary said had been in her desk that morning.

I put out the lights and stood by the switch by the side of the double doors. Hardly were they extinguished when the top of a brass box from the desk struck the doors at my side with considerable force. The next time the lights were out an ink bottle full of ink hit me in the calf of my leg and fell against the wall. It spattered over the floor and wall paper. It took up some time to wipe it up and Belle and Anna came in. When we proceeded a cigarette box from the mantel-piece was thrown into the center of the room and its contents scattered. Then a penholder was thrown across the room. After this Gill sitting near the windows on the window seat, the shade behind him was let up. Then one further from him flew up. This let more light into the room and we could distinguish things on the desk quite clearly. Gill sitting in the desk chair called attention to a drawer of the desk being opened and shut and an envelope from it was deposited on the table. A copy of the *Encyclopædia Britannica* lying on the table we could see open slowly by itself and Gill was sitting in and on one of the large study chairs, when Gill was hit in the face by an object which proved to be a pair of his gloves which he said he had worn to church that morning and had left up stairs in his room. The next phenomenon was in the alcove. Gill exclaimed that he saw some thing on the lounge (divan) coming towards him, he jumped up and backed off. The lining of the divan had been pulled out at the juncture of the head piece. We tried afterwards to pull this out by hand and found it impossible to do. A rose was placed on the top row of books in the alcove bookcase and we asked to have it removed. The bowl of a pipe from the study table was thrown at it. Then the newspaper basket was thrown out from underneath the desk. The telephone receiver was again removed as on the night previous. A piece of plastic rubber which Gill had been playing with before supper and had left, he said, on the stairs, was thrown into the fireplace. This same piece of rubber was thrown around the room from the mantel-piece. On one occasion when the lights were on, Henry suddenly saw one of the logs in the fireplace turn over and then turn back, I did not see this. But I saw the fire tongs, etc. in the fire set by the side of the fireplace moving in the light without contact. Other minor phenomena occurred as pencils and pipe stems being thrown about the room, but these were the phenomena of which I retain distinct recollection.

Monday afternoon, November 20th.

In the afternoon, by co-incidence Dr. Hyslop came to call on Henry. Gill did some automatic writing which seemed to in-

terest him. Finally "Bellyache" wrote,—“Look behind the door in the hall.” Gill ran to look, and behind the door leading from the hall to the servant's stairway were found a number of Gillette razor blades from Henry's metal case in his bath room. An appointment was made with Dr. Hyslop to come to supper and to sit with us that evening.

Monday evening.

After supper we began with some automatic writing, at which the control warned us not to sit at the table more than a few minutes. The table began with the locomotive tapping, tapped out the tempo to “Onward Christian Soldiers”, and some other tunes, lifted itself repeatedly several feet off the floor, moved itself without contact, and then stopped absolutely. We tried the telekinetic phenomena. The first thing that fell, immediately behind me, was a framed little picture of Mia, which had been standing on the mantel-piece in Henry's bedroom. In all these phenomena it is to be understood that the doors were tight shut. Then a key from Henry's drawer dropped into the room. A heavy iron paperweight was thrown on the floor. Then more Gillette razor blades were thrown. We went into Henry's bedroom and found that they were missing there. While Henry, Dr. Hyslop, and I were in Henry's bedroom trying to arrange for a test object to be removed, from that room into the study, a drinking cup of little Daniel's was thrown into the study, where Gill, Belle and, I think, Mary were sitting in the dark, and broken by being thrown into the fireplace. When we came back, Gill's pen knife, from his room up stairs, two pairs of scissors, a nail file from Mary's dresser, a number of marbles, Anna's fountain pen, we recall, in succession, thrown into the room. Gill next was standing by the electric light switch near the door and was hit on the temple quite severely with a tin collapsible drinking cup that had been in his room. He sat on a leather bottom chair close to the switch, and when the light went out he felt something, he said, hit the chair bottom and when the light was put on, a sharp cut was found in the leather chair bottom, but nothing discovered with which it was done. “An invisible arrow” said the automatic writing when we consulted it to find out what had moved. Gill removed from the switch and was sitting on the lounge in the alcove when as soon as the lights were turned off, crash, something was thrown through the electric fixture over his head and dropped, it proved to be a stone belonging to Daniel which he had brought from the seashore. “Bellyache”, when consulted by writing, said that Daniel had left it in the public gardens. Some unused Gillette razor blades were thrown into the room. Before we began the séance we

noticed that a paper cutter and desk scissors were missing from Henry's desk. These were in succession now thrown with violence across the room. The paper cutter was thrown into the alcove, and the scissors against the bookcase near the door leading to Henry's closet. Then a stamp box from the desk was thrown to the floor. A little piece of candy from Anna's room was dropped into Henry's lap. Anna, who was not present but up in her room, said that she spilled some candy on the floor up stairs. Gill then sat behind the desk and a drawer of the desk opened and shut as he called our attention to it. Gill next exclaimed that his hair was pulled good and hard. A book of Flournoy's was hurled from the desk into the alcove. Gill then sat in one of the big chairs near the desk. When the lights were put out nothing happened for a while, and then a very faint pat-pat-pat was heard tapping on the leather on the chair and with this there went a creaking as if something were trying to be opened and moved. Dr. Hyslop told Gill to lift up his hands and the tapping and creaking continued. It ceased, however, when Dr. Hyslop took hold of Gill's chair. Then Dr. Hyslop standing right behind Gill's chair told him to put his legs over the arms of the chair. He did so and kept holding his hands up so that I could see them plainly against the light through the shades. The creaking continued and the chair with Gill in it was perceptibly moved. We then experimented with having Gill lifted. We stood about him and put our finger tips under his feet and arms, and while he said he felt something trying to lift him, we did not succeed. The automatic writing advised us to try it with Gill lying flat. We did. And while Gill said that he felt something lifting him, he sat up, we did not succeed in lifting him from the floor. We tried the same with Henry, but with no better success. After this several smaller objects were thrown about the room. We then tried raising the desk. At first we could only feel the faintest motion. By automatic writing it was directed that Hyslop be removed, and that we stand in certain positions, Henry, Gill, Belle and myself, and then the desk was perceptibly raised, but the force was apparently growing weaker, and so after, I believe, a pipe stem was thrown into the room, we desisted.

This is the first time that I have ever witnessed any psychic phenomena whatever, and of course in the natural excitement I have not exact recollection of all that happened, but have written above only such as I can distinctly remember. The order in which they occurred may in some minor respects be wrong. But this account is based on notes of the events of the

three evenings put down on the following day, November 21st, and written out in full between December and this date, February 7th. Under the circumstances, so intimate and informal, we did not for a moment think of doing what we perhaps should have done especially to establish the veridical nature of the apports from the other rooms in the house, viz., had everybody present searched, and have controlled in some way Gill with whom the phenomena were closely associated. While of many phenomena an outside critic might say that they were due to Gill's playing tricks, the nature of others, such as the moving of the heavy desk, the tapping on and moving of the chair in which he sat, the movement of objects placed outside of his reach, could not have been due to him, and, during the movement of many of the objects he was close beside me all the time.

EDITORIAL.

LIFE MEMBERSHIPS.

We again call members' attention to a very feasible method of increasing the endowment fund. The present endowment fund is over \$35,000. The exact amount cannot be determined until the Warren Will case has been reported in full. But the amount may be \$37,000. It is at least the former sum. The amount necessary to assure an assistant to follow in the work could easily be made \$100,000 by life members. We have something like 650 Fellows, Members and Associates. An average of \$200, which is a Life Membership, would give us over \$100,000 for the endowment. Members are reminded of the fact at this time because they may wish to take it into account in paying their fees this year. The policy assures them the publications just as the annual fees do and at the same time it assures the continuance of the work after they have passed away. We are at a critical point in our work. The intellectual world is beginning to respect it and it must not fail to be in a position to show its independence of ridicule. An endowment fund would convert more people to the importance of the work than all our facts, and it would enable us to keep up its scientific character. We know that the publications are exceedingly heavy and do not appeal to any sensational interest. They are tedious beyond endurance. But we cannot abate one iota of our policy in the publications if we are to receive scientific approval and that is the most important thing to have now and in the near future. We shall be ridiculed as long as we have no funds to assure the continuance of the work, but the foolish world will respect us as soon as we have the means to defy its criticism and to outlive its hand-to-mouth way of treating us. Thus in some respects endowment is more important than facts. With most people it is the measure of success that tells and facts count for much less. It should not be so, but it is.

We therefore remind members that here is an excellent opportunity to assure the endowment. Those who can take out Founders', Patrons' and Fellows' Life Memberships may make up for many who cannot do more than pay their annual dues.

HODGSON MEMORIAL FUND.

The following document was sent to us by one of the contributors to the Fund. It was also published in the *Journal* of the English Society for Psychical Research in its November number.

84 State St., Boston, June 19, 1912.

To the President and Fellows of Harvard College,
50 State Street, Boston, Massachusetts.

Gentlemen:

On behalf of the contributors whose names and addresses and individual gifts are listed below, I transmit checks amounting to \$10,000.00, which total sum they hereby give to the President and Fellows of Harvard College in their corporate capacity, and their successors in that capacity, to be held for the purposes herein stated.

The contributors desire that this gift shall commemorate the life and work of Richard Hodgson, M. A., LL.D. (Melbourne), A.B., A.M. (Cambridge), who was born in Melbourne, Australia, in 1855, and who served as secretary of the American Society for Psychical Research and of the American Branch of the English Society for Psychical Research successively from 1887 until his death in Boston in 1905, devoting throughout those years a generous character and rare abilities to the investigation and study of phenomena which purported to furnish evidence of human immortality. They realize that enquiries of the kind with which Richard Hodgson's work in psychical research especially identified him may from time to time be most profitably pursued in ways not now predictable, and they desire to establish a fund for the encouragement of such work that may be broadly administered and that shall thus become a fitting and permanent tribute to his memory.

Accordingly the contributors direct that the fund shall be known as the Richard Hodgson Memorial Fund and that, subject only to the provisions for permitting accumulations hereinafter named, the income shall be expended in the sole discretion of the President and Fellows in any manner designed to encourage the

investigation and study of mental or physical phenomena the origin or expression of which appears to be independent of the ordinary sensory channels.

The contributors further direct that one third, but not more, of the annual income of the fund and of all additions thereto, may from time to time be added to the principal in the discretion of the President and Fellows. Nothing herein shall be construed to require the expenditure of income annually.

It is the hope of the contributors, this statement of which shall not limit or restrict the discretion of the President and Fellows, that a preference will be given in the expenditure of income to the endowment of investigation and research as distinguished from lectureships and that, unless and until the fund reaches such proportions that its income is sufficient to justify the permanent appointment of an instructor or investigator, the income will be accumulated for such reasonable periods as shall be necessary to make possible its expenditure in amounts adequate for important uses.

The contributors for whom I thus transmit the amount above named are the following:

Mrs. William G. (Annie B.) Webb, care L. C. Kimball, 35 Congress Street, Boston.....	\$5,000.00
Mrs. Richard FitzHugh (Catherine TenEyck) Ledyard, Cazenovia, New York.....	1,100.00
Interest on gifts of Mrs. Webb and Mrs. Ledyard which have been on special deposit for some months.....	179.50
Mr. and Mrs. Thomas Sergeant Perry.)	200.00
Miss Margaret Perry.....)	10.00
Miss Edith Perry.....)	10.00
(312 Marlborough St., Boston.)	
Miss Theodate Pope, Hillstead, Farmington, Conn.	100.00
Henry James, Jr., 84 State Street, Boston....	20.00
Mrs. David P. (Clara B.) Kimball, 48 Commonwealth Avenue, Boston.....	3,380.50
	<hr/>
	\$10,000.00

I am,
Respectfully yours,
HENRY JAMES, JR.

So far as we know this is the first official recognition which any American College or University has given to psychic research. The value of it lies chiefly in the fact of

this recognition, as the fund is not large enough to do all the work that must be done in this field. Besides no one can any longer question the respectability of the work. The objection which an uninformed public has always raised; namely, that the Colleges and Universities have not admitted the work into their purview, cannot be presented any longer. The acceptance of the fund makes it impossible for any other institution in this country to disregard or to disrespect the work. It has won its place in so conservative a University as Harvard, conservative in all the problems that affect long despised phenomena. It is in every way a most welcome situation, and we have to thank the contributors for the course which thus commits one of the first Universities in this country to the respectability and importance of psychic research.

The English Society announces in the *Journal* which publishes the document that the Council of the Society has donated \$500 to the Hodgson Memorial Fund and I take this occasion to say to any of Dr. Hodgson's friends in this country that we should be glad to receive and forward to the proper authorities any sums which they may wish to contribute to this fund. It will be so much additional help to the work and to the recognition which Harvard University has given to the subject.

INCIDENTS.

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

The following incident is from a physician of good standing who was connected with one of our best Universities. It must speak for itself.—Editor.

Philadelphia, July 31st, 1912.

Dear Dr. Hyslop:

The following facts *in re* the apparition of my aunt were written down at the time. The aunt lived in Salem, N. J., sixteen miles from father's farm. Father passed away on March 24th, 1912, at about 2.30 P. M. He was suffering from an attack of pneumonia and had been sick only since Thursday, March 20th, 1912. He ate a good meal at 1 P. M. and seemed to the physician to be progressing satisfactorily. He chatted with those present until 2.15 P. M., when he suddenly showed signs of distress and in a few minutes was dead. My aunt is in her 85th year. They did not tell her of the death until the following morning. One of her nieces then said to her, "Uncle Morris is very sick." She replied directly: "That is very strange. Brother Morris stood by the bed here last evening and he seemed so well." An acquaintance then entering, she turned and asked, "Is he dead?" no remarks having been made by those present.

I am quite sorry that the report has been delayed so long, but professional work of a very taxing and important character has delayed me.

Very sincerely,
C. W. GOODWIN, M. D.

On inquiry for a first hand account and corroboration of the incident narrated, Dr. Goodwin explains that it is impossible to get the direct account and assigns reasons which must suffice to justify omission of further inquiry. They are too personal to mention.

JAMES H. HYSLOP.

Mrs. Julia B. Clarke died on January 7th, 1912. On January 20th her daughter, Miss Helen J. Clarke, put on record the following narrative of her experience at the time of the death of her mother. It is certified by the nurse, so far as she can be a witness to any part of the incident. Mrs. Clarke and her daughter were witnesses to a remarkable set of poltergeist phenomena the detailed report of which we hope to publish in the *Proceedings*. Miss Clarke has reported to me a number of psychic experiences which will find due place in our records at the proper time. The circumstances were such that it was not possible to make a record of the present experience before finding the coincidence, and in fact it is not free from the liability to suspicion from the influence of the situation and chance coincidence. But it is not important that it should be regarded as evidential. It is one of those experiences which in large enough numbers would confirm better instances or indicate the extent to which such phenomena may occur consistently and in fact expectedly in connection with more evidential ones.—Editor.

San Jose, Jan. 20th, 1912.

Dear Dr. Hyslop:

The morning of December 31st my mother, eighty-five years old, in absolutely perfect health, mentally and physically, fell on the cement floor of our basement, having in her two hands at the time a heavy box of fruit jars. She held them safely, but came heavily to the floor. She "picked herself up" from this position and walked up a long flight of stairs to our flat above, refusing the assistance of our porter who was at the time working near by. Half an hour later I came in from outside and found her to all appearances perfectly well and active. Upon being told of this accident, I insisted upon her undressing and going to bed, while I telephoned to our physician to come at once. After he had examined her carefully he said: "Mrs. Clarke, you have broken no bones, but you have given yourself a terrible strain, every nerve and muscle in your body, now you keep perfectly quiet for a few days and let some one wait on you. He gave her medicine to take regularly every hour or half-hour. This was Saturday. The Doctor came twice a day and on Monday said, "You must have a trained nurse." Tuesday there were two trained nurses and I assure you they were fine. Day and night we watched her, sometimes with hope, more often with despair.

Pneumonia set in, internal injuries and "a tremendous leakage of the heart". You can imagine the anxiety. Any moment she might die; any moment she might recover. Everything professional skill could do was done. Everything was against us, her extreme age and this fearful heart. During the eight days she was perfectly conscious all of the time, her mind absolutely clear and her wonderful cheerfulness and keen wit never for one moment deserted her. She had little or no pain, tho at times restless and tired, and gradually she grew very weak, but never dull. It was not necessary at any time to administer opiates.

Saturday night about half-past eight Dr. Kapp called. "Here you are again", she said, her voice clear and cheerful as ever. "Yes", he replied, "I came like a thief in the night." As he continued his examinations, "You don't get much", she returned as quickly as was her habit to banter in such terms.

At twelve o'clock that night she was unconscious for the first time and remained so until ten Sunday morning when she ceased to breathe.

I am writing this to you, painful as it is, because of her great desire to convince others of the return of spirit, as she often said: "It is no belief, but knowledge." So if by repeating to you what occurred any light can be brought to exact science I shall have carried out her supreme wish.

I had never seen any one as critically ill as she was. I had never seen but one person die in my life. That was a darling baby boy who quietly went to sleep.

I had the entire care of my home and the responsibility of the thousand and one things to be done for nurses, Doctor, bells, telephone, etc. I had no time for thinking. Every moment was to act. That Saturday night I could not sleep. I was in and out of the sick room all night. The nurse, a magnificent woman, would send me to my room: "You will need all your strength after a while, go and sleep." But I could not. Mother was very, very restless. I had never seen any one die: it was dreadful, painful, and I must have shown it, tho I said not a word. As I said, I was in and out. Once as I started from my room to go into my mother's room, adjoining, but not opening into it, I saw my mother distinctly in a brown dress she had recently worn. It is a shade of brown with that shade of yellow which in a strong light is intensified. The dress was perfectly plain in outline and color, also her white curls, and distinctly the narrow white ruffles about the neck. I did not notice her face, but it was as tho she were in the glow of a strong light, and the figure moved in a straight line diagonally across my room above my head. For some reason this made no impression on my mind. I did not think of it until later. My room was dark, being separated from

the dining-room where an electric light was burning. I came out into this room, looked at the clock on the mantel, and it was quarter of twelve. Then I went into the sick room which opens from the kitchen. The nurse was there anxiously watching every breath. Mother was very restless. The nurse kept saying: "Go into your room." Then I kept going and coming. I was in the sick room at half-past two. I was very anxious. The nurse put her arms around me and said: "Miss Clarke, don't feel so badly: your mother has not been in that body since twelve o'clock." It was then that, for the first time, my intelligence seemed to awaken to what had passed through my room at quarter of twelve, and I shall always feel that it was then that the life passed out.

* * * * *

[Omitted portions of the letter.]

Sincerely yours,

HELEN J. CLARKE.

I obtained the following corroboration from the nurse who is mentioned in this account.

San Jose, Calif., Feb. 7th, 1912.

Dear Sir:

Your letter received. In answer to your query I would say that the statement Miss Clarke made to you is true.

At 11.45 P. M. the little mother seemed to have passed out and only a mass of matter remained, but thinking it best for Miss Clarke, I resolved to say nothing until her breathing had ceased entirely. But at 2.30 A. M. the next morning Miss Clarke came into the room sobbing and I endeavored to quiet her and told her that I thought life had passed away at 11.45 P. M. She then made the statement to me that she saw her mother walk from one corner of Miss Clarke's room to the other, dressed in brown exactly at 11.45 A. M. [P. M.]

I remain,

MISS S. BLAKE.

The critic will probably observe that life was not extinct at the time of the vision and perhaps insist that this would be evidence of hallucination due to anxiety on the part of Miss Clarke, and not more than a chance coincidence under the circumstances. This view has its rights. But the chief interest of the phenomenon is its coincidence with other cases

in which vitality and consciousness are not contemporaneous in their departure from the body. If the claim of some students of this subject be true, namely, that consciousness and vital functions are phenomena of different subjects or forms of energy, they would not necessarily cease manifestation simultaneously. If such a theory should ever be sustained this incident would coincide with it.

JOURNAL

OF THE

American Society for Psychical Research

CONTENTS

GENERAL ARTICLES:	PAGE	INCIDENTS:	PAGE
"Science and a Future Life" - - -	73	Account of Apparition Which Appeared	
Experiments Continued - - -	90	to Mary Seymour Howell in 1871 - - -	124
An Important Episode - - -	113	An Experiment in Dowsing - - -	126
EDITORIAL:		Laura Bridgman - - -	129
Expenses of the Work - - -	120	BOOK REVIEW - - -	131
Obituary - - -	122		

"SCIENCE AND A FUTURE LIFE."

By James H. Hyslop.

When newspapers like the New York *Evening Post* begin to sneer at a cause which has had thirty years' attention by the best intellects of the world and as many years of silence on the part of such papers, you may be sure that some progress has been made. Papers and periodicals edited by men of common sense long since yielded to the importance of psychic research, but the intellectual snobs are always the last to see the truth, and they see it too late then to be leaders in its clarification and dissemination. Were it not for intellectual snobbery, the æsthetics of the educated, that class might rule the world better than it does. Here it is that all aristocracies fail. Nature is democratic and will remain so as long as taste goes before truth. The pursuit of the beautiful is correct enough provided you have sought the ethical and the true first. Otherwise it had better not be sought at all, save as an advance on swinishness, and often then it is only this swinishness refined. In this country the intellectuals were not the people who started the work of psychic research, and for that reason the class must needs sneer at it, forgetting altogether the democratic nature of all advances in knowledge and conscience.

This is introductory to some remarks on the New York *Evening Post* in which the editor had to "take a fall" out of psychic research, when it was not at all necessary even to al-

lude to it. The article was entitled "*The Scientific Atmosphere*" and was *apropos* of a paper by Mr. Balfour at the unveiling of a statue to Lord Bacon last July. The temper of the editorial is that of Mr. Balfour's paper and more or less identifies "science" with method and attitude of mind rather than actual achievement. Then comes the following statement:

"We have heard a good deal in recent years of the 'bankruptcy' of science. It is only a 'message of despair', we are told, that star-eyed science wafts back to those who are craving answers to the deepest problems of the human soul, of life and death. There is some truth in the complaint. Science is modest, but men of science sometimes are guilty of overweening vanity. They have occasionally gone upon the assumption that nothing lies deeper than the probe of chemic test, that instruments of scientific precision will enable us to say exactly what man is and what God is. But that is only to raise hopes certain to be frustrated. The attempt in our own day to 'prove' immortality scientifically, is but an instance of what will happen when science forgets to be truly scientific. It gives science a black eye at the same time that it upsets the equilibrium of many weak brains. Science, too, must stick to its last. But within its necessary limits, it is continually attacking and solving problems that lie close to the well-being of humanity. Nor can any one truthfully assert that its ardor and hopefulness have been quenched. Scientific ideals were never so high in the hearts of students as they are to-day, nor did the great tasks still before scientific investigation ever more powerfully appeal to more devoted workers for the good of their kind. Only consider, for example, the zeal with which skilled inquirers in all countries are giving the most laborious research to the cause and cure of cancer. Never were there more indefatigable and, withal, more enthusiastic investigators. Give us time, they say, and we will grapple with and overcome this terrible disease. It is not only the desire to benefit humanity that keeps them unflagging in endeavor. They are buoyed up also by their profound conviction that the scientific man is bound to win. The very air they breathe is filled with hope that science has yet wonderful improvements to make in the lot of man, and that true scientific method is certain to go on, conquering and to conquer."

Soon after this date, three days, the same paper discussed editorially Metchnikoff's ambition to prolong human life indefinitely or forever, and its only objection was that most of us would not like to face such a prospect of old age, forget-

ting that, if Metchnikoff succeeded, there would be no old age!

Now for the examination of the above writer's position and the narrowness of view which it takes, and not only its narrowness, but its purely materialistic interpretation of life. It was not at all necessary in the discussion of scientific method to make any allusion to psychic research or endeavors to “prove” immortality. There are other intellectual efforts that are precisely like it in method that either get the name of science and no criticism from editors of this type, or have their value, and superior value whether under the ægis of science or not, and all this quite in accordance with the editor's own statement of principles.

The importance of taking up this subject is simply to clarify the “scientific atmosphere” about which such writers speak and quickly run into contradictions when they do not stop to reflect, but simply seize the first topic that occupies public attention and yet is not, in their eyes, æsthetically and socially respectable. The editor seems to have wholly forgotten what he had regarded as “science” when agreeing with Mr. Balfour, and then fell back on the very conception of science which limits it to certain kinds of endeavor. We shall see this in the sequel.

The issue precipitated by the editor is whether “science” has anything to do with establishing the immortality of the soul or a future life, as psychic researchers prefer to state it, to avoid the quibbles of those who use the term “immortality” in a sense not the original one. The evidence of this position is his admission that there is some justice in the complaint that “science” does not solve the great problem of life and death. Then his putting quotation marks around the word *prove* and his sneer at the effect of the attempt to “prove” it on “weak brains” show what conception he takes of the problem. He does not say in so many words that “science” cannot “prove” immortality, but no sane man can put any other interpretation on his language and position.

Now does the author see the consequences of his position? If you cannot “prove” immortality or a future life, what

is the situation? When there is a chance to "prove" anything there is some ground for a belief, and this statement does not depend upon any hard and fast definition of the term "proof". In its widest meaning "proof" is any evidence that tells for an assertion, no matter how weak, when there is no counterbalancing negative evidence to diminish or destroy its force. "Proof" is thus any evidence that determines priority of mental allegiance to a proposition against competing influences. It may be of the weakest and inductive kind. It does not require to be demonstrative. It may be the slightest degree of probability where there is nothing to counterbalance this. On the other hand, the narrower import of the term is that rigid demonstration which makes the assertion an absolute certainty, a belief which no man can escape accepting, or an ocular or sense perception of facts that any man can be forced to accept or go to the insane asylum. Anywhere between the two extremes of preferential probability and rigid certainty there is the wide field of varying probabilities. Within the two fields of certainty there is that of the man who can understand facts well enough to accept a certainty which is not sensory and that of the man who must have sensory demonstration. Now it is the last and only the last that "science", possibly, cannot prove when it comes to immortality or a future life, and I say possibly advisedly: for I do not think this editor or any one else knows enough to shut out the possibilities in even this difficult problem. The Greek would have sneered like this editor at trolley cars, the telegraph or the telephone, and especially at wireless telegraphy, tho he knew the properties of amber. I do not believe this editor has the omniscience that is necessary to lay down or insinuate such sweeping negative judgments. He has taken refuge behind a statement that many scientific people have taken and assert without examining their premises. They take a view of "science" which makes their statement a truism and then never abide by that view of "science" when they do their own work, and the public accepts the view while assuming that "science" is the ultimate criterion of truth. Its attitude is thus wholly negative toward the question which this very editor admits is

important when he concedes that the complaint against the weakness of science is justified.

There is another way to state the same general doctrine. When we say anything cannot be "proved" we may mean anything that can be included in a negative judgment of this kind. A thing that cannot be "proved" may be either something that can be *believed* on inductive or other evidence, no matter how slight, or something that is false or has no rational ground for belief whatever. This latter alternative implies that immortality, if not "provable", is not anything which I can believe as a rational man. Or it may imply that it is false, simply because the false is one of the things that cannot be "proved" to be true.

Now it is just this closing of the question which many people resent. They want it at least open where the facts show that it is open. When you say it cannot be "proved", without specially defining your "proof", they wish to question such assured dogmatism in negative judgments and to insist on more humility and confession of ignorance where it is known that this ignorance actually exists. If inability to "prove" is taken thus it is tantamount to denial of the right to believe, and the author's squinting toward faith or some other basis for belief is a piece of irrationality.

On the other hand, if it can be believed without "proof", there must either be some evidence, perhaps inductive, offering a measure of possibility or probability, or men may believe without evidence. If men may rationally believe without evidence of any kind, we are in a world where it is impossible to get rational order of any kind. The man who believes without evidence of any kind is fit only for the insane asylum. He may not be able always, or ever, to state his reasons intelligently, but reasons and evidence he must have or be assigned to a sanatorium. But if he has any facts or evidence at all that suggest a possibility or probability, his belief has "proof" of some kind, whether it be rigid or elastic. It will then only remain to know what conception of "science" he takes to determine whether "science" can prove immortality or not.

Now when it comes to this question whether "science"

can "prove" immortality or not, taking the editor's own statements, I can imitate the valor of those ancient knights who offered to joust with their opponents and to give them the advantage of sun and wind,—to appropriate a statement of Macaulay somewhere. If this critic had defined or regarded "science" as an "exact" method of demonstration such as applies to many of the fields of physical science, with their instruments of precision, there would be no need to raise a question in the case. We should only want to know from him what other method of certitude or belief he maintained. But he is careful to admit that "science" is an attitude of mind or method, and that widens it enough to include every form of observation and classification of facts, whether "exact" and mathematical results are obtainable or not. He must then say whether he intends to set up any other criterion of truth than "science" or to abide by the standard and meaning of the term as he defines it. In either case he is lost, unless he frankly says there is no ground for a belief in the matter. The religious man claims "faith" as his basis and the author, if he rejects "science" in its rigid and "exact" meaning, and yet admits that there is a problem to be solved—and he does admit it—must provide a means for determining conviction upon it. On the other hand, if "science" is an attitude of mind and a method, there is no reason to sneer at efforts to "prove" a future life. The trouble at this point is, that most editors know just enough to put words together, after the style of popular scientific men, but not enough to be logical.

I do not care what conception of "science" be taken in this matter. The primary question is whether there is any way to marshal facts to make any belief whatever rational, and it makes no difference whether you call it "science", philosophy, theology, religion, faith, or by any other name. It is whether we have a standard of belief or not, no matter what the degree of certitude may be. If you insist on that conception of "science" which many physicists insist on who do all their work by instruments of measurement, then you can say that there are other methods of getting the truth, certain and probable truth alike, than "exact science", and

those methods would be more important than any physical science, if the social and ethical relations of men have more importance than mere physics. That view cannot be escaped, unless you mean to say that the most important truths for mankind are limited to measuring the earth and the stars. If there be any method of certitude other than instruments of experiment and the exact sciences, then you cannot say that a future life cannot be "proved". That statement is consistent only with the limited view of "science" which the physicist sometimes takes, and it may even be debated whether this consistency is a fact, when we consider how many "impossibilities" to one age have become actual facts to the next.

But it is the fact that the term "science" has come to mean the primary standard of truth, as against the theological and philosophical methods of prior ages, that makes it so serious for what the critic admits are the important problems of the world to be without its support. If "science" were not actually regarded as the primary criterion of beliefs, as it was not so regarded in the middle ages, the public mind might be influenced by other points of view. But this is not the case. The public mind has adopted that primacy of what is called "science" and this turns it in the direction of the men who claim to be "scientists", when this public wants to know what it can believe and what is not worth while bothering its mind about. This is only to say that the abandonment of theological standards, which, whether they ever contained an element of "science" or not, certainly antagonized what was called "science", left the remaining alternative as Hobson's choice for the criterion of rational beliefs, especially as "science", or what was called so, "proved" its contentions against the claims of theology, for example, in Copernican astronomy, the rotundity of the earth, gravitation, evolution, etc. In this new movement, the term "science" stood, not for "exact" and mathematical methods alone, but for the observation and classification of facts of experience. The broader meaning of that term was the prevalent one and only narrow minds endeavored to limit it to certain physical methods involving only physical phenomena and unfailling

prevision. The general public, or perhaps better, the generally intelligent mind, seized on the mental attitude which this editor under review concedes is the true criterion of what "science" is, and placed it foremost in the determination of beliefs. That method includes the observation of even apparently capricious and unfixed phenomena, and all residual facts in nature or mind, so that "science" came to mean any process of collective observation of facts, whether in mind or matter, as against the *apriori* speculation of the middle ages, or the hasty generalizations of that period from superficial facts, whichever way you prefer to put it. In this conception of the problem or method, "science" is simply critical observation as against uncritical ways. In that view of it there is no reason why we cannot get "proof" of a future life, if the facts which, at least superficially, indicate it are what they appear to be. You simply cannot play fast and loose with the conception of "science", now using it in its narrow and rigidly physical sense as "exact" experimental methods with physical instruments, to bolster up the judgment that you cannot "prove" a future life, and now using it in the wider sense, which includes the possibility of this "proof", and yet abiding by the agnostic verdict.

The editor says "science, too, must stick to its last." Now what is its last? Is it merely a certain mental attitude toward any facts? Or is it physical phenomena alone, that can be measured and give "exact" results? If it be the former, why sneer at psychic research? If it be the latter, why call it merely an attitude of mind and a method? Between these two horns of the dilemma you cannot escape. Evidently the author had forgotten that he had taken the wider view of "science" in the first part of his article, and now he falls back on the narrower without offering any solution of what he regards as the most important problems. He may say that it was not his business to offer any solution or even to define "science". Very well, then, you must not sneer at efforts that embody the very conception of "science" which you admit. You can do that sneering only on the basis of the later implied definition that you had conceded was not true.

Those of us who talk about "science and a future life" do so on the generally accepted conception of "science" as an attitude of mind toward all problems of truth. We look at "science" as the expression for the interrogation of experience rather than the acceptance of dogma and tradition. We are taking the broad view of the subject and do not care whether you have certitude or probability in view. It is the observation and verification of facts in actual experience which we emphasize as the best criterion of all beliefs, against accepting the say-so of the past as final. If that be "science" well: if it be not science, we would simply throw "science" to the dogs, if it undertook to pronounce judgment on problems which it had deliberately excluded from its domain and yet had to admit that they were legitimate problems. What we are trying to do is to apply human experience to a problem which has been left to irresponsible speculation or to irresponsible emotion. The editor's point of view simply leaves a just complaint unsettled, and then sneers at the effort to settle it, an effort that has all the credentials that any mental or ethical endeavor has, by whatever name you choose to call the mental attitude or method of solving the problem.

It is in the latter part of the critic's editorial that he exposes his real view, one that shows a perfectly undigested conception of the relation of things, a hotch-potch of conflicting attitudes of mind. After expressing an attitude of mind which despairs of light on what he admits to be the great problems, he turns to physical science for the help of humanity and specifies the cure of cancer as an illustration of its great tasks. Here is the place for a little scepticism which he and his like may not be prepared to meet. If a man denies a future life and if he denies the possibility of obtaining evidence for it, on the assumption that such a thing might exist, and if he denies that there is any serious problem there for any method of belief or knowledge, there can be no reply to his contention except by proving the facts. But this author admits the reality and importance of the problem and in lieu of any effort to solve it, adopts the attitude of the rank materialist regarding it and turns to the cure of physical ills as

the only resource of "science". The materialist may well say that the only thing for us to do is to cure disease and prolong life. He has no hope of any form of existence without a body and may well sneer at efforts to ascertain whether this negative belief is so well founded as he thinks. But the man who admits the black outlook; who admits that it is not desirable, that the complaint against "science" for not helping us here is just, ought to see that cure of the body may not be the primary and most important thing for human tasks.

At this point I am prepared to be bold and to challenge the assumptions of this editor and all "scientists" whatsoever who place the primary stress on the preservation of human life. All this passion for curing cancer and other terrible diseases is based upon the assumption, largely, that there is no other life to be had and we must prolong this one. Even this editor thinks, as we saw above, that Metchnikoff's ambition would only give us undesirable old age, and he might see that possibly the cure of cancer is little better.

I am far from saying or thinking that we should not cure disease. I concede its importance, but I do not admit that it is half so important as something else. You cannot give it primary importance except upon a materialistic theory. If a man actually have a soul and personality that survives death, that will be more important than preserving his physical welfare alone. This physical welfare can have importance only as it is causally and ethically related to the trans-physical, and you must subordinate the treatment of disease to this higher end. There can be no dispute of this position theoretically. It is only a question whether survival be possible or probable to determine the actual attitude which we must take at this point.

Now let us put this bluntly and in accordance with the facts. Most disease is due to incorrect living, no matter whether that incorrect living be due to ignorance or vice. Now to prevent disease without preventing ignorance and vice is not moral at all, is not doing humanity any correct benefit whatever. This position cannot be disputed by any sane man. When you come to look at the actual results of physical science, dominated by purely physical ideals and ends,

especially in the field of medicine, it has tended to make men ignore ignorance and vice and to pin their faith to medicine. At the inception of Christianity religious and medical work were combined. They are still so in much missionary labor. But in the course of time the care of the soul was handed over to the priest or clergy without decent salaries, and the cure of the body left to the physician with all he could make out of the patient's desperate desire to live at any cost. You may talk all you please about the nobility of the medical profession and its eagerness to heal diseases. There are two points that qualify this judgment. First, their largest efforts are to fit themselves for the situation in which men will pay the biggest fees. Second, they do not interest themselves so much in moralizing men as in giving medicine. They are more interested financially in keeping men ignorant and vicious than in making them ethical. They can get more money out of vice by enabling men to escape its consequences than in curing the vice which causes the disease. The whole medical profession is saturated with the ideal of curing men of disease, not of saving their souls, of preventing the consequences of sin, rather than preventing the sin. If the sin were checked there would be no use for physicians, except in accidents.

I am not indicting the profession. I know well enough that various circumstances develop as much nobility there as elsewhere, and it is not always the priest or clergyman that is unselfishly devoted to saving souls. For all that I know or care the medical profession may be better in this respect than the clergy. But this does not conflict with the description of a situation which makes the economic side of the profession the dominant one, especially for those who can succeed best in relieving the wealthy from the consequences of their vices and accidents. If you want to see what the practical situation is, look at the cases which the physician cannot cure and simply sends off to the free hospital or insane asylum to be left to the tender mercies of the politician. It may be that nothing else can be done and that the physician must not be blamed for the situation. But the patients that have plenty of money do not go to the alms-

house or asylum for lack of treatment. There are too many cases in which the unfortunate are drained of their little means and then left to die in the asylum without such care as money will give. There are plenty of cases where this is not true, but there are enough of that kind to make one think of Heine's savage lines:

"Hat man viel, so wird man bald
Noch viel mehr dazu bekommen.
Aber wer nur wenig hat
Dem wird auch das Wenige genommen.

"Aber wenn du gar nichts hat
Ach, so lasse dich begraben.
Denn ein recht zum Leben, Lump,
Haben nur die etwas haben."

The whole drift of the medical profession in this materialistic age is toward that situation, and it cannot be helped without a reorganization of its methods and aims. The clergy, with its salary, is in a better position, but then few believe in a soul and its salvation and are not disposed to pay for it, and the clergyman who would help men ethically is left to do his work on starving wages, while the man who will cure the body gets all the best fees. Not that he is not subject to the struggle for existence and competition as well as others, but the community is so saturated with materialistic ideals that it will, where it can, pay better wages for escape from the consequences of sin than it will pay for an escape from the sin. It wants immunity, not morality. The physician is not there to save its soul, but to cure cancers!

Now if we could make men moral perhaps we should not have cancers to cure. We might dispense with doctors altogether and rely upon the wise man to tell us when we were deviating from the law of nature. Doctors are necessary either as teachers of morality or as means of evading its imperatives. If we spent a small proportion of the money on finding out what duty was and following it that we spend to escape the penalties involved in neglecting it, we might have less disease. But we are more afraid of cancers than we are of the moral law. We are all of us too much like the patient who

got the gout from high living and then damned his physician because the latter could not keep him in good enough condition to drink all the champagne he wanted. On a theory of materialism the patient is right, and, unless you can get better evidence than this editor implies is accessible for the existence of something better than a materialistic point of view, men will take the risks of the gouty patient. They will take the pleasures they are sure of or prefer, rather than make the sacrifices on the possibility of consequences worse than the gout. It is consequences always that men wish to escape, and the worse they are the more likely they are to regulate conduct to escape them, even if this conduct is to pay exorbitant fees to the doctors. But if we cannot show that nature places the stress of value on mental states beyond sense we cannot expect mankind to accept any other standard than that of "nature" as they see it.

All that we, who are trying to "scientifically prove" a future life, aim at is a fulcrum by which the moralist may lift the ideals of men beyond a sense view of conduct. The achievements of physical science in increasing human comforts and multiplying the possibilities of supporting population do not benefit men morally in the least. They may increase the interest in art and enjoyment, but not the art of righteousness. It is another influence that does the latter, even when we remain on the materialistic level. But anything like assurance about a non-sensory or supersensible life for consciousness must inevitably awaken interest in the meaning of it all and the laws by which the best can be obtained from such a condition. Besides the moralist will have a fulcrum for enforcing the recognition of ideals which can now have only an instinctive or imitative appreciation. It is the rational life that is always the highest, and a rational life with reference to the possibilities of a transcendental existence for consciousness cannot exist without some assurance that such a life is a fact or probable. The existence of a soul will be another agency in the hands of biology, physiology, psychology and ethics to revolutionize the point of view for understanding the phenomena of mind, and no sane man can question this fact. He can only ask that we prove the exist-

ence of it. But he must not sneer when we try it. He is committed to the importance of the problem and must at least suspend judgment and extend approval to the attempt.

The Stoics did not like the ugly face of nature, but they had fortitude. Life was hard and painful, but man could be a hero. He was to show himself above flinching and have no fear of death. The Epicureans, too, regarded the fear of death as the greatest evil in the world and tried to establish their materialistic view with the hope of overcoming that fear. They denied immortality and counselled the same patience and resignation as the Stoic. The laws of nature were fixed and inexorable and there was no use to fight against them or to desire what they did not grant. But the Epicureans did not reckon well with their host. The Stoics might well teach fortitude and heroism. They believed in the immortality of the soul. But the Epicureans denied this and urged the same heroism without offering the ground that might make it rational. We all know how the nations that believe most confidently in a hereafter make the best soldiers. They lose nothing with their lives. The materialist loses everything. He must fight for the prolongation of his life here as he has no other. He increases the fear of death under the pretext of removing it. He has no panacea for the fear of death or the love of a sensuous life, to say nothing of a point of view for helping the weak in the struggle for a physical existence or for the respectability which the more successful place higher than soul culture.

Now the cure of cancer and of disease generally is not so important as the cure of vice and sin. But the world, especially the world of medicine, lays less stress on this than on disease. It endeavors to avoid causes and to remove effects without considering causes as it should. Or if it heeds causes these do not go beyond the material agencies immediately connected with the effects it seeks to remove. It systematically ignores mental causes, spiritual causes, which should first be reckoned with in its processes. Of course, if there be no spiritual it is quite justified in its methods. But what if the spiritual be a fact? Why sneer at the possibility when some one comes along and investigates facts in the same

mental attitude and by the same method which you praise so in Francis Bacon and regard as of the essence of "science"? Why not seriously reckon with the possibility and set about a similar inquiry or help those who are engaged in it. Sneering is easy and cheap, and it is respectable in the Clubs and salons. Those who wear low necked dresses and swallow-tailed coats have no better standard of intelligence than laughing about "ghosts" or paying for entertainments by amateur conjurers with the blissful illusion that they are imitating the phenomena on which some of us are serious. That class is joined to its idols: let it alone. It rests with a different type of people to moralize the world.

In the Metchnikoff editorial the same paper three days later, possibly the same writer, speaking of the proclivities of men in the face of such offers as the great chemist proposes, says: "In small things, as in great, men will rarely sacrifice the self-indulgence of the moment for their own personal good. The pleasure lover's maxim of a short life and a merry one has, in more philosophic times, become the underlying motive of modern existence. We lay stress now on the intensity of life rather than on its duration." As statement of fact this may be true. It is not necessary to question it in that view of the writer's intention. But does he intend to approve of this modern view as affording a safe criterion of the path to the greatest good? What the psychic researcher is trying to do is to get the duration, and the intensity will not wear the soul out, as it does in the modern age. The product of length and breadth will afford a larger result than that of shorter time and intensity. The reason men do not take account of the future in conduct is that they are not sure of it, and again to be merely sure of another life offers little rational incentive to its important end, unless we know as assuredly what the causal relation between this and the next life is. Mediæval Christianity tried to furnish this in its doctrine of heaven and hell, but constructed them so artificially and offered such poor evidence for them that little or no credence could be paid to them in scientific times. But if, in supplying the fact of a future life, we can manage to show what the ethical nexus is between this and the next we

may have some leverage on human passions, much better than the gout or apoplexy.

I am quite willing to meet the writer's sneer and doubt about "proving" survival by the flat statement that it is proved and proved by better evidence than supports the doctrine of evolution, only this editor is too ignorant and too respectable to know it. We are far beyond any concessions of respect or consideration for such men. They know enough to skim the surface of things and to report the consensus of the world's opinions, but they have no time to study and to think or to weigh the mass of facts bearing upon problems like ours. They write dogmatically on a very scant amount of personal information. Hence there is a deference paid to their writing which is out of all proportion to their opportunities for real knowledge. Where their influence is concerned some attention may be paid to their writing, but there is no other reason for intelligent people fearing or respecting their judgments. Their doubts might be respectfully treated did they not sneer. We can understand honest doubts: we had them ourselves at one time. But after twenty-five years of such work as that of Sir William Crookes, Sir Oliver Lodge, Professor W. F. Barrett, Mr. Frederic W. H. Myers, Dr. Richard Hodgson, and Professor William James, it is no time for sneers or ridicule. It is time to think of the opportunities to remove the complaint against science which the editor thinks justified.

The importance of the ethical as distinct from the medical and physiological aspect of the problem, especially as the primary or only point of view, is indicated in the article on the theories of Metchnikoff where the writer, speaking of beginning to prepare for old age by taking bacillac, says: "The author of Proverbs had long ago hit upon numerous ways of postponing the ravages of arterio-sclerosis. The pursuit of wisdom will do it. Fear of the Lord will do it. Submission to reproof will do it. The practice of mercy will do it. This is not putting it in biological terms; but the highest biology to-day recognizes the existence of the spiritual factor."

This has the right ring about it. Here the spiritual factor

is admitted, tho it is not the metaphysical "spiritual" factor which is the condition of making the term "spiritual" valuable at all. However that may be, it is the ethical factor that is assumed here, and that can never be made perfectly effective until we can make clear and assured the consequences of ignoring it. There will, perhaps even then, be persons who will follow the pleasure of the moment and not take consequences into account, but there will also, as now, be many who will know what to reckon with and will adjust life and conduct to meet the situation. Wherever there is an ideal or a will to accept the law of nature as a correct guide it will be only a question of what that law is to secure easy obedience. But in default of knowing what it is, no sense of obligation can be expected. It is knowledge we want, and not mere blind faith.

EXPERIMENTS CONTINUED.**By James H. Hyslop.****IX, My Wife and Father-in-law.****1. Introduction.**

The incidents purporting to come from my wife and my father-in-law are exposed to the same criticism as those of my father, except that much less had been said publicly about them in any printed work of the Society. I had referred, in "*Science and a Future Life*" to my wife and to both my wife and my father-in-law in Volume IV of the *Proceedings* and also in Volume I. But there was not much said or reported of them there. Nothing that was said has been repeated here, and the importance of the incidents will depend wholly upon the security which I have given the case of Mrs. Chenoweth by proper experiments, and upon the nature of the incidents. As I have dismissed the theory of fraud from the case, I need not say more on that score. Besides I need not press their evidential value beyond demanding that the sceptic do his own investigating, if he chooses to question the importance of these incidents. I simply affirm that they are evidential for me, knowing as I do the circumstances under which they were obtained and will only assure the sceptic first that I have tested the case with absolute strangers and by types of facts that could not be normally explained. What I further assert here is that the nature of many of the facts is such that no amount of fraud could secure them except at an expense many hundred times the fees given, and since the psychic could do the work with entire strangers it were useless to waste funds when the facts could be obtained without expense.

However, I make these remarks, not because of any doubts about the value of the facts, but merely to show that I recognize the critic's position and will only ask for fair con-

sideration of the facts and the circumstances under which they were given. Many of them cost me difficult inquiries to verify them, and communication with persons at a distance hardly even known by some of the near relatives. Some of them were known only to myself and names could not possibly be obtained from any one else. Consequently I consider them sufficiently protected to justify the challenge for investigation where my own judgment cannot be accepted. I do not require to give them any other importance.

2. Incidents.

My wife seemed to be only an intermediary until late in the series of experiments occupying this Report. There was no pretense for a long time to any attempt at proving her own identity, and when it did come it was in connection with her own father. At the first sitting that I held with Mrs. Smead for reaching Professor James, she seems to have appeared in connection with an effort to have something said with reference to my brother Robert, an effort that was rather abortive. Nothing more came than enough to reveal her intermediation and the possible presence of my brother. This was on September 12th, 1910.

The next allusion to her was on October 28th by Mrs. Chenoweth and in a perfectly incongruous relation. Reference was made to a Gussie connected with my younger days, whom I found to be still living, and of whom my wife never heard, and I was asked if my lady knew her. I parried the query until I could find who was meant. Suddenly the incidents related to this Gussie ceased and the following came, not evidence of personal identity, but of the supernatural, and of which I have no assurance even that it was done by her. Only it was associated with an allusion to her a minute before, and the statement that "your wife told it."

"Oh dear! What a rainbow! You got a lovely rainbow this summer. You called out your * * . Your wife told it. You were looking at it and the hills and called the children to look at it. It was very brilliant and looked like circles around

Saturn. Perhaps the reference is to that * * circles like a rainbow."

I spent the summer in the mountains of New Hampshire. Mrs. Chenoweth knew this, but she knew nothing of the fact that a remarkable rainbow had been witnessed by all of us and had been the subject of remark by us at the time. I called the attention of my children to it, as it was so unusual. Owing to the relation between the sun and the falling drops I got the effect, for the first time in my life, of eccentric circles in the rainbow, so that the comparison here ventured is a good one.

The next reference to her was on November 19th. It was in the subliminal recovery from the trance. The following came.

"Do you smell pinks? (No.) They are in your wife's hands. She liked carnations. Did you know it?
(I don't recall.)
She did. She didn't make much fuss over anything."

I do not remember anything about her taste for carnations, tho it is quite probable. She was not at all fussy about her likes and dislikes and this would prevent my discovering in many cases what her special taste was. Mrs. Chenoweth could not possibly know the facts.

No further notice of her occurred until January 23rd, 1911. On this date she was referred to as having accompanied a communicator to the Burton experiments. There had been evidence of her presence there, not known to Mrs. Chenoweth, but no trace of a friend with her, at the sittings in mind, tho at earlier ones there was a trace confirmed by allusion through Mrs. Chenoweth both to the fact and the name of the person who so accompanied her.

In the subliminal approach of the trance on April 7th, 1911, she was referred to, but without evidential accompaniments.

On May 4th, in the normal state, the following came very clearly indicating on any theory who was meant.

"Do you know any one called Mame?

(Yes, see if you can tell who it is?)

It is a spirit you know, I think, because I hear it directly from the spirit. Some one says: 'Where is Mame?' The spirit seems some one you knew. I see slender white nimble fingers like as if they ran up and down on the paper, as if playing the piano [imitating this movement with her own fingers.] She is not nervous, but they are slender. Does that have anything to do with her?

(Yes.) Was she a piano player? (Yes.) Was she German? (No.)

I hear some little German sentence like Ich leiben * * [schucht?] Is that German? (Yes.) Ich leiben * * [schlucht?] That is not right. The words that follow sound like 'schnucht' or 'schnuckle'. That is the nearest I can get to it.

(Get it if you can.)

I see a little 'u' with two dots over it in the middle of the word. It follows ich leiben [pause.] schnuckle. I think it is a song. * * * * . What does leiben mean, love or life? I mustn't. I get to thinking. Do you know?

('Leiben' is not quite right, but I know what is intended.)

All right. I am glad. But I get no more. Don't you know whether it is a message or a part of a song? I heard it after I saw these fingers that play.

I see one thing more. I can't see the face of the woman, but I see a slender body as from the waist line to the neck, a plain little waist and rather slender. There is a sudden movement as if tired and wanted exercise and was tired of one position and she stood up and moved about. I'm going."

My wife was called Mame in her own family always. She was an excellent player on the piano. She knew the German language well. Mrs. Chenoweth does not know it at all, only a few words of it. What was trying to get through I am not certain. It was a long time before I was able to ascertain the meaning of this reference to "Ich leiben". I had supposed that "schucht" and other confused efforts at a German word were distorted attempts at Schubert and that "Ich leiben" was an attempt to mention some one of his songs, knowing that Mrs. Hyslop was very fond of his songs. But many months later my daughter was playing something on the piano that seemed familiar to me and I asked her what it was. The song was "Ich liebe Dich," by Grieg. My wife

was very fond of this piece and of Grieg. But the description of the slender woman and hands does not fit my wife. It would fit one of her intimate acquaintances in Germany. But I do not know whether this person is dead or not.

On May 6th my wife was apparently helping another to communicate and the communications were suddenly switched to herself. It was the following that came and possibly was an attempt to make clearer the message which I have just explained.

“Do you know any one by the name of Miller or Muller? (Not now.) Some such name as that and now I see a D. I think it is the name of a place. Was your wife in a place beginning with a D?

(I do not recall, but where did she meet this Addie?) [An Addie had been mentioned a little before.]

It is a school I think and there are many others about. Do you know anything about Dresden? (Yes.) Was your wife there? (Yes.) I think this girl is from there as I see scenes and incidents that suggest the place now that I have the name. It all came so gradually that I did not know where I was. There is much that is connected with that life which is at home she tells me. Do you know about that?

(What home?)

Your home. (Yes.) Have you photographs? (Yes.) It seems as if the children never tire of those photographs and talk about the place and of what happened and dream of going there sometime. There is a reason for it in a way. Now what does Stuttgart mean to you.

(It means nothing to me, but it probably means much to Mary.)

I gave it as it came. She says her time is coming soon and she wants to get a word or two in, in anticipation of her trial.”

I know little of my wife's particular friends in Germany, but there was one by the name of Meyer, not Miller or Muller, whom she knew in Leipsic. I do not know whether Dresden was connected with that friendship or not, but it is quite possible that they visited Dresden together. There is no way to settle that question, as I have no means now of finding out. My wife spent a considerable time of her vaca-

tions twice in Dresden. If the school mentioned be the Conservatory of Music in Leipsic it is very pertinent in this connection, as my wife was there for five years and she roomed with this Meyer family when she first went to the Conservatory.

She got a lot of pictures, or cartoons, not photographs, called "Die Bösen Buben" and they were the delight of her children. They never tired of looking at them. We had photographs of Dresden, but the children either knew little about them or were not especially interested in them. What Stuttgart has to do with the situation I do not know. My wife probably visited the place and I do not know where she got the pictures mentioned. If they were made in Stuttgart this fact would explain the reference to it.

On May 12th, in connection with my father, there came the following which identified my father-in-law.

"There is with your father to-day another man who stands in the same relation to your children as he does, and he is very eager to say a few things and your father seems eager to help him. Have you a father-in-law over here? (Yes.) He is very kind and courteous and rather quiet but firm in his opinions. That much you probably know. (Yes.) Do you know anything about an earlier home of his? He seems to have had two homes. I mean an earlier one that was somewhat removed from the place where he passed away. Do you know about that?

(Just the fact of it is all I know.)

In that earlier home there was more freedom than in the later one. I mean a freedom as of one on his native heath. Do you know what I mean?

(Yes, go on.)

The latter part of the life the changes which had come somehow made him often think of the other life which he left when he was comparatively a young man, but it was business interests which brought him away I think. Am I right?

(So far as I know, but I shall inquire.)

He seems to be striving to recall some incidents. Do you know anything about some silver. It looks like family silver as if it had been a long time in the possession of the family. Do you know about it.

(That will have to be more definite.)

Let me see if I can describe it. It looks like a tall piece of silver like a pitcher or something of that sort and it is quaint

and unusual and seems to be in your home now. Did Mary have some silver that was passed along from the family?

(I think so, but shall have to look. I do not recall anything like a pitcher.)

I may be wrong as to its use, but it is rather tall and may be a coffee or tea pot or something of that sort and here I see some flat pieces as if they were marked with the original names. They are not used often, but are among Mary's things, spoons they look like.

This old gentleman is rather fussy about what he wears. He is not so particular about the style or the care, but they must be what he likes and he uses about the same kind of goods and style for a long time as I see him here. I see his waistcoat very much wrinkled like one worn by a man who sat a great deal and did not sit up straight. He is very fussy about collars. They must be just his kind and while he has notions he is not notional. Do you know what I mean? (Yes.) Did he have a good deal of trouble with his feet before he went away?"

There followed further reference to the trouble with his feet and his sitting with a cane between his knees and poking about with it, which seems to have been true, but not specially characteristic or any life habit. The widow did not know of it, but a niece did.

My father-in-law was a very kind and courteous man. He had an earlier home than the one in which I knew him and what is said about that is exactly true, and too personal to be explained. It was when he was a young man, and business brought him away from it.

My wife had a silver tea set which came from her mother. The tea pot is a tall one and looks very much like a pitcher. I had wholly forgotten this affair at the time of the sitting, as the set was put away after my wife's death in 1900. She also had a lot of silver spoons marked with the original names. They were not used much in her life time, tho often on the table, as we had purposely obtained others for the wear and tear of daily use.

My father-in-law's habits and tastes about dress are very accurately stated. The distinctions in the use of terms are so correct as to make one wonder how any such information could possibly be extracted from him, especially in the form in which it comes. He sat a great deal and his waistcoat

was much wrinkled. He was not fussy about his collars, but he was fussy about his coat collars. This I learned from his widow. I did not know it. I also learned from her the details about his attitude toward his clothes in general, I knowing it only toward the style.

He had considerable trouble with his feet before passing. I did not know that this was considerable, only that there was some trouble. It was also stated that he had trouble with his eyes, but there is no confirmation of this incident.

There followed a long communication, with a number of important incidents which I must summarize. The first was to "a woman leaning over him as if she were in the same group, not Mary, but Mary's people," and immediately there came:—

"I suddenly see a bed and this man in it and I see the leg and foot swollen and very red, not just a lame leg, but some inflammation and pain in it and some attention has to be given to it.

[I here thought of my grandfather on my mother's side who died from trouble in the leg and his home was in the country and without conveniences.]

This does not seem to be in a country place. If it is, it is where there are all the modern conveniences and everything done for the comfort of this man."

The nurse had been as one of the family for several years and it was her habit to attend to his wants all the time. She had to rub his inflamed feet and legs a great deal. It was in the city with all modern conveniences, and not in the country. The reader should notice how the mind reading occurs and is disregarded, I having to learn some of these facts from his wife while I knew those of my grandfather well.

Immediately following this message was an allusion to an "Uncle or Grandfather in Mary's family" and of course it was implied by the association that he might be the person intended. This was not correct. She had an Uncle by marriage who died from cancer not many years previously and the name of his son, William J., who had married my wife's niece, was given. A capital H. was also given that is not

recognizable. I was then asked if my wife died before her father and I replied in the affirmative. Then came a long message, beginning with a reference to "a slight illness and then a rather unexpected death", which might have applied more clearly to his sister a few years before, but in general terms fitted himself, and it was definitely referred to him. The confusion was admitted and then came the following:

"Was there a nurse for the father of Mary? (Yes.) I see this nurse trying to ease some pain and working about and expecting the death, but before this occurred there was a hope of better conditions. I don't know just what it is, but I think perhaps the old gentleman himself did not expect or know he was dying. Was he unconscious at last?

(I believe so.)

That may explain all this which I call unexpected, for when one dies in a comatose state, if I have the right word, there is sometimes a great surprise when the consciousness is regained in the spirit life and that is probably what is making trouble for us.

I see some one left who had charge of some things and the settlement of the estate.

(Yes, who is that?)

Wait and I will see. I see a man and he is talking with you about something. Was there anything you were concerned in, in connection with that?

(Tell me all about it.)

It seems like certain rights or inheritances or something like that and I see papers and plans and some conditions which, in a way, affect you and yours. There was some time to elapse before the final settlement, but looks as if something was done now all right and to his satisfaction. Do you know anything about this?"

I replied in the affirmative and some further statements were made with reference to this executor, some not accurate and one true, namely, that he was still alive.

The account of the death is quite accurate. The nurse had to give constant attention to easing his pain and the man lived in persistent hope that he would get better and only awakened to the fact of coming death a few days before the passage, tho he had been ill two months. He died in a comatose condition.

It was very pertinent to refer to his property in this connection, as there was much haste to settle certain matters in that respect the last few days, matters which he had postponed. All such affairs were carefully viséd or prepared by this executor to whom he refers and it was something in connection with this nurse that made the association to the "inheritances" so natural. He had long before fixed the papers that related to my children, and some time was to elapse before they came into their rights. He was perplexed at times about the proper disposal of his property, but he was perfectly satisfied at the end with what he had done.

The next message begins with a statement that will show what I mean about the naturalness of the association mentioned, tho I shall not be able to explain details, and which shows that some one else is also concerned with the messages.

"He is not alone in his plans. There is another influence at work and that is not always for the best for you or yours, but you must have taken an independent stand and that brought matters to a head. Do you know about that?

(Explain definitely.)

It seems as if there had to be some plans and agreements between you in some way and after awhile you were very plain and outspoken and then things went better. It was that which pleased the old gentleman, for he was surprised and troubled at the outcome after his death. You I think know about that.

(Explain more fully.) [I had in mind a communication through Mrs. Smead which was very pertinent in this connection.]

I will do the best I can. It was a plan to be carried out which was understood, but not passed on legally I think or something of that sort: for the old gentleman expected to have certain things done which looked at one time as if they would not be done, but were eventually settled. Is this anywhere near the situation?

(Yes, but it is not what I had in mind. I thought of a certain thing he told me after his death.)

I cannot seem to get much more from him, but let me tell you one thing I know. I see a long mantelpiece and a large mirror over it and some ornaments like a clock and a few choice [things] in that room, and a body waiting for burial service."

A rather large history is crowded into this short passage.

tho it may seem long to the reader. I cannot make public the facts which show the point to the remark about "another influence at work and that is not always for the best for you and yours", and the independent stand referred to me also points to facts I cannot tell: for they are too personal. The allusion to his surprise and trouble after his death brought to my mind the communication through Mrs. Smead to have his will changed in behalf of my work, which he had done all he could to prevent and discourage. But I am not sure that he had this in mind at all, tho it might well have been so because the next statement is perfectly related to it. I never asked him for help, but he knew what I was seeking in the way of endowment. The "plan to be carried out and not passed on legally", etc., represents a complicated story and is true. It was known only to me and his executor. He had much difficulty in getting it settled, fearing at one time that it would not be. The details are too personal to narrate.

There was a long mantelpiece in the sitting room where the body lay waiting for the burial service. But there was no mirror over it. The mirror was over a small table and on the table was an ornament in clay much like a clock. There was a clock and a few plain ornaments on the mantelpiece.

In the subliminal recovery there came the following, apparently from my wife, and certainly connected with her.

"Did you ever go to the beach, Dr. Hyslop? (Yes.) I see a great stretch of water like the ocean and a beach, and did you go there with your wife? (Yes.) Because I seem to see you with her. She loves the ocean and loves water. I see these little white sail boats just before the motor boats came. It is grand and beautiful.

(Where was this?) [Thinking of Atlantic City.]

It don't seem to be here around Boston. It seems a different coast, a different place, unfamiliar to me. Such a quiet beautiful place. There is quite a lot of rocks around. I see rocks at low tide stretching into the water, but it is a good beach just the same. But I see a dark place like sea-weed and a higher place looking off. You climb up and look off for pleasure.

(Where was that?) [Thinking of a beach in England.]

The beach? (Yes.) I don't know. I can't tell you now. I will try and tell you to-morrow. Do you know anything be-

ginning with B.? (Yes.) It seems that is it. Isn't it a funny name. (Yes, tell it.) Is there a Z in it. (No.) Wait till tomorrow."

There was no effort to give it the next day. But my wife and I had been together at two beaches, one Atlantic City, only for a few days, and there were no rocks there or outlook of any kind. We spent a summer at a beach on the shore of Connecticut and there was a certain place there of which she was very fond where there was a little cove into which the water came between the rocks, and into which small quantities of sea-weed often came. We used to climb upon the rocks to watch the waves. At low tide there were some rocks exposed that were covered at high tide. My wife was very fond of the water, in both senses, and preferred the beach to the mountains.

B is not the proper initial of this beach, tho it is the initial of the last part of it. However she had visited a beach in England beginning with that initial, but I was not with her. This was long before we were married. I do not know that Z has anything to do with it, unless as the initial of the name of her music teacher in Leipsic, whence she went to the beach in England. This is probably too far fetched, however, to urge as more than a possible apology for confusion.

On April 13th my father-in-law returned with another communicator and began with the following:

"The old gentleman of yesterday's sitting went away feeling a little better, but not as if he had done as well as your own father. We told him he had not the same experience and there was not the same intimate relation between him and you, nor the same bond of physical and material sympathy. All these things count.

He is here to-day with another lady. I say another in distinction to Mary who was helping him yesterday. Do you know if he had a wife in the spirit when he went away? (Yes.) This is his wife who is here to-day and she is most beautiful and has a wonderful spiritual element about her. You do not seem to know so much about her as she does about you: for she has watched you from this side and there is a tenderness in her heart for all you have been through with the little ones in your care and for all the good and beautiful life which was yours with Mary.

You will understand this interpolation I know. (Yes.) It was impossible to leave it out even in the midst of other evidence.

I see a shawl. It is thrown around this lady and was once hers, and had some specific value and was left. It is still in the family and I do not know just who has it, but I think another lady who was close connected with Mary. She is the wife of someone who has more or less to do with the affairs. Has Mary a brother or brother-in-law?"

I asked for a little more specific information and reference was made to the wife of this person, saying she had the shawl, and then I was asked if the "father-in-law did not live with a younger man and woman who would stand in that relation to him." It was then said, on my admission of the fact, that this was why the shawl was there and that it was of no special value, but was said to have belonged to my wife's mother.

My father-in-law's first wife was dead, and my wife had a half-brother, no brother-in-law, who was married and for a time the two stayed with their father. I know nothing about the shawl mentioned, but learned that my wife's mother had several, but this half-brother's wife did not get them and no one remembers anything about the facts save as told. My father-in-law's sister had a lace shawl of some value which was left to my children and we have it now. There was another important shawl in the family of which my father-in-law knew well, but that has not been passed on as yet. The message is not clear, and is without evidential significance, but interesting for its confusion and error.

Allusion was then made to a brooch said to have belonged to another lady now in the spirit world and it was said to be a "gold brooch, old-fashioned and of repoussé work". My wife's Aunt had a number of brooches, but this particular one cannot be identified. Then came the following:

"Do you know an Aunt that Mary was exceedingly fond of who took the place of her mother in a degree, after her mother's death?"

(Yes, tell about her and give name.)

I will do what I can. There is such a love existing between the three as if the Aunt were the mother's sister. Is that true? (Yes.) And there is much sadness when this one passes away.

You know about that also. (Yes.) Who is the M in the connection. Do you know?

(Yes, go ahead.)

And again do you know anyone who begins with H? It sounds like Hattie or Harriet. Do you know that one?

(I am not sure.)

To return to the M. I think that is the beginning of the Aunt's name, for there is a title before the M.

(What title?)

Like Aunt. You must wait just a moment for I have two M's and another letter here altogether. Mary and Ma [pause.] r [pause.] y. Are there two Marys? (Yes.) One is the Aunt Mary. Or is that the mother. (The Aunt.) All right. When you did not say 'Yes' I thought I must have made a mistake. But I see your method. You want to be sure of what I say.

(Exactly.)

This Harriet was often called Hat, for I hear the name very clearly. These three women are very happy together and it is a day of joy for them to come with the father and try their hand at the work. Do you know a J in connection with them. I see the letter and then I see John. Who is Uncle Joe? Do you know?

(Yes, Uncle Joe was mentioned the other day, not a connection of them.)

Yes, I somehow feel that I must get at something else."

My wife's Aunt Mary was her mother, practically, after her own mother's death. My wife was very fond of her. I never knew her or saw her and only know from my wife's statements about her what the facts were. The Harriet or Hattie was the wife of a cousin of my father-in-law and she died many years ago. I never saw or heard of her except through this source and from a relative in confirmation of this message.

It was remarkable to see the difficulty in getting the name of the Aunt Mary. There has never been any trouble with my wife's name since it was first gotten, and in this situation you would have expected it to come easily. But it gives the usual difficulty with proper names, tho Hattie does not! The reader can see behind the scenes in the psychological process where the two M's are mentioned, and the difficulty comes with the name of the Aunt and not with that of my wife, both the same! The initial of my wife's mother did not come.

When J was written I read it "I" without correction, thinking that it was the initial of my wife's mother. But the completion of the name John so soon showed that it was J. This is the name of the man who died with a cancer and was a relative of the three persons mentioned.

I interrupted the communications for the notes thus made. They continued without break as follows, and apparently from my wife:

"Do you know anything about an old square piano, one of the long family kind which was in the old home?"

(Whose home?) Mary's. (Yes.) It was one she used to practise on and I see both the Aunt and the other laugh as that is referred to.

(Yes, tell something about another piano.)

Just a minute. I must finish this. First there was a cover to it. I mean a cloth with a little fancy edge to it and I see it, as I see Mary sitting there. The other one you refer to is, I think, in another house and is much more beautiful and better toned. It seems to be of some particular kind which Mary liked. It is one in your own home which I refer to. Yours and Mary's home.

(Yes, go on.)

And it was a great pleasure when that one came. She was enthusiastic over music and when that piano came I see her touch it as tenderly as if it were a baby and the tears come in her eyes for very joy, and there is a turning as if you were in the happiness also. Do you know about this?

(Yes, and take up the idea suggested by the comparison with a baby.)

I don't know as I quite get it, but I will try. It is some sort of an occasion. Perhaps I may get more of your thought than hers, but I want to get hers. I see a bed and I am up-stairs and come down. Was this piano given after a sickness.

(No.) Better let it drop now, for I am not steady in the subject. (What was) [Question unfinished.]

You mean it was a baby grand. (Right.) Just as soon as I got away from the baby suggestion of sickness and all that sort of thing which I thought you meant I got her laugh and then the words, "Baby Grand."

In my wife's old home was an old and long square piano on which she practised as a child. She did not like the piano

and that was probably the reason a new one was gotten after our marriage. The old one had a cloth cover, with lace edges, which was probably mentioned to distinguish it from the cover of her own which was rubber. The new one was bought a few weeks after our marriage and was a very fine toned one. Indeed this was the characteristic of it which pleased her so much, and when it came, she being passionately fond of music, "enthusiastic", as indicated, her joy knew no bounds. Tears often came to her eyes as she would play it and she handled it so "tenderly" that I was scarcely allowed to lay hands on it. I was no musician. It was a "Baby Grand", a Steinway. She would have no other kind. This is probably what was meant by the reference to "a particular kind."

The first answer to my question has a curious coincidence in it, as well as a curious relation to the control's fear of mind reading. The reader will see that I was far from thinking of a birth, as is apparently the meaning of the allusion to sickness. But we lived on the fifth floor of an apartment house, probably what was meant by "up-stairs", and after the birth of the first two children, I took them to the piano, when about two weeks old, to test them for sound reflexes, and had to walk, not down-stairs as apparently implied, but down a hall to reach the piano. If there is any relic of these incidents, however, in the facts I am inclined to think that there is also a relic of the memories of her mind when examining the piano at Steinway's, where she went up-stairs. But I cannot be sure of either of these.

Without interruption, except for the omission of a failure to answer my question about the person who went with her to get the piano, the communications continued.

"Do you know anything about a picture of a child. It looks almost like a fancy picture, a rather large painting with a tree and a child for the ground and a very old style of work but a good picture. I return to the old piano and the room where that was, and I see this picture, as if it had always been there. I mean it is a part of the furnishing of that room. Do you remember it.

(No, but I can find out.)

You have none like it.

(I may have and shall look it up. I am so busy with this work that I remember little else.)

The sad story of the one idea man. (Yes.) It is pitiful but true, but remember that your halo is growing and that may reconcile you to your loss. Did Mary like Shakespeare?

(I am not certain.)”

The old home of her father was sold soon after his death and all the furnishings of the house were removed. But in the parlor, opposite that old square piano, was an oil painting of Charlotte Corday, looking through her prison bars. She and this prison bar occupied the foreground and were the important features of the picture. She looked a young girl. Possibly the reference to a tree was an association of another oil painting just over the piano which was a landscape scene, but without any child in it. At the sitting I did not suspect that the Corday picture might be meant, and so thought of another painting of herself as a child, but it was without any tree or landscape scenery in it.

My wife never betrayed the slightest evidence of interest in Shakespeare. I doubt if she ever read a play of his. But she had a finely illustrated edition of Longfellow of whom she seemed to be fond.

There followed this communication one purporting to come from my father-in-law about the children's visits to him. It contained nothing evidential, and some quite apparent touches of customary ideas of such visits. After this reference was made to a boy cousin younger than my boy, and then a reference to a Fred connected with my wife. There was no boy cousin of that age. He is older than my boy and has been away. As stated also his growth has been mostly since my wife's passing. The Fred is the name of an old friend whose sister was a special friend of my wife. Then came an account of my stay in the Adirondacks to recover my health, with the alleged presence and help of my wife after her death. No evidential value can be attached to it, as this stay is a well known fact, tho it is quite possible that the reference to the incident is supernatural. Immediately following this incident came a most important message.

"I see on her finger a ring. She wore few jewels, but this ring seems to have been worn for years and years. I think it was one which belonged to some one else. It is very plain and simple and may have belonged to her mother. It is more like that than anything else. Do you know anything like that?

(I think I do. I remember the ring and shall refresh my memory.)

She showed it to me as if it might be significant, and now she shows me a very warm long garment which was to wear outside. Did she ever play or sing? It is play, I think, in public.

(I am not sure, but will find out.)

public or concert. I see this heavy warm garment, as if it is a loose and comfortable article, and one she wore a great deal. It reminded me of a warm wrap to wear outside some lighter weight clothes. Do you know about a long garment of this sort with fur on it?

(That's right.)

She always thought so much of that garment and it is still in existence. It almost seems as if there had been talk or plan to use it for someone, and each time that plan had been discarded. Is it not a garment which can be used sometime by the girls? (Yes.) That is the reason it has been kept and not made over or used. You understand."

Besides her engagement and wedding rings, my wife had one other plain ring which came to her, I think, from her mother. She did not care for jewelry of any kind except as a necessity.

She had a fur-lined cloak which she obtained in Germany when she was at the Conservatory and used it constantly there when attending the public concerts. She appeared once in a public concert in Germany. The cloak has been kept and put away for one of the children. I do not know of any discussion about its use, but it is more than probable, as the same question was gone over as to a short sealskin sack and debated, when it was otherwise disposed of.

On May 18th reference was made in connection with my wife to an Arthur and a woman in the West, but they are not recognizable. Then came the message:

"With Mary I see a woman who has a small box or writing desk in her hand. It is a portable one and seems to have belonged to Mary when she was younger, but it is a fancy arrangement. I

mean it is not plain wood, seems of some light color with flowers or figures on it. Do you know anything about that? It was, I think, a gift and was much prized."

I remember a small wooden writing desk to hold in the lap, which belonged to my wife. It had ornamental figures or flowers cut in it. I do not know what has become of it. It may have been put away, but I do not know. Nor do I know whether it was a gift, but this is probable from the fact that she neither needed it nor used it after our marriage.

There followed this incident a long message about two dresses, one a light grey with "fancy trimming of lace" on it, and a black silk, both of which she had, but there was confusion in the statements about what she was buried in, and no one now recalls the facts. Then came the following:

"I see a wide piazza with a few steps from it and then a broad step and a turn toward the street and two or three more steps down. This piazza is on a light colored house and in a smaller town where the most of the houses are of wood like suburban houses.

(What was this one?)

This is of some harder material, for I see some gray stone at the bottom, as if a heavy foundation were there for a heavy building, and I see a lady come down those steps and walk up the street and away. There is a very large building with many windows like a factory or public building of some kind which I see as I walk with this lady up the street. I seem to look across somewhere and see this building."

This was followed by a reference to a railway bridge and a river and the statement that this was a "place where Mary used to be". I asked for more definite description of the house, but nothing came definitely enough to justify quotation in full.

The family had a suburban home in a small place where nearly all the houses were frame or wood. Theirs was stone. It was not what I should call light colored, but a dark gray bordering on black. It had a wide piazza on it and was on a terrace, which seems to be implied by the reference to steps to the street, which there were. But other incidents are not

very accurate. There was a large factory near, but not visible from the place, and a railway passed near and over a river by a bridge. At this point I wanted to start some associations, and put a question with the following results:

“ (I wish she would tell when I was there and all about associated incidents.)

[Pause.] I am only waiting for the picture. There comes in connection with it a picture of a foreign land and a large building where many people come and go all the time and the building is near a large arch. This is a set of public buildings in a square or section where study and work is going on and it is so high and lofty. Yes it looks like a foreign University. Did you ever go to a University abroad?

(Yes.) Did you ever go to H.? It looks like H. (Heidelberg?) I do not know. Were you ever at Heidelberg?

Is it not very high. The most prominent building with a sort of square tower on it.

(I do not know. Let that pass I only mentioned it to bring out associations.)

Well to return, I see this place which is a home in America had something to do in point of time with a trip to a University abroad. I connect the two as if there were an association between the two.

(Yes.)

Just a moment. I am trying to see some other thing. Do you know any one by the name of Eliza? (Yes.) Who was alive at the time? (Yes.) I wonder why that name was dropped in. It may have an indirect association. I do not know. I see another thing across the water which is strange. It looks like a combination of rocks and as if they were formed into a fountain or something of that sort. The rocks are all damp as if water was around them. This is near the buildings which I first saw. Do you know about that?

(No, I do not.)”

I met my wife when I was at the University of Leipsic and when she was at the Conservatory. When she returned I met her at the docks and a few days afterward visited her at this suburban home. It was pertinent to refer to the University in this connection, tho Heidelberg was wrong, and apparently the description might, in some respects, fit Leipsic university and Augustus Platz: for the Aula was a higher building than some others. I do not remember a fountain

in the square, but it is possible. However the description is not very accurate and is not identifying. Moreover the whole incident is not assuredly indicative of what I wanted, and only the reference to a university suggests a hint of the right associations.

After some attempt and failure to name the beach referred to earlier, she mentioned her watch and a long chain, saying she had had two watches, and that one "is not large nor yet exceedingly small, but is a good size" and that it is being kept for the children. This is perfectly correct. It is a watch much larger than the usual lady's watch and smaller than a boy's watch. It was an excellent one. The second watch was said to belong to her younger days, but cannot be verified. It was said that the first was a gift. This is true, and some other incidents mentioned about its purchase cannot be verified. The statement that it is not in use is correct.

On May 25th, in the subliminal approach of the trance, allusion was made to a man that the children called "Pa" and a few things said that would at least partly fit my father-in-law; he was not called "Pa" by the children I knew, and the characteristics were not definite enough, but in a moment the following came.

"I connect him with your wife. I am not very far over yet, but I feel a connection with her. You understand, I only feel it. I don't know. It might be her father. It may not be your wife at all, but it is father and daughter. Does it mean anything to you?"

(Not clearly.)

Shall I tell you what I see? (Yes.) I see the man sitting at a table near the window and a lot of papers and books around him and in a home, but he makes out accounts and bills and things like that. He seems to take care of expenses and all that sort of work on himself and look after things and it is just like a girl comes in and calls him Pa. He looks up and answers and goes on with his work. It was not just before he passed away, but earlier in life.

(Describe that table.)

It is rounding, nothing at all like this one you sit at, either oval or round. A lot of things are on it in connection with his

work. I see an inkstand as if things were written with it. They are like bills. Some are looked over and some are made out. The table has legs of the ordinary size and not very large but with a little curve to them. It is rather pretty and old fashioned and could be used for other things. It is not strictly a desk but a table.

When I look out I look into a sort of yard or closed in place, not country but out into a little yard like a city yard. I think it is the back of the house.

I see something else in the room. Shall I tell you? (Yes.) Back of the man is an old bureau or drawer or drawers of some kind, like an old-fashioned secretary, you know. He takes things out of it. Do you know what these are? (Yes.) I can't tell whether they are written on. It is darker in that corner. These things are taken out by a light. It is a funny room and funny things are there. Do you know about a lamp that had glass prisms hanging down from it?

(No, but I can find out.)

It is like that. I think I have to go on farther."

The trance then came on and the automatic writing began without reference to anything further from the communicator.

Next to the window near the street my father-in-law had an old fashioned combination of a desk and a table. It stood on short legs about a foot from the floor and they were curved. The top of the desk resembled a roller desk, but this appearance was given by two doors which opened and a leaf came down to make it a table. The doors had pigeon holes in them in the inside. There, before his illness, my father-in-law sat a great deal at his work. He had retired from business many years before and became a trustee or treasurer for various institutions and individuals. This kept him at making out or examining bills very often. A few years before his death he retired from much of this work.

With the allusion to the yard the scene shifts to the back of the house, tho there is no hint of this in the communications. After he took ill he moved up-stairs into a back room near the bathroom and there he looked into a closed yard behind the house. It was in the city. In the corner of that room was an old fashioned secretary resembling a bureau and it could be used for that. A leaf could be pulled out and

work done there and during his invalidism he did some of his remaining work at that table.

The lamp with prisms was not in that room, but there was a large heavy chandelier with a large number of beautiful prisms hanging from it in the parlor. This room was always kept dark. None of his work was done there as implied. I think there has been confusion in the transition from the earlier picture.

This terminated my wife's appearance at the Chenoweth sittings. There was nothing evidential at the Smead sittings that followed immediately. She was mentioned as present and allusion was made to her in connection with the communications about my brother Robert, but nothing important enough to make quotation necessary.

The reader will have to adjudge the value of the incidents. I have said little in the course of the summary about Mrs. Chenoweth's ignorance of the facts, but this I have not found it necessary to remark, except in instances where I conceived that the nature of the fact exposed it to suspicion. Most of the incidents it was practically impossible for any one in Mrs. Chenoweth's position to ascertain if she had tried, except through myself, and few others knew any of the facts.

AN IMPORTANT EPISODE.

By James H. Hyslop.

I wish to state and discuss an important incident in the experiments of last year. It came in no connection that would suggest its origin or meaning and for many months remained an inexplicable anomaly. I had a certain communicator whom I had known well in life, and I knew only one friend of his who could verify incidents in his life besides myself, and I did not know where that person was. I wished to know, but could not expect naturally to find out through the psychic. It must be remembered that I had asked the communicator to influence his daughter-in-law, after he had given her name, to write to me as I did not know where she was. In the course of the automatic writing purporting to be directed by this deceased friend, the following statements came.

I am making and have been making an effort to tell you of something. Do you know a place where there is an iron chair which is kept out of doors all the time? It is something I have in my mind and is apparently in a garden or cemetery and is somewhere in the past, and I recall a house of wood and a stable and rides and a small dark horse. The stable is at the left of the house and directly in front; that is, both buildings are facing the road and it is so pleasant and pretty around the place and from there I go over country roads and pass over a small bridge and come to this place where the iron chair is.

(I do not know it and you would have to give some name, probably the name of the....) [Writing began.]

Mary knows it and it is a cemetery where we were both familiar with the surroundings and the bridge is over a railroad and not a river. Remember that?

(Not yet, but if you can tell where the cemetery is or the name of the cemetery, I can look it up.)

* * * * [Possibly attempt to write 'Mt. Tom', but not detected at the time.] No name to the cemetery but the town was familiar. * * ['To' and scrawls, erased.] Masschs.... Massachusetts.

(Yes, I know Massachusetts.)

You know Wachusett. You know Wachusett do you not?

(No, I do not. I have only heard of it.)

What is the mountain we used to look at from Northampton.
Mt. To... [I refused to read the 'To' tho I knew what it meant.] I cannot recall it but

(You have all the letters but the last one.)

You know it do you not?

(Yes, perfectly.)

T ... a man's name. (Yes.) To... Mt. Bob, no Tom.
[I purposely refused to read the word 'Bob'.] Tom.

(That's good.)

Bob and Tom do not sound much alike, but they suggest each other to me. Mt. Tom I remember well enough now and the country roads and that little village cemetery with the red leaves of autumn falling over the hillside and the iron chair in the grave lot as if waiting for the dead to arise, and the house where the stable and the house were as I described. Rides were not frequent, but once in a while a native let a horse for a price. Those were happy days were they not. Busy and filled with care, but the future held hopes and prospects. * * I thought I had a name you knew. B ... B ... B r o o k s.

(What Brooks?)

J o h n. [Pencil fell.]

[Subliminal.]

What river is that?

(Can you tell?)

I don't know. It is a kind a ... There is nothing to make it familiar to me. I feel like There is a Connecticut River.

(Yes.)

Do you know the Connecticut River?

(Yes.)

Do you know any place where there are so many white birches beside it?

(Yes, lots of places.)

That particular river I mean. I see so many white birches. They are beautiful.

(It may be. I have forgotten.)

Well, are there Episcopalian people connected with you?

(Not especially. I know some.)

I don't. The name is like a minister walking along looking at that water.

(Do you know who it is?)

No, you ask me too many questions. What if I asked you a lot?

(I would answer the best I could and dared.)

Yes, well I am inside a building, a great big building. a lot

of open halls and stairway like a school or public building, windows everywhere. It looks like an old building built a long time and with a name like Hall, as if called some Hall. Yet it is a school and rooms all around and it seems to be named from some minister. I can't make out what it is. Any way it seems to make

(' Seems to make '.)

Do you know anything about Smith? (Yes.) Do you know any one named Smith? (Yes.) Is there such a thing as Smith Hall?

(No, not Smith Hall. Smith something else.)

Well, I see a big building and hear Smith, Smith Hall or Smith School, something like that. Have you got a friend that was ever in college, Smith Hall with you?

(Yes, do you know his name?)

No, I don't know his name, but I know he is a good man. I mean he is in spirit land. I don't mean alive.

(I understand.)

Well, had he anything to do with dramatics?

(I don't know.)

Did he ever have.

(I don't know what friend it is.)

Oh, you have a lot of them. (Yes.) I thought you had only one here. Goodbye. Pause. H H o r a c e .

Now when we know the facts this long series of messages become very interesting. It is clear that Smith College, Northampton, Massachusetts, is meant by the incidents. Mt. Tom is a mountain near the place. The Connecticut River passes by it. I did not believe that the communicator whose name was Horace had ever been there, but I did not know. I knew that he had never in his life alluded to the place in his conversations with me. Hence I knew no reason for his mentioning the place in this manner. It had no bearing on his identity with me. All I could do was to find out who could be connected with the grave lot and iron chair. I applied to a friend to know if there was anything in the cemetery that answered to the description. On investigation he answered in the negative, but I learned from another source that there was a grave with an iron chair there and I then again appealed to my friend and a second investigation on his part discovered that a man by the name of Smith had died in the year 1911 and was buried near an iron chair. In-

quiry of the surviving widow showed that she had never heard of such a person as my deceased friend purporting to communicate. There then seemed no reason whatever for the allusion to the grave and chair. I could not conjecture any reason for the allusion on the part of my friend. Instead of proving his identity it tended to create a doubt about it.

The statement, "Mary knows it" was quite intelligible assuming that it referred to my wife who was, when living, an intimate friend of this Horace, and knew all about Smith College and the surroundings. But Mary was also the name of the Horace's daughter-in-law of whose whereabouts I knew nothing and I could not ascertain any relevance of the allusions to her. The consequence was that I had to give up the passage as unintelligible.

Finally, by accident, as it were, I found the last letter which this daughter-in-law had written me after my friend's death and in this way was able indirectly to get into communication with her. I then learned that for two years and at the time of these sittings she was living in Northampton not far from this cemetery and the river. This fact at once opened up a clear possibility. In the communications New Jersey was referred to, and it was from New Jersey that I had last heard from this daughter-in-law, where her old home had been, as I learned later. Hence it seemed probable to me that the effort was to tell me where she was at the time, as I was desirous of finding out her whereabouts. In the course of the communications my wife had appeared to be an aid or intermediary and to have intruded messages, so that I might infer that she was trying to help him, and her recollections came through rather than his statements. But the grave and iron chair would not have a rational explanation as coming from my wife, as any earthly recollection of hers: for she had died long before and never knew anything when living of the person buried there. That feature of the affair has to remain unintelligible, except as post-terrene information casually acquired. But the fact that the communicator's daughter-in-law had lived and was at the time living near by suggested that, as New Jersey, her old home, had been mentioned, the communicator was trying to tell me where she

was. The communicator, not being a good one, had to employ the roundabout process of having an assistant in his work to recall enough to identify the place.

It is worth noting that the lady remarked to me in conversation that several times in the spring, about the time of my experiments, she resolved to write to me, but feared I was too busy to be bothered.

Let me summarize the points of interest. (1) I did not know where Horace's daughter-in-law was. (2) I asked the alleged Horace to influence her to write to me. (3) Apparent efforts were made to tell where she was, tho I did not recognize this attempt at the time and yet suspected it possible. (4) All the incidents, except the fact that there was a Smith College, were not known to the psychic. (5) New Jersey was mentioned which I knew to be a former address of the person I wanted, and this after the death of the supposed communicator, tho he probably knew this before his death. (6) A grave and incidents were mentioned which were verified, but whose significance was not intelligible to me. (7) I afterward found an old letter that enabled me to reach the lady whose address was needed and found that she was living near the place described in the sitting at the time it was held. (8) The lady had several times thought of writing to me about that time, but refrained because she thought I would be too busy to be bothered.

The suggested explanation, I recognize, is a mere hypothesis. But it has some confirmation in an incident in the work with Mrs. Piper, recorded by Dr. Hodgson in his first Report. A lady had a number of sittings with Mrs. Piper in which a deceased friend whom she calls T. purported to communicate and she asked that he dictate some letters to her through Mrs. Piper when she was not present. The following is her account of one of them.

I have received from T., dictated through Mrs. Piper to her husband and sent me by post, seven letters at intervals from November 29th, 1886, to January 22nd, 1889. Each contains some intelligible matter, but each contains familiar allusions and the old time opening and closing phrases, either of which is too long and individual to have been merely chanced upon. The

post office address of the first is worthy of mention. Mrs. Piper had learned from me neither name nor residence, nor had any other than my pet name, Nellie, been given at the sittings. On November 16th, 1886, Dr. Phinuit [the trance personality controlling] told me that T. was dictating a letter to me. "How will you address it?" I asked. "T. knows your address and will give it to the medium." November 29th, a friend, who had been sitting with Mrs. Piper, brought me word that the promised letter had been mailed to—

Miss Nellie Wilson,
Care David Wilson,
Reading, Mass.

By applying at the post office at Reading I was able to obtain the letter. I alter the names, but these points may be noted:—

1. My surname is given correctly.
2. I have a cousin, David Wilson, of whose relation and friendship T. was well aware. His home, however, has always been in New York.
3. Reading was my home during my childhood and youth, but I removed from it thirteen years ago. I knew T. only subsequent to that removal.
4. While living there I wrote my name with the diminutive, Nellie, but since then have preferred to write my baptismal name, Ella, or merely the initial E. T. was wont to use my initials merely.

At my next sitting, November 30th, I inquired about this mongrel address. "T. was not strong enough," said Phinuit, "to direct where the letter should be sent, but he thought your cousin David would attend to your getting it. Your other friends have helped on the rest of the address." "But they would not tell you to send to Reading." "Yes, they would, they did. It was Mary told us that." "Nonsense," said I, thinking of a sister of that name. "Not Mary in the body. Mary in the spirit." "But I have no such friend." "Yes, you have. It was Mary L—— Mary E—— Mary E. Parker told us that." I then recalled a little playmate of that name, a next door neighbor, who moved away from Reading when I was ten years old, and of whose death I learned a few years later. I had scarcely thought of her for twenty years."

Now here is a case in which the address given in the letter was wrong. Miss Wilson did not live at Reading nor did her cousin David Wilson. But the name of the cousin was correct, the sitter lived in Reading at one time, and the commu-

nicator may have known it. But the merest accident of mentioning the name of Mary Parker cleared up the confusion. A roundabout process was employed and the *memory* of Mary Parker is the result communicated. Even this clue would not have been found but for the inquiry of the sitter. The influence was there, but not the evidence of it.

Now in my own instance there is no statement that any one had helped the communicator, but my wife had shown evidence of frequently helping the communicator and some of her memories were intruded in the midst of the communicator's. Besides most of the incidents were memories of hers and not of the communicator's. Hence most of the anomaly can be explained by the probable presence of my wife to aid in what seemed to be an effort to tell where the communicator's daughter-in-law was.

The important feature of the episode is the light that it throws, with the one quoted from Dr. Hodgson's Report, on the complications of the process in communicating and the fragmentary nature of what often comes. It may also indicate that the central thought of the communicator may often fail while either his marginal associations or the thoughts of others are caught by the transmitting machinery and sent, while the intended message remains unsent. At least such cases serve as a touchstone for solving similar perplexities in many a situation.

EDITORIAL.

EXPENSES OF THE WORK.

We have constantly called attention to the need of endowment for the proper and successful prosecution of the work and we think this can be made clear by a summary of the expenses for the year. The Treasurer's Reports made quarterly can be drawn upon for material and their meaning may be summarized here. Membership fees for the year were \$4,282. Sundry receipts, mostly sales of publications, \$245. Interest on endowment, \$567. The total receipts were \$5,094. The printing and distribution of the publications to the members were \$5,251, or \$156 more than all receipts, or \$724 more than membership fees. Rent, investigations, salary of stenographer, insurance on publications and plates and sundry other expenses were \$2,187, not including the salary of the assistant, Mr. Greaves, in the office, whose services were paid for by a friend of the work and which could not have been done at all without this aid. The total expenses were thus \$7,438. This is \$3,156 more than the receipts from membership fees or \$2,364 more than all receipts. The unusually large size of the last *Proceedings* increased this amount unavoidably, but probably not more than \$800, so that we lacked sufficient funds from membership fees to carry on the work as we have been doing.

We have no funds in the treasury this year for investigations, except the donations of those who subscribed an independent investigation fund. Unless membership fees increase adequately or an endowment comes in during this year the work will have to be greatly curtailed or stopped. It is our purpose not to allow any deficit to occur in the treasury. We have but \$2,255 and the incoming membership fees for this year to defray expenses. There is nearly \$1,000 back membership fees due which members have not paid in spite of frequent sending of bills to them. It is probable that this

cannot be collected except through the courts and we prefer not to resort to such a course.

The publications do not appeal to popular taste and can never be made to do so as long as they endeavor to be scientific. Our work necessarily appeals to those minds which are extremely critical and careful of their conclusions. The facts which the public wants either do not exist or require a hundredfold as much money to discover as it thinks and it will not pay for them, apparently, at its own price, while what it wants is a thousandfold rarer than the real things that actually count and are useful in the solution of the problem. It is evident, then, that there is no course before us but the constant urging of the need for endowment, and members can at least present the importance of the situation to those who are able to found the Society's work. It should be shown to some men that here is an opportunity for the largest benefaction to mankind that was ever instituted. It needs only to get them to see this fact to insure the endowment.

We are ready to establish a sanatorium for the investigation and application of various forms of mental healing, as it has been called, and called this without any effort to seriously investigate what it is or involves. All sorts of quackery and subterfuge are respectable under this term and it is high time for people who claim to be civilized to investigate this subject. It is wholly independent of that part of our work devoted to psychic research proper, tho it will have to be articulated with this latter. The two fields offer the greatest opportunities of the future in the way of both philanthropy and scientific investigation.

The first step must be endowment that will secure the publications and the expenses of the office. We can then present other needs more effectively. An assistant in the work of investigation is necessary to have an understudy to succeed the present Secretary when he takes his turn in joining the majority. He hopes by proper care of himself to have many years before him yet, but no one can predict the probabilities of the grim messenger and unless a properly equipped successor can be trained for the work it will take any casual person twenty years to correct his mistakes. The

important thing at present, therefore, is not only to secure the publications and office, but to have an endowment large enough to bring an income from six to ten thousand dollars, and this only to make the work possible, not to do all that it is necessary to do. We hope members can do missionary work among those who are able to meet the exigencies of the situation.

OBITUARY.

Mr. Charles Nelson Jones, who was the President of the Board of Trustees of the American Institute for Scientific Research, of which the American Society for Psychical Research is Section B, died suddenly from dilatation of the heart on January 3d, 1913. He had formerly been Professor of Mathematics in the University of Michigan, but for many years prior to his death had been connected with the Equitable Life Assurance Company. He was succeeded in the Presidency of the Board of Trustees by Mr. W. C. Peyton, of San Francisco, California.

INCIDENTS.

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

The following incident is from the collection of Dr. Hodgson. Mrs. Howell does not give the date of her narrative, but as I myself knew the parties and about the incident at the time the reader may assume that the narrative was written near the time that Mrs. Kilpatrick sent it to Dr. Hodgson. This was in 1904.

The dangerous point in the incident is the objection which might be based upon the hypothesis that the obituary column might have been exposed to casual sight outside the wrapper. The improbability of this is proportioned to improbability that a newspaper would be wrapped in this way. But as we do not know whether the paper was sent from the printer or from some one interested in imparting the news to Mrs. Howell, we cannot measure the case with any degree of confidence. It would certainly be a remarkable coincidence that such an experience would attend the casual and unconscious observation of a death notice in a paper wrapped and that had not been consciously examined, especially when we have so many coincidental apparitions which can have no such explanation. The fact that would suggest the probability is that the appearance of the apparition is so long delayed after death.—
Editor.

Mrs. Kilpatrick writes Jan. 17th as follows:

340 W. 85 St., Jan. 17th [1904].

My Dear Dr. Hodgson:

* * * * *

I send you however the typewritten account of another case which does seem to me worth while. If you care for it I will secure such verification of the story as is now possible. Mrs. Howell is a good witness, clear and consistent in her statements and while her husband unfortunately is now dead there are

relatives and old friends who heard the story at the time who would vouch for its accuracy. If you would like to have me do so I will collect such stories whenever I find them.

Very sincerely,
MARGARET H. KILPATRICK.

ACCOUNT OF AN APPARITION WHICH APPEARED TO MARY SEYMOUR HOWELL IN 1871.

In the year 1865 I had a lover by the name of John A. Broadhead. Owing to several circumstances I was obliged to give him up although I was deeply attached to him. When he found that he could not marry me he left the town of Mount Morris, where I lived, but before he went he said to me, "Mary I think this separation will kill me but if I die and a spirit can come back to earth I will come to you."

I replied "Oh, no, don't, for that would frighten me dreadfully." "No it would not," he answered, "for I should come so calmly that you would not be at all afraid".

In 1868 I married George R. Howell, a presbyterian minister who knew all about my affection for John Broadhead. In April, 1871, I was visiting my old home with my husband and baby boy. About one o'clock one Sunday afternoon (I think it was April 12th.) I sat in the parlor of my father's house, my baby in my arms, on the long old fashioned sofa on which I had so often sat with my old lover. My husband sat across the room with his back to me, reading. The sofa was unusually long and I sat at the end of it near a door opening into the hall.

Suddenly I felt a pressure against my knee and limb as though some one had come very close to me and I looked up expecting to see one of my brothers but to my great surprise I saw my old lover, John Broadhead, standing there beside me. I felt greatly distressed for he lived in a distant city. I had not seen him since 1865, and I thought it an unwarrantable intrusion that he should enter my father's house thus unannounced. It never occurred to me that he was not alive. I noticed every detail of his dress and can even now distinctly remember the black and white necktie which he wore. Before I had a chance to speak he raised his right hand and said, speaking very slowly and gently, "Be very calm, Mary. I am what they call dead. I died in the west three weeks ago to-day." Then lifting his left hand he pointed to a newspaper which lay at the other end of the sofa about three feet away from me, and said "You will find my death in that paper." Then without moving a muscle he vanished while I gazed at him.

I was not at all afraid, but felt completely overcome by the

shock of suddenly learning that he was dead for much as I loved my husband, I had never gotten over my old feeling for John Broadhead; and if it had not been for the baby in my arms I think I should have fainted away. As it was, I could not speak or call my husband, but I managed to hitch along the sofa till I could reach the paper to which he had pointed. This turned out to be a copy of the *New York Times* that had never been taken out of the wrapper in which it had come through the mails. I tore it open and there, among the death notices I found this paragraph:—

“Died in Burlington, Iowa, March 22nd, 1871, John A. Broadhead of this city in the 34th year of his age.”

I cannot be perfectly sure that the paper was a *New York Times* and I do not know its exact date but I am certain that it was a *New York* paper and I think it was the *Times*. I do not know how the paper came to be there at all as we did not take the *New York Times* but there had been a convention of ministers in the village and several of them had been stationed at my father's house. The paper may have been sent to one of them.

John Broadhead was a lawyer and a conservative Episcopalian. He was not a spiritualist, nor was I.

I saw John Broadhead with my eyes as I would see any living person but I did not hear what he said as I hear ordinary speech. The words were perfectly distinct but I seemed to sense them by what I can perhaps best describe as a sort of inner hearing.

MARY SEYMOUR HOWELL,

New York, 340 West 85th Street.

January 15, 1904.

The incident herein told was related to me by Mrs. Mary Seymour Howell shortly after its occurrence and has been repeated, without variation in any of its details, many times since.

(Mrs.) LILLA A. WHITNEY,
Mount Morris, New York.

May 20, 1904.

I wrote to Prof. Hyslop on April 29th asking him to look up the files of the *New York Times* for March 23, 1871, and if necessary all the dates between March 22 and April 15, to see if he could find the obituary notice of Mr. Broadhead. He replies as follows:

519 West 149th Street, New York, May 2nd, 1904.

R. Hodgson:

My dear Dr. Hodgson:

In response to your request to ascertain whether an obituary

notice had been given of a Mr. John A. Broadhead on March 23rd, 1871, I would reply that I went to the Astor Library and found the files of that paper for dates indicated. In the issue of the *New York Times* of April 5th, 1872 [1871] under the obituary notices on page 5 I found the following:—

“Died: Broadhead.—At Burlington, Iowa, on Tuesday March 22nd, 1871, John A. Broadhead, formerly of this city, in the 34th year of his age.”

I did not look in any other papers as I assumed that the one sufficed, you having mentioned only the *Times* and indicating that I should look in others in case it was not found there.

Very sincerely,

J. H. HYSLOP.

In an interesting point this case resembles that related by Mrs. Chas. B. Johnson (the case sent to Prof. James by Miss Palfrey) where the person whose apparition was apparently seen said that she would come in such a way that the percipient would not be afraid.

[R. HODGSON.]

AN EXPERIMENT IN DOWSING.

New York, November 9th, 1912.

I had occasion to visit a gentleman whose daughter did automatic writing, for an experiment with her. I learned from him that, owing to scarcity of water in his well, he had been doing some dowsing to find more water. He suggested that I try it. I had tried it many times in my life, without success. In my youth I had tried it and the rod turned occasionally, as it did with a regular dowser whom I knew. But I could never satisfy myself that unconscious muscular action combined with gravity and the peculiar strain on the arms of the rod were excluded from the cause. But this turning of the rod was so rare that the failures loomed high in the estimate of the cases. I had not tried it for years, when this gentleman asked me to see what I could do.

He gave me a maple rod, forked as usual, not witch-hazel or peach, and pointed out the ground over which I should go. He carefully concealed from me where he had found water. This, however, I did not learn until after my experiment, be-

cause the directions he gave me led me to infer that he had found water near a certain tree. I was firmly convinced that he had given himself away and that my experiment would be worthless. But I tried it. There was no evidence of water about. The Merrimac River was about six hundred feet away and his house and yard were on a bluff or slope about thirty feet high. There were no hollows on the ground over which I was to go and no one would suspect water in one place more than another, and in fact with that proximity to the river one might naturally suspect that he would not find it anywhere, or that he would find it everywhere.

But with a certain tree and its locality firmly in mind as the spot at which the rod had supposedly indicated the possibility of finding water, this spot being about one hundred feet from where I started, I went to work. I held the rod with the point or apex directly in the upright position. I did not expect it to turn at all, but also did expect that, if it did turn, it would move forward from me, as it had always done with the dowsers I had observed and as it had done in the few cases in which I seemed to be successful. I assumed, too, that my belief that the spot was near the tree would influence my action, if influenced at all, as I approached the tree. But to my astonishment the rod began to turn backward toward me and actually pushed on my breast till I had to stretch my hands out to let it pass, when I had gone to about thirty-five feet from the tree. The gentleman then suggested that I try it over again and hold the rod as he did, which was in a horizontal position so that when it turned down it would pass over ninety degrees of an arc. But I held the rod at an angle of about forty-five degrees, expecting that gravity would prevent it from going any other way than downward. To my surprise it rose to the vertical position and then over against my breast as before and at the same spot as before. I supposed it a freak or muscular pressure on the arms of the rod with the strain on them from the bending of them. I went back and tried it again with the arms at forty-five degrees from the perpendicular and resolved to hold the arms as tightly as I could, to prevent their turning. But the rod again rose to the vertical and over against my breast, tho I

strove with all my might to prevent it, by squeezing my hands on the rod as tightly as its size would permit. Nevertheless, it rose against gravity and turned down toward the same spot as before. The gentleman then told me that this was the place he had found the water, or rather where the rod had indicated it would be found. I had been firmly convinced that it had been indicated at a spot thirty-five feet farther on.

It is not necessary to explain the facts. The primary point is that neither expectation nor unconscious muscular action are the most natural explanations. From the point of view of expectation the rod should not have turned until I was near the tree, but it turned where I had not even surmised the spot, this having been concealed from me. As to the second point, the most natural direction for the stick to take, when it was held at an angle of forty-five degrees from the perpendicular, was forward and downward. Gravity would most naturally predetermine that direction and this was aided by expectation, under the condition that any motion at all should occur. So we have action directly the opposite of expectation and what would be most natural where gravity has any influence. All this is strengthened by my determined effort to hold the rod and prevent its turning. The effort to prevent it was based upon the supposition that gravity and the peculiar strain on the bent arms of the rod might naturally make it turn, tho this is a supposition that may have been hastily made, because the same strain on them exists, in any position, and would not be relieved by their turning. Hence gravity is the one force that would have its influence modified by the turning. We can talk about strain only because there is a strain on the bent arms, but it is another thing to suppose that it tends to turn the rod, and I see no reason to assume that it does, tho I am equally ignorant regarding its not doing so. It would require experiments in a laboratory to determine that question, and then it would remain to explain the rod's rising against gravity. In the dowsing problem the facts much more suggest a teleological than a mechanical situation.

The primary interest of the experiment is not whether we were really successful in locating water. It is in the facts

that we coincided in the locality involved and that the rod behaved peculiarly against expectation and gravity. The gentleman was far behind me and did not precede me in movement. He remained stationary thirty feet away and behind me. Hence, no suggestion came from his position. It would be of interest to ascertain whether water could be found there, but that does not affect the problem in which we are here concerned.

JAMES H. HYSLOP.

LAURA BRIDGMAN.

The following incident is found in the life of Laura Bridgman (p. 253) which can probably be found in any library.

“Miss Paddock and Miss Wight [two teachers in the *Perkins Institute* each of whom had Laura as a special pupil] were greatly attached to each other, and spent much of their leisure time together. They often noticed as they sat talking of an afternoon, with Laura near by knitting at her purses or her pretty lace edging, that she would suddenly lay down her work and begin talking [with her fingers] of the person or topic they had been discussing. The two young women were so much impressed by the frequency with which Laura took up the subject of their conversation when no possible clue to it had been given to her by word or act [Laura was totally deaf, dumb, and blind] that both believed the girl often knew what they were talking about, . . . and the girls [teachers] often said to each other, what they would have been abashed to say to older and wiser people, that Laura always knew what they were thinking of, *if* their thoughts were strongly concentrated upon an idea or a person.”

We know how sensitive Laura Bridgman became to stimuli which ordinary persons would never appreciate. She was hyperæsthetic in touch to a remarkable degree and possibly vibrations in the air may, at times, have affected her tactual sensorium. Hence it would have been well to have settled doubts about such phenomena as are here described by more accurate accounts of the exact conditions under

which the apparent telepathy occurred. We should have to know how far off Laura sat on such occasions and whether observers had ever remarked similar coincidences when she sat near and when the mental conditions of concentration and emotional interest described did not prevail.

But we are not specially concerned with the evidential nature of this incident. It is quoted here to illustrate the extraordinary stupidity of human nature when it comes up against phenomena that should mean so much to anyone with scientific sense of any sort. Apparently the two ladies felt some fear of ridicule if the subject of mind reading were mentioned, and there was a time when only a little less cruel manner than the Inquisition treated such facts in a spirit as cutting but not as destructive as fire. But with people who had studied Laura Bridgman so long and who were familiar with the apparent miracles of sense perception which she manifested in the field of touch, it is astounding that such persons did not seize the opportunity to study the phenomena or to call attention to them, that others might. It was an ideal case for such work and one which we cannot create for the purpose. Any one with the slightest scientific acumen ought to have seen the rarest of opportunities to study possibilities which were evidently suggested to Miss Paddock and Miss Wight but whose significance never dawned upon them. The illustration of human stupidity could hardly be better. Dr. Howe, her protector, her discoverer in fact, might have been less obsessed with the limitations of tactual sensibility, if he was really aware of such phenomena as apparently existed from this account, and if he had investigated he might have discovered something far more wonderful than extraordinary tactual sensibility. But some people cannot see beyond their noses, and this myopia characterizes all of us when we get our minds set on only one fixed idea. Here, however, the opportunity was actually thrust at the people who might have improved it to the great benefit of science, but they remained as blind, deaf and dumb to it as Laura Bridgman was to the physical world of sight and hearing—Editor.

BOOK REVIEW.

Determinismo, Libero Arbitrio, Rincarnazione, (Determinism, Free Will and Reincarnation.) By Doctor Innocenzo Calderone. Publisher, G. Pendone Lauriel, Palermo, Italy.

In the early eighties, just before the death of Henry Ward Beecher, there appeared in one of the New York comic papers a caricature in which the great preacher was represented trying to crawl across an insecure, narrow board spanning the deep chasm between Theology and Science. The picture was probably inspired by one of his—for those days—broad and daring sermons.

In "Determinism, Free Will and Reincarnation" Doctor Calderone gives the impression that this chasm will soon be securely spanned, if not permanently filled. His broad and unprejudiced mind recognizes that the materialist as well as the theologian has contributed his share in the long and earnest search for truth, and that, through the law of evolution which rules all things, spiritual as well as material, the now conflicting theories will eventually fall into line and lead us to the same conclusions.

With rare enthusiasm and conviction he carries the reader to the idealist's goal of immortality and liberty. His methods are analytical and scientific, and yet at the same time he gives full consideration to those higher religious aspirations which cannot be dissected and reduced to mathematical formulæ, but whose existence cannot be denied by any human being. He warmly advocates the theory of reincarnation, and offers it as an explanation of all the psychic phenomena which are puzzling so many investigators. His arguments in its favor are very able, and might convince even those who do not contemplate with complacency a return to this vale of tears.

The universal objection to the theory of reincarnation is our complete forgetfulness of previous existences. Doctor Calderone's answer is that God in his infinite mercy wishes to spare us the pain and shame of remembering deeds committed in the ruder and more brutal stages of our evolution.

His comparative analysis of determinism and free will is interesting but not as convincing. Advocating the theory of free will, he reduces it to a question of limit—the ever widening circle of personal choice adapted to the requirements and degree of development, and in the course of time, by the evolution of man's soul toward perfection, becoming free will.

The fascinating question of communication with discarnate spirits he does not touch, and probably includes with other questions requiring proof. His acceptance of the theory of reincarnation, however, would naturally exclude this subject from his consideration.

The book is exceedingly interesting, and, apart from its scientific value, has a charm, an emotional quality, that will appeal to those who are broadly religious.

Four years ago Doctor Calderone inaugurated a review of experimental psychology which appears on the fifteenth of each month and counts among its contributors some of the greatest Italian thinkers.

LOUSE L. de MONTALVO.

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CONTENTS

GENERAL ARTICLES:	PAGE		PAGE
A Study of Some Mediumistic Experiments - - - - -	133	EDITORIAL - - - - -	167
		Experiments Continued - - - - -	170
		BOOK REVIEW - - - - -	198

A STUDY OF SOME MEDIUMISTIC EXPERIMENTS.*

By Frank Hakius.

It is always interesting to study processes of reasoning in the lay mind, especially regarding things which are rather difficult of solution; in particular I refer to the belief (more general than is commonly known or admitted) that there are mediums, fortune tellers, or what not, who can tell what has happened or is to happen. And the number of people who believe in this as a fact and make use of these mediums to govern their actions is considerably greater than scientific or religious minds would willingly admit. The query now arises, on what basis of fact do they accept these statements and what is the mental jugglery to which they submit to believe they are "told their names, business, etc., without saying a word," as the advertisements guarantee the psychic can do? The advertising medium has been quick to adopt this word, psychic, since its use by the Psychical Research Society.

I am more and more certain that the so-called religion of Spiritualism is growing rapidly and that there are any number of credulous people who go to these "seers", "psychics", "mediums", etc., and leave large amounts of money in their hands to secure information. In the city in which I write,

* Mr. Frank Hakius reported on some similar experiments which were published in a previous *Journal* (Vol V, p. 269). The name is a pseudonym.

only a few weeks ago, a man claiming to be a Medium, Seer, Psychic, etc., etc., in one week succeeded in stealing over one thousand dollars from a half-dozen women, in sums ranging from fifty to five hundred dollars, by directing them to seal in envelopes sums of money which were to remain, some in their own possession, others in his, for a few days to weeks. This he claimed was necessary to insure the success of the spell. This scheme to defraud is so common one would think the crop would be soon exhausted, but this is not so. This city can and does grow a good annual crop which is never neglected by these traveling angels; true, the same trick in every detail cannot be used, but to these literal-primitive-brained-honest-themselves women a straight wire could never suggest a bent one or vice versa. This last Collector of the Crop came into town, flooded the town with his glowing circular of "Adza the Psychic," took three rooms in the best office building in town, and in a week was off. Some he allowed to seal their own money in thick, heavy envelopes, and after a proper amount of hocus pocus, told them to sleep on it and dream over it and think of nothing else but when the desired legacy was to come. Some confided to their friends, and were told to open the envelopes and there find only blank paper. They opened, but found their money still there; at least all the first setting did (to speak in a poultry manner). The Seer then told them, when they confided their lack of faith, that they had indeed had a narrow escape, both to life and legacy, as the gods had been known to kill by a stroke those who cast doubt on Adza's powers. This was enough. "Adza himself must keep the money," and so far he is true to his trust. The police, altho wading through waves of his circulars, did nothing to drive him from town until he had garnered the crop. Nor will they the next time, nor the next.

That this mystery seems to have a basis of truth cannot be gainsaid. At least we constantly find a residue which is unexplainable in any terms we now understand as applied to physical or mental processes. There is also no doubt that skilful questioning would often help out the medium, but so very often they do not grasp the opportunities we see so

clearly extended to them. The occurrence of the three sittings I append happened in this wise. Mrs. Hiller, the first sitter, was visiting in the city of Tunmar, her home being 150 miles east. She happened to mention to me that she had gotten into conversation with the chambermaid at her hotel and that she had told her, Mrs. Hiller, that she had gone to a medium who almost instantly told her her name, and without asking any question at all! Mrs. Hiller asked my opinion of it, and I told her I thought it impossible, and that sitters often said they had been asked no questions, though in reality they might have given information unasked. I had often thought of having sitters go to a medium and have stenographic reports made, to be published, as an interesting study. As the medium above mentioned seemed to be the kind I wanted for this experiment,—an old lady, not advertising, resident here many years, not criminal or fraudulent in the sense of taking large sums of money to have them attract other sums,—I told Mrs. Hiller I should like her to go for a sitting, then come back directly and dictate what transpired to my stenographer, while the matter was still fresh in her mind. The report below is a clear account of two sittings Mrs. Hiller had.

Report of Two Sittings with Mrs. Fanny Roberson, Medium, of Tunmar.

It was through a Mrs. Watson that I heard of this medium. She had been there for a séance. Mrs. Watson told me that her husband had deserted her a couple of months before, and that she went to Mrs. Roberson, thinking the latter might be able to tell her something about her husband. Her verdict was, "She is fine, she is great!" I said, "I suppose she told you a great many things that were true?" She answered, "Yes, she even told me my name and my husband's." I then asked Mrs. Watson if the medium had asked her any questions; her answer was, "No, she asked me no questions at all."

When I went for my sitting, however, I found that Mrs. Roberson asked a *great many* questions. Yesterday was the

first time I went to ask for a sitting. I was told to come in. Mrs. Roberson proved to be a very untidy woman and was uneducated, illiterate, and used a great many slang expressions. As soon as I gained admittance, the medium asked who sent me there. I replied, untruthfully, that I did not know the lady's name. (It was Mrs. Watson, as per above.) Then she said, "You know I aint' no advertisin' medium." Next speech of the medium, "Sit down; are you married, honey?" "Yes," said I. Then she began to count on her fingers, saying, "I get two, three,—then you are married between two and three years?" I replied, "Yes, and then some." And after three guesses or so, she got up to seven years, which is the correct number.

The medium sat in a well lighted room, her hand up to her face part of the time. She did not look at me, except very rarely. Her next question:—"Has your father passed out?" My reply was "No." She then said, "Some one comes to me and says 'Pa.' There is a 'Pa'; who is 'Pa'?" I told her then that my stepfather had passed out and she said that that was what "they" meant; that the spirits always called themselves "Pa" whether they were father, stepfather or grandfather. She said that he had passed out recently, which is true; he died in September [this year]. She further stated that he had had the asthma and coughed. (He did have an asthmatic condition and was very short of breath.) But I did not reveal this to her. Then after having spoken of the asthma, she asked if he had had kidney trouble. I replied, "Not that I know of." (My stepfather died of cirrhosis of the liver.) I requested the medium to tell my father to give me some sign or proof that it was really he talking. After this request there was quite a long silence. Then, "He wants to know if you remember anything in particular about his hand." And here the medium held her left hand (his left hand was crippled) in a way similar to the way my stepfather held his. I replied, "Yes." (His hand was crippled from a burn which occurred years ago, altho I did not tell Mrs. Roberson this fact.) Medium:—"He wants to know if you remember the scar on his face." Here I said, "There was no scar on his face; it was on his

ear." Then I told the medium to ask him if he could tell me how old he was, when he "passed out." The answer came, "How would fifty strike you?" I said, "It would not strike me if that were not his age; can't he tell me?" Then, with three or four guesses, she managed to get up to three score and ten. (He was really seventy-three; I told Mrs. Roberson that her guess was about right, as he was a little past seventy.) She explained his having first replied fifty, in this way,—that the reason for his having said that was because he did not seem old and did not want to appear old, and was just trying to have a little fun with me. Another thing the "spirit" was supposed to have said, was "Do you remember how often I said I loved my family?" Also, "You know I don't believe in wearing mourning." (This was his belief.) "Do not call my burial place a grave, because 'grave' means 'grief'; but think of it as a garden where you can plant flowers to remember me." I asked if he knew whether all the children were there at the time of his death and funeral. The answer came immediately, "One missing at the death-bed, on account of a mistake or long distance." (One son was not at the bedside when he died, on account of being so far away; but was at the funeral.)

Mrs. Roberson told me to ask any questions I wished. I asked if Father would give me his name or Mother's. She got the name of "Will" at once. (I did not answer her, so she let that drop and commenced trying for my mother's name.) She said, "Was it Edna,—or Ellen,—or Elsie?" I said "No." (Father's former wife's name was Edna, but I did not tell her that.) Another silence;—then she said, "The name of Emma comes to me; your father calls 'Emma'." Then I said, "How about my father's name?" And she only got the name of Will. She said, "Isn't there a Will?" And to help her a little bit, I said, "His name was Willis,"—which it was. "Well, that's what I mean, honey," answered Mrs. Roberson.

Then the medium said, "Your father smoked, because I smell smoke." (He did smoke.)

She asked if I was a divorced woman. Reply, "No, I am not." "Have you two children living or dead?" "No,"

said I. "You don't live here, do you?" My answer, "No." I then asked her if she knew where I did live. She said, "East of here." (Correct.) Another question,—“Are not you and your husband separated?” I replied, telling her he was away most of the time, but that we saw each other every few weeks. She then asked, “Is he not a traveling man?” I said, “No.” Mrs. Roberson next said, “I smell liquor; does he drink?” “No,” I replied. Then, “I smell chemicals; what does that mean?” I answered this, saying that my husband was taking a course in a medical college. She told me that she could smell “liquors and chemicals such as they use in the operating room.” The medium also told me that both my father and husband were large men. (This is the case.) I was also told at this séance that my husband would be very successful; but that he was at the present time not well. (So far as I know, he is enjoying his usual good health.) About this time the medium was getting very nervous and told me that my father was so short of breath he could not talk to me any more that time, but that I should come again, as he loved to talk to me. That was all for this sitting, which lasted about an hour.

* * * * *

To-day I again went to interview this same woman. Before going in to her place, it is necessary to talk to her through a speaking tube, to ascertain whether admittance will be permitted. On asking for a sitting, she told me that she had had so much to do the day before that she was very nervous and had the headache. But I was quite persistent, telling her I should like another sitting, as I was going away soon. She finally acquiesced. She recognized me as having been there the day before, when I went in. She did not look well and said she could only give me about a half-hour. (A regular sitting lasts about an hour.) She told me practically the same things about my father as the day before.

The medium asked me if my name was Myrtle; then got the name of Jennie; then asked me if my name was not Nettie or Nellie. I told her “It is Nellie,”—which it is. She fur-

ther informed me that my father did not seem so short of breath to-day, and therefore she could understand him better. He said, "Emma was not very well last night." (Being away from there, I cannot tell about this as yet, but intend to find out if my mother was really ill at the mentioned time.)

This medium claims that the "forces" come to her through vapor. In trying to get facts through, she closes her eyes and leans to one side, as tho listening to the afore-said forces, repeatedly saying, "Huh, huh? Talk up a little plainer." This she does very frequently during a sitting, when trying to get results. Often she would ask questions but I would not let on that I even heard and would ignore the questions altogether. During both the readings I had with her, Mrs. Roberson would be interrupted at the door, but on returning to me, would take up the trend of thought with the forces just where she had left off. In talking to my father's spirit she cried, and said that he was crying also, "because he is so happy."

A communication from my stepfather, different from any told on the previous day, was as follows:—The medium said, "Will wants to know if you remember that his favorite flower was the red rose." (He did favor red rosebuds above all other flowers.)

The medium assured me that she was "perfectly honest about these things and never gave anything except what the forces got through." But it seemed to me that most of this was guess-work. The séance lasted twenty-five minutes. On leaving I asked Mrs. Roberson if she could tell me my full name. She said she could not. I then asked her if she was ever able to get full names. She replied that she had been able to do this only three times, and said that one of these names was "Tom Watson." (This is the name of the husband of Mrs. Watson, who first told me about Mrs. Roberson.)

November 16th, 1911.

(The above was dictated from memory, November 16th, 1911. One sitting had taken place on the 15th and the next one on the 16th, the dictator dictating the above directly after the sitting on the 16th.)

Criticism and Explanation of Mrs. Hiller's Account of Her Sittings.

It does not give the reader quite a fair idea to say Mrs. Roberson asks a great many questions. True, she does literally, but they are really interrogative statements, and she many times does not wait for the sitter's answer, but keeps talking on. I found that by ignoring her questions it made no difference apparently, altho I have no doubt she would gladly accept help from her sitter and depends on it. Her guess as to the number of years of marriage, if stenographically reported, would be to guess until a silence, nod of head or acknowledgment told her she had hit the correct number. She then would say, "Now let's see how long he says you been married," just as tho she had said nothing of it before, and then when she brought out, "Why, he says you been married seven years; is that right?" the sitter is duly impressed and forgets to remember how it was led up to. However, she makes a few statements clearly, abruptly and correctly, that this system does not explain. I will call attention to them later. In the next statement the medium foolishly weakens her position by her explanation. She often does this. The hand incident was good and hard to explain. Mrs. Hiller, while not an experienced investigator (this being her first sitting), is not easily stampeded, and when she says she did not tell about the hand, even remotely, I can quite believe her. Scar on face is only half a point; altho if this is genuine, it is quite possible that it is a fault of transmission of intelligence, and not an actual error, altho we must so regard it in any critical examination. The grave and mourning incident seem to be a regular thing in these sittings, the spiritistic theory rejecting graves, etc. The incident of the son's absence at deathbed is very good and scores heavily, although the Podmorean mind will say that Mrs. Hiller, by asking the question, raised the question as to some one being away. It would have been wiser to have put this question in a very ambiguous manner, but it stands as a plus answer anyway. The name of "Will," so promptly given, when "Willis" would have been correct, for a one-shot answer is very good, and especially as she repeats her

success by "Edna," which is correct. This is the best she did with names in any of the sittings. The smoking incident, while true, is too common to be of great weight. Still it counts. The curious muddle she gets into about Mrs. Hiller and her husband being divorced is interesting; physically they are separated, but only because his business takes him away. The liquors and chemicals might express an ignorant mind's appreciation of a chemical laboratory. As to the large men,—this, as to the husband, would be a safe guess, as Mrs. Hiller is rather smaller than the average.

This sitting gives a rough total of twelve statements, of which seven were correct, three incorrect and two partially so. (I count the scar and divorce incidents as partially correct.)

Mrs. Hiller, the day after the first sitting, had another sitting and dictated both. She was not impressed and considers it all guessing. Yet there are one or two things distinctly hard to explain, and she recognizes the difficulty of so doing by guessing.

The second sitting was poorer; the medium rapidly runs over the previous sitting and then begins to guess at her sitter's name. The fourth time she strikes the correct name. The rest of it is poor and weak, not carrying out the promise of the first sitting. She is honest about getting names and confirms Mrs. Watson's statement of getting the full name spontaneously, but this, as she admits, is very rare, having occurred only three times in her life. Mrs. Hiller gives a good picture of the technic of Mrs. Roberson. My only addition would be that she seems very religious.

In pursuance of my plan, I sent my stenographer and her girl friend to have a sitting, the stenographer to take such notes as she could surreptitiously. The account is from shorthand notes taken freely but not verbatim, during the sitting.

Report of Sitting with Mrs. Fanny Roberson, Tunmar, O., Nov. 18, 1911.

On reaching the residence of Mrs. Roberson, Miss Calder and I saw go in before us two women, and judged the one to

be Mrs. Roberson, as she unlocked the door, etc. We asked if we might have a sitting and she said we might and bade us enter. On entering, we all became involved in a discussion of carpets, curtains, etc., etc., in which Mrs. Roberson was interested, as she had been laying a new carpet, putting up curtains, etc. We were most careful, during this conversation, not to disclose anything concerning ourselves which we thought might have bearing on the reading, and addressed each other by fictitious names, I calling my friend, who was to have the reading, Helen, and she calling me Margaret. Mrs. Roberson left us for awhile, to answer a call at the door, but her friend remained and we continued talking to her about generalities only; we made a point to call each other by the above names, but did not make it too marked. Then Mrs. Roberson's friend said she would have to leave, and went downstairs, where she must have joined Mrs. Roberson, who was then at the door.

Mrs. Roberson rejoined us after a few minutes and asked which of us wanted the sitting. We told her Miss Calder, and the reading began. (The room was quite dark, the only light being that shed by a dim light in the hall and the glare of a gas stove, in front of which Mrs. Roberson sat. My friend sat to the right of Mrs. Roberson, at a distance of about six feet, and was not in a good light. I sat in back of them both, to the left of the room, in darkness, and was in a position which enabled me to take down all that transpired without being seen.) The medium put her head in her hand, closed her eyes, sighed, and said, "Aint you worrying about somethin' or had a disappointment?" Miss Calder said that maybe she had had a disappointment. Then Mrs. Roberson said, "You got a sister in the other world, aint you?" "Yes," answered Miss Calder. (This is correct.) "And a grandfather?" further queried the medium. "Yes," Miss Calder made reply. (Correct.) "Well, your messages will be from them two," we were informed.

Medium:—"Aint you had three beaux?" In answer to this Miss Calder laughed but made no direct answer, altho she tried to convey the meaning that this was not true. However, the medium insisted that she must have had, being a "beautiful girl," etc. Miss Calder then confessed that this

was true, and so it was. Mrs. Roberson then wished to know if Miss Calder "aint had two rings give her." Miss Calder said no, she had had only one; then Miss Calder was informed that she would get another shortly, as there were two rings in store for her. (Later thought revealed that she had had two given her already,—one from her grandmother and one from her mother. We did not find out whether this was the kind of ring meant, tho.) Then the medium asked, "Aint you had a quarrel with your present beau?" Miss Calder said in reply, "Can't you tell?" This made the medium most indignant and she said that if Miss Calder wanted to have a reading she could give it to her, would read her from her "crown to toes," but that she must do her part and answer any questions put to her. She explained that she wanted to prove to us that there was life hereafter and that there could be communication between that world and this; that she was nothing herself but an instrument whereby this communicating could be carried on, and that she had to obey certain rules, which the one having a reading would have to observe as well. She contended that she would have to tell us about things past, to convince us that she could foretell the future as well. Miss Calder behaved very well thereafter. She answered, truthfully, that she had had a recent quarrel, as stated. Then the medium wished to know whether Miss Calder had not cried before him at the time of quarrel. She answered in the affirmative, with truth. Then the medium said, "You do not get angry often; but, when you do, you cry. Is that true?" "Yes." (Correct.) Medium:—"You have received two presents from this young man, have you not?" "Yes." (Correct.) "Did you not take a pleasure trip with him lately?" asked Mrs. Roberson. "No," answered Miss Calder, truthfully. "Well, then you will," said the medium. "You think there is no one like this fellow," continued Mrs. Roberson, "but it will only last about two months longer. Then you will become so disgusted that it will be all off. And you won't get married for two years. You have learned a trade, have you not?" "Yes," answered Miss Calder. (She is a stenographer and bookkeeper.) "That's what I get,—that you

have learned a trade. Just stick to it, girlie, for two years more," said the medium. "Have you lately changed positions?" asked Mrs. Roberson. "No," answered Miss Calder, truthfully. "Well, I see two changes in store for you," said Mrs. Roberson. "Do you sew?" "A little," answered Miss Calder. (She sews very little, less than the average girl.) "I see that you sew," said Mrs. Roberson. "Didn't some one round you hurt his finger?" Miss Calder could not think of anything like this for some time, but finally recollected that the aforesaid "present beau" had cut his finger very badly a few weeks ago; the finger had bled for an hour or so, and Miss Calder had tied it up.

"Does any one drink round you?" "Yes," Miss Calder made answer. "Is it your father?" "Yes," said Miss Calder, truthfully. "I smell the liquor," replied the medium. "I get it that he aint a bad pop, and don't drink often, but when he does he's cross to your mother; I hear scolding." "That is right," answered Miss Calder. (Her father takes off about a week every three months, at which time he drinks to excess and is terribly cross; he really only drinks for three days about, but takes off the rest of that week to rest up. Ordinarily, however, he is very amiable and steady.) "Your mother feels that your father ought not spend his money so foolishly [correct], just like any woman would feel," said the medium.

"Now this man you're goin' to marry will be much superior to the one you're goin' with now. He'll be educated, and will do bookkeeping in an office. He will not be from this town. Will wear steel colored clothes when you first meet him and will be real stylish. He'll have a gold tooth in the front of his mouth, to one side. He'll only have one habit,—smoking. Will be a perfect man. Do you like dark haired men better than light?" "No," answered Miss Calder. "That's what I get,—that you don't. Well, this man will have light brown hair and blue eyes. Are you musical?" "A little,—I like music," answered Miss Calder. "Well, your husband and children will be very musical. You will be very happy. Your first husband will die after you have been married 1, 2, 3, 4, etc., etc.,—17—I can't quite get that

number, maybe 17 years. Then you will be a widow about four years. The man you'll marry first will wear a ring (indicated which finger here) but I can't tell what kind of ring, 'cause I can't quite see that."

"Has your mother six children?" "No," answered Miss Calder, truthfully. "Well, were there ever six in your family?" "Yes," truthfully answered Miss Calder. (There were four children.) "Have you three brothers?" "No," answered Miss Calder. "Is there one?" "Yes." (Correct.) "Isn't one going to school?" "Yes." (Correct.) "Well, you will have just as many children as your mother, and the same kind, one boy and three girls. Two will die; a boy and girl will live."

"Isn't some one sickly in your family?" asked Mrs. Roberson. "No," answered Miss Calder. "Isn't your brother?" "No." (He is very strong and healthy.) Then Miss Calder said, "Well, my father has rheumatism and it bothers him sometimes." "See? That's what I mean. And don't he cough with that?" "No," answered Miss Calder, truthfully.

"Isn't there a message from my grandmother?" inquired Miss Calder. A period of silence ensued. Then, "She says she's so glad you have come to talk to her! Wasn't she a very little woman?" "Yes," truthfully replied Miss Calder. "And didn't she favor one grandchild a great deal?" "Yes," came the truthful reply from Miss Calder, who was herself the favored one. "One was named after her, wasn't she?" "Yes," answered Miss Calder. (She herself was her namesake.) "Grandma says you mustn't feel bad 'cause she died; she says she's very happy in the other world; that she aint old like she was here in this place. She says she's been wanting so long to talk to you!" "Can't she tell me her name?" asked Miss Calder. "Grandma," began Mrs. Roberson, "won't you tell your little granddaughter your name?" And now we heard all sorts of names; some corresponded to the names of relatives and a few did not; most of them could be applied to the different members of a very large range of relatives. Miss Calder stated, however, that she did not know the relatives of her grandmother's second

husband. (She did not reveal, however, that her grandmother had a second husband, merely saying "my grandmother's husband," thinking it might have some influence; but no reference was made to this.) Mrs. Roberson kept insisting that there was a Margaret, however much Miss Calder said she knew of none. (We thought that perhaps Miss Calder having called me by that name might have had some bearing on this.) Then, among other names, Mrs. Roberson said "Florence," but Miss Calder said she knew of no one by that name, having in mind relatives only. My name is Florence, but she did not think of that, and I did not wish to disclose the fact. "Didn't your grandmother have trouble with her head?" "No," answered Miss Calder. (The grandmother did have a little mental trouble, most people thought, as she was very peculiar, but Miss Calder did not interpret the medium's question as referring to that kind of trouble, so gave the negative answer.) "Well, I get that she had a paralytic stroke. Is that right?" "Yes," answered Miss Calder. (Some years ago she had had a paralytic stroke.) "And didn't she have trouble with her eyes?" "Yes, that is, with one eye," answered Miss Calder. (The eyelid drooped, Miss Calder informs me.) "Well, I get now that your grandmother died of something affecting the chest, stomach and heart, is that right?" asked the medium. "No," answered Miss Calder. (But this may have been an incorrect answer, as can be seen later.) "I get that there was choking and suffering; is that right?" "Yes," answered Miss Calder, truthfully. "Grandma says she just slept away after the suffering; and that now she's all right," announced the medium. "She sends you the message that you should be a good girl and save your money, because there may come a time when you will need it more than now."

Mrs. Roberson again tried to get the grandmother's name, but without success, so said she would let her rest awhile, that Grandma would reveal her name when she got ready. She gave the names of several more relatives and gave several names which Miss Calder could not place. Then Mrs. Roberson asked, "Did any one in your family die

of an accidental cause?" "Yes," answered Miss Calder, thinking of a second cousin whose head had been chopped off by accident.

Then Mrs. Roberson tried for the name of "Grandma" again but was not successful. She quite insisted that there was a Margaret, but Miss Calder again denied this. Then the medium queried, "Melissa?" "No," came Miss Calder's answer. (Just before pronouncing this name, the medium had asked if it wasn't an old-fashioned name, and was answered in the affirmative.) Then Mrs. Roberson asked, "Is it a common name?" "Yes," answered Miss Calder. But even with this help it seemed impossible for Mrs. Roberson to get the right name, so she decided to let that subject rest for awhile, saying, "Grandma aint ready to give you her name just yet but she'll tell you after awhile, bless the poor dear."

Now Miss Calder wished to know something concerning her grandmother's peculiar death, so asked more bluntly than she had really intended to, "Ask her why she left us." I was much surprised to see Mrs. Roberson betray her astonishment at this question; she sat bolt upright and plainly showed surprise in her voice as she repeated, "Ask her why she left you!" "Yes," answered Miss Calder, "she took her life." At this the medium said, "Well, the poor thing, you see she was ashamed to talk about that before me." A short silence ensued. Then, from the medium, "Did she cut herself?" "No," answered Miss Calder. "Well, she intended to do it that way at first," replied Mrs. Roberson. "Now I get that it was a mistake," essayed the medium. "No, it was not a mistake," replied Miss Calder. "Wasn't she takin' medicine?" asked the medium. "No," came Miss Calder's answer. "Well, Grandma says it was a mistake to kill herself, but that you should not worry, as she's happy now and everything's all right. That's what I meant by 'mistake.' I get it now that she used an acid; aint that right?" "Yes," Miss Calder responded. "And she used a lot of it too, —three ounces," further stated Mrs. Roberson. (Do not know as to this at present.) "She had three burns on her lips from the acid, didn't she," asked the medium. "Yes,"

Miss Calder made response. (And Miss Calder says this was true.) "See? Now how did I know that? Don't that show we can communicate with the spirits?" said Mrs. Roberson, evidently much elated. "And her hands, that is, her finger tips, were burned too," stated she further. "Yes," replied Miss Calder, and she informs me that this was true as well. "And didn't you find the bottle some distance from your Grandma?" "Yes," came the reply, in truth. "But it was in the same room," said the medium. "Correct," said Miss Calder, truthfully. "Well, the acid burned the poor thing so she just threw it from her real hard," further said the medium. (Miss Calder says the bottle was found in a far corner of the room.) "And didn't you find some-thing' tore around her?" "Yes," responded Miss Calder. (She says her gown was torn round the neck and chest.) "At what time did she do this," asked Miss Calder. "Well, when you found her she was still warm," said Mrs. Roberson, "and it happened about four o'clock." (Miss Calder had indicated, before the medium gave the time, that the body had been warm on finding it. The time given was not correct, as the victim had been downstairs at 6.30, then went back upstairs and was found shortly after 7.30, dead, and the body was still warm, as stated.) "Where did she get the drug," Miss Calder wished to know. "A little boy was sent by her for it," came the answer. (Miss Calder says this is not correct, as they traced it up and found she had gotten it herself, and that her own name was in the book in the drug store where she had procured it, in her own handwriting.) "You see I asked you before if somebody in your family didn't die an accidental death," said the medium, evidently trying to defend herself for not having told about this incident before. "I didn't consider this accidental," said Miss Calder. "Well, that's what it is," said Mrs. Roberson. "And I said it concerned the chest, stomach and heart, and that's right too, 'cause she choked and the acid affected all those parts," the medium further vindicated her former statements. "Your grandma left some property, didn't she?" "Yes," came the answer. (Correct.) "And didn't she have some bedding and furniture in her room that be-

longed to her?" asked Mrs. Roberson. "Yes," said Miss Calder.

"Ask her why she left us; my father blames my mother; what does she say about that," inquired Miss Calder. "Well, she lived with you, didn't she?" asked the medium. "Yes," replied Miss Calder. "And your father was her youngest son, wasn't he?" "Yes." (He was her only son.) "Didn't she live with you quite awhile?" "Yes," came Miss Calder's answer. "I get one, two,—almost two years," said Mrs. Roberson, and Miss Calder said that was correct, which is true. "Well, Grandma says that she blamed your mother a good deal too, but she sees now that it was her own fault, and that she would never have taken her life if her mind had not been affected. Her husband died some years ago, didn't he?" "Yes," said Miss Calder, with truth. "Grandma says that ever since her husband died her mind has been affected and she knows she was funny and hard to get along with and must have been awful trying on your mother, and she feels awful sorry she caused her so much worry, but she thanks her now and blesses her every night. She lost property, didn't she?" "Yes," said Miss Calder. (Correct.) "And didn't she have a fire and then lose property?" "Yes," said Miss Calder. (Also correct.) "Well, she says losing her husband, her property, and then your father drinking too all made her feel bad and she didn't feel as if she had any home, so thought she'd better end it all. She often wanted to kill herself before but didn't have courage when the time came." (Miss Calder says this is correct,—that she often would complain about not having a home, being a mother-in-law and in the way, and that she would kill herself some day.) "She says she's sorry for your mother and that she knows your mother worries about her death often, but she wishes she would come and talk to her so she could make her know she didn't blame her. She thanks and blesses her and puts her arms round your mother every night."

"Ask her if there is anything she wanted to tell us before she died," requested Miss Calder. "She wore a ring, a round gold ring, didn't she?" "Yes," said Miss Calder. "She

didn't wear this to the grave, did she?" "No," said Miss Calder, truthfully. "That's right; she says she don't believe in taking those things to the grave. And didn't she have a watch?" "Yes," said Miss Calder. (Correct.) "Well, she wants one of you to have the ring and one of you the watch. And then didn't she have a pin, a large, round pin?" "No, I don't know of any," said Miss Calder. (Correct.) "Then didn't your Grandma wear a black dress to the grave, and didn't you have it made over for her?" asked the medium. "Yes," said Miss Calder, with truth. "And didn't she wear some kind of shawl about her?" "No," replied Miss Calder, truthfully, so far as she knows. (The grandmother was buried from the home of Miss Calder, so she is in a position to know about these things.)

Again the medium tried to get the name of Grandma, and tried and tried and tried for it a great many times without success. Mrs. Roberson became very impatient finally, the hour allotted for the sitting lacked only five minutes of being reached, but she kept on trying. Finally she said "Fannie," in sort of a listless way, as she had been saying the last few attempts, and as tho she did not really expect that to be correct. But this was the correct name, as Miss Calder then told her. On learning this was right, Mrs. Roberson said, "Well now aint that cute, girls? You see she was just goin' to put us off as long as she could. Grandma says she knew you'd stay till you got her name and she wanted to put it off as long as she could, so you'd stay longer, 'cause she loves to talk to you and wants you to come often. And tell your mother to come too, it'll make her feel better if she can talk to dear old Grandma."

This was the end of our sitting, which had lasted a few minutes past an hour.

(The above was written from shorthand notes, taken at time of sitting.)

I might say that Miss Harris's, the stenographer's, only acquaintance with this work has been in writing several reports of tests of mediums for me, and Miss Calder has no acquaintance with it. Miss Calder makes a poor sitter, as her interest is so intense that it leads her into making unwise

statements. This will be noted in many instances; notably in asking *why* the grandmother left them. And there are several other little suggestions of which the medium could have taken advantage; it really seems these mediums are not bright enough to use the weaknesses of their clients to the extent to which we accuse them. However, there may be an unconscious assimilation of these leading questions, and anyone who intends to investigate should be careful to seem to be talking freely, yet guard against giving any information. It is a great mistake to refuse to talk to the medium, as this raises an antagonism which is useless; and Dr. Hyslop's excellent method of saying, "Capital", "Good", or "First rate", is probably the best answer yet known. It is useless to go to these sittings and say nothing. The only thing to do is to take an intelligent interest and yet not say anything which can be used as weakening the results. Miss Harris informs me that Miss Calder was very much impressed with the result of her sitting.

Miss Harris has obligingly put the correct answers to the statements, that the reader can instantly know the truth of the medium's guesses. The statements concerning the rings and the beau might easily be guesses about any likely young girl. But time has shown that the two months' limit to the friendship of the present beau is not correct. It was really four months, but the trouble was on the way more than two months previous. The description of the father was very striking and true. The new beau's description is real old-fashioned Gipsy fortune telling, and at the end shows one of her adjustable questions; i. e., "Do you like dark haired men," etc., etc. "No," replies Miss Calder. "Well, that's what I get, that you don't," answers the medium. But if Miss Calder had said yes, it would have fitted that way too. She uses this manner of questioning considerably and always wins! For instance, about being sickly; she asks about the brother and fails. Her knowledge of a drinking father, if she had reflected, should have led her to lay it to him, altho it's doubtful whether he has rheumatism or some slight painful illness. At least, nothing of importance, unless to use it

as an excuse for not working, but she adopts the possibility as a successful statement.

Miss Calder now makes her big mistake, from one point of the investigator's view; namely, to ask regarding her grandmother, "Why she left us," and then telling that she took her life. Some investigators claim a gain by asking one such question, to start the flow, and then checking the quality and accuracy by a careful stenographic report. It would have been an interesting experiment to have asked Miss Calder a week later to give her experience in her own words and see if she would remember that she made the above statements.

From here on the medium simply wallows in guesses, saying it was a mistake, taking medicine, etc., etc. This report is well worth studying by intending investigators, as it shows how one question can open up a channel. After getting this fine start and by the acid route the rest is plain; i. e., she burned her lips and her fingers, the bottle was thrown away (same room, however), she tore her dress. She told that the body was found still warm, but missed this guess, and also the time of the deed. Here is also evidence of great honesty or stupidity on the part of the medium, as the question, "Why did she leave us?" would be interpreted by almost any one as suggesting suicide, but she cannot or does not see this point, and says she gets it was a mistake. Miss Calder further reveals that the father blames the mother for the grandmother's suicide, and so again opens up a vista which the medium is not slow to grasp. Here she gets a good start and uses skilfully, from the skeptic's point, the suggestion made of suicide, family quarrels, drinking, etc., etc. It would be quite the commonest thing to have happen, that the old lady's husband was dead, if she was living with her son, unhappily, and that she should have some little property and a wedding ring.

This sitting all through supports the suspicion that one only has to get a sitter started and he will supply one with suggestions. The only remarkable thing is how often the poor medium fails to profit by the carelessness of the sitter to the extent possible. The record of Mrs. Roberson's hits

and misses could be greatly improved by careful use of the statements given her. Here too drifts in one of the Piper incidents, getting a name or information as the consciousness of the medium gropes through the mists of the trance condition. Only Mrs. Roberson does not go into any sort of trance. But she finally, after much guessing, gets "Fannie," which is correct. It is not getting the name that counts, but that the way it comes out suggests similar experiences with Mrs. Piper. To my mind she spoils the incident by her foolish explanation of why Grandma did not give her name sooner. I have known so many good things discounted by explanation that we must admit explanations do not elucidate positive statements. Miss Calder was quite impressed with her sitting and does not dream of the aid she gave the medium. This, I believe, would be the common fate of most wonderful sittings, if the sitters could compare what they think occurred with what actually did occur. The sitter unaccustomed to the work, the deadly adjustable question, the impressiveness, the high lights of truths, obscure the trail followed by the medium through the valleys and swamps. And this report, had it stopped with the first of Mrs. Hiller's sittings, would have given the medium a greater value than I think she deserves. It would be most valuable to have Miss Calder's mother and father go, to have my wife go; and as the sittings piled up, I am confident that comparisons would show a deadly level of repetition which would be illuminating as to the supernormal value of the commercial mediums that infest the cities. I do not say they are fraudulent; I do not say they imagine it all; but it is perfectly safe to say it is a wicked waste of money and energy to attempt to prove supernormal communication with such ignorant, untrained mediums, in isolated sittings with untrained observers.

Miss Calder's was the most prolific sitting of any of the four reported. Fifty-three positive statements were made to Miss Calder, thirty-eight of which were correct, eleven incorrect, and four partially so. I will now append my own sitting with Mrs. Roberson, and at the close of this account I append a criticism. Last of all the synopsis of the total state-

ments made to the three sitters, with the number correct and incorrect, will be given.

Report of a Sitting with Mrs. Fanny Roberson, Medium, by Frank Hakius, November 22, 1911.

I first heard of this medium through Mrs. Hiller, and her report of two sittings is given above. I then sent two young ladies, one of whom, Miss Calder, had a sitting, the report of which is attached to this. I then decided to go myself, and on Tuesday, November 21st, at a quarter of eight, in the evening, went to her house. She asked through the speaking tube who was there and I told her "Mr. Brown." In a short time she let me in and I told her I wanted a sitting. She began at five minutes of eight and gave a long talk on various spiritualistic matters and the necessity of patience. I tried to steer her toward beginning the sitting and asked her what sort of medium she was. She did not know whether she was clairvoyant or not, and said she simply acted as a telephone between the spirits and sitter. When asked if she went into a trance she said no, she didn't think she did, but did not know how she did get it.

She then made the statement, questioningly, that "Your parents are on the other side," to which I replied they were. She then said that my mother was communicating with me and tried to tell how many children there were in the family, —my brothers and sisters. She got badly mixed on this and altho she tried a dozen different numbers, she was unable to get it straightened out. She said that three had weak eyes and three had good eyes. This is fairly correct, altho I am the only one who can be said to have particularly weak eyes. She further stated that there was a birthmark or deformity in our family. This is not correct and she later changed it to saying that it was my father's brother's child, whose name was either Charles, Francis, Will or John, and the deformity consisted in a stiffness of the knee. (Not recognized.) Then a man came, with blue eyes, who had died two and one-half years ago. He fell off the cars or was hurt on cars and his head was affected. (This could not be recognized.) The

medium then said my father had been sick two years before he died. (This is only generally speaking, as he was not particularly ill until a short time before his death.) I wish to state here that all her statements are interrogations, and if one does not acknowledge the truth of them she quickly takes the opposite side and twists her words to suit the case if possible. She said further that my father had died before my mother (correct); that one in our family was very musical (not true); that there were two religions in the family (true). She then asked if I was married and I answered in the affirmative. She said that I had been quite a bachelor and thought I never would get married but had thought enough of one girl possibly to marry her before I met my wife. This is not very direct and is possibly true of a great many people. She then said she got the names Mary, Elizabeth, Catherine, Anna, and that they were round me. It is true, as I acknowledged, that I knew people by these names. We have a very large circle of relatives and these names may be found amongst them, but I also find that she asked Miss Calder the same question and gave the same names, so this, like smelling drink, insanity, etc., may be subjects she brings up for all sitters. It will be noted, as the sitting develops, that she says the same things to the sitters. She also got the names Fritz or Fred and Jacob, stating that my mother said they were my great grandfathers' names. (Not correct.) She then asked if there had been trouble in settling the estate. My answer was that there was a trifle, but the estate I had in mind was all settled, altho she said this one was not settled yet, was abroad, and would come from my father's people. I think there is no doubt that this is not true, as there is no money in question on his side of the family. She said she saw my wife in my office, helping me a great deal, and asked if this was true. I said she did not, and she quickly changed it, saying she saw a large woman with fair hair, a good business woman and very honest, and said she was more large than small. This does not apply to the woman who is in my office, i. e., as to size. She then said that I sold goods,—silk,—and variously guessed that it might be umbrellas, gentlemen's furnishings, paper, furniture or a tailor.

But anyway, she said, there were four things or four conditions of things that I sold. (This is not correct in any particular.) She then got the influence of an intoxicated man who was fleshy, bushy, dark haired, broad, and that he was in my business with me, travelled for me, and had two gold teeth and drank considerably. (Not correct.) She then said also that I had another employee, who was dishonest, pale, high cheek-bone, gray eyes, with a lisp, and that he was stealing money. (Not true.) Then she got the name of George and two Franks and said something would soon break in my office, and thought it would be a steam pipe. Also got name of a man who had been in two accidents,—one with a horse and one with a gun. (Not known.) She then said she saw an institution and first thought it was an insane asylum, but on questioning the spirit, said my two sisters would both die from operations, the youngest one would die first, from an operation in the abdomen, the oldest one would die of cancer of the breast. She saw someone in an army uniform, who was unidentified. She asked me if I loved children and I said I did. She then said my wife had a weakness in the side and small of back, which is not true. Then she said I was going on a business trip and would be very successful. (Have no such trip in mind at present.)

The hour was nearly up and she asked me if there was any one that I particularly wanted to hear from. I told her yes there was. She said, "Did they pass out within the last two years?" I replied that they had. She asked, "A lady?" I said, "No." She then said, in a triumphant tone, "Why yes, I see it is a gentleman!" This was not particularly bright, considering it was the only alternative. She described him as younger than myself, said he had a cough and kidney trouble, that he went out very suddenly with a hemorrhage and that they had shipped the body a long distance. This is not true, generally speaking, of the person I had in mind. He was older than myself, died of diabetes, rather suddenly but not from hemorrhage, and the body was not shipped.

My father purported then to communicate, saying that I had been brought up on a farm (which is not entirely true, as

we lived in a small village), that I had attended two schools, one a business school, which latter was correct. And he also said that every one ought to learn a trade to fall back on in case their profession or business failed them. (While he used to make this exact statement, it is not an uncommon one for a business man to make.) He also said that business had been bad for eighteen months and would be bad for a year more, that he could see I would leave Tunmar in a year, and would make two changes before finally settling down.

My mother then purported to communicate and said that my one fault was smoking,—(this was a statement she frequently made),—and said she was glad I was not a slave to it. She also said I was not a Christian, which was a statement she made during my life.

The medium then asked me if I had not recently taken a trip. My reply was that I was constantly taking trips. She said, "Well, you have taken a long trip." I said this was right. (Returned from Europe in August.) "Well, your mother tells you you're going to take one still longer."

She then said, "Your wife's father was a merchant, was he not?" I said "No," and she replied, "O, I see; it's your father," and this was correct. She also said my father had retired before his death, which was in a measure correct. She then said I had two investments, one good and one bad; but that the bad one was to be left alone, as it would improve in time. She said she got the influence that a ring had been lost in the water. (Nothing known of this.) My mother then said that I had one brother-in-law whom I liked and one I did not like. (True.) She also said that I had contemplated or was in business with a relative. (Not true.)

She then said that somebody wished to communicate with me,—that he was taller than I, stoop-shouldered but broad, wore glasses, had a wide face, hair thinner and grayer than mine, large nose, chunky hands,—the hands being especially noticeable in this respect,—that he was very pleasant and one could not make him angry; that he usually wore a smooth face but had a mustache when he died, the mustache being smaller and lighter than mine; that he had a scar on his face and lighter hair. She said the exact expression he used was

“so mighty little lighter.” The medium continued, saying that he had fainted once and that his kidneys and throat were affected; that he died of apoplexy at night, and was about to take a journey; that he cleared his voice often in speaking; was a German, and was very fond of horses and women, and that at his death there were two ladies with him, his wife and another woman.

In some respects this is a fair description of a friend of mine who recently died, and the statement, “so mighty little lighter” was characteristic of him. He had a smaller mustache, which was grayer, died of diabetes and had a catarrh which caused him to clear his throat frequently. I do not think horses and women were particular attractions to him. If she had let the statement go, that there were two women with him when he died, it would have been a very good point; but she further elaborated that one was his mistress and one his wife. If applicable to my friend, it would be his niece and wife. The medium also said that he had had a watch and chain given him as an honor. (Not true.) In trying to get his name, she gave the following:—James, Albert, Max, David, Daniel, Frank, John, Will, Albert, Sam, Nick, and the initials, C. M., none of which were correct. She then gave a long talk about his advice to me regarding investments, which was not at all characteristic of the man. She also said she got disturbances in the head and that there were two insane in his family. (Not true, to my knowledge.) Also said that he wanted me to wear cork-soled shoes and recommended a particular bank in this city. She then said that she could smell liquor or medicine. This was only partially true, as while he would smell of medicine he would not smell of liquor. But she seems to make this statement in every instance. She said there had been a sickness two years ago of his mother. When I said this could not be true, that his mother was dead, her answer was “Why of course, it is his mother-in-law!” When I said that I thought that was incorrect, her answer was “Well, that’s what he says,” which phrase she uses a great deal. My friend also told her that they had seen me in a spiritual room in another lady’s house and also in church in another city, which was not true. This

medium makes frequent use of words of which she does not fully understand the meaning and gives a most peculiar "Mrs. Partington" effect to her conversation. She then stated that her address had been given to me by a lady, which was correct. She then got the knowledge that someone had been poisoned near me and suddenly said, "Walter, Walter,—is the name of your friend," which is not true. She then said that she got the name Julia and Harry and then there was silence a few moments and she said, "O, why his name is Louis," which was correct. She then said he had laughed many times and had been trying to tease me by refusing to give me his correct name. She said that he and I had frequently smoked together, which was true, and that we had gone on a long trip together, to the East, which was true. She said he left this city in August, 1910, and said he died in October, 1910; the first was correct, but the last not, as he did not die until a year later. She then tried to describe his wife and said that she was taller than either he, my wife or myself. When I seemed to doubt this, she made so many changes as to who was the tallest, that she was certain to be correct in some of her answers. She then spoke of the wives and said that one was dark and one light but got colors wrong. She said correctly that my wife was the heavier in weight and that he thought she was the better dressed woman, but the statement that he could never see any faults in his own wife is far from the truth. She then said that one of the reasons he liked my wife was that she was better stock and not of such common stock as his own wife; this really would express his own sentiments. But it is not true when he said his wife had a high temper, as she is anything but high-tempered. She also said that his wife got considerable insurance and property on his death, which is not true. She got some small insurance but the property was hers before she was married. She then said she would get my name and tried the following,—Edward, Philip, then she said "Your name has a J in it,"—Adam, Ross, Pete, Henry, Francis. I have asked her if she often got names and she said "Very frequently," which was not what she told Mrs. Hiller. She then gave the name George, which she

thought certainly was the name, speaking it in much the way as she had pronounced Louis, in getting my friend's name. Martin, Herman, Arthur, William, Willard, Wilhelm, Wilbert, were then tried, and finally she said she was unable to get the name and asked me what my name was. When I told her she said "Why I told you that name sometime ago," but I showed her, by reference to the notes, that she had spoken the name "Walter" with reference to the name of my friend. Then she said, "Well, I guess I got mixed, because when I saw him he came up and said that name twice, evidently meaning you, and I thought he was trying to tell me his name." This séance had lasted two hours and fifteen minutes and she tried to give it a very business-like trend in advising me as to my business affairs, in which she was miles away from the true facts. She said she was frequently fooled by spirits who would give wrong names and refuse to reveal to her the right name until they had kept her guessing a long while.

This closed the séance and the account as given above is taken from five sheets of notes written at the time, and the account practically contains everything she said, except the talks on patience and heavenly conditions and the love spirits had for their friends.

In my sitting, forty-eight positive statements were made, of which twelve were correct, thirty-one incorrect, and five partially so. Besides the synopsis of hits and misses, not much need be added to this report. When I wrote it from my notes, which were freely taken, as Mrs. Roberson said she had no objection, I commented on its accuracy. When I think of this sitting my mind instantly reverts to the description of my friend who had fat fingers and cleared his throat a great deal. The dramatic play of this incident was excellent. She acted it capitally, placing her hand with a stiff gesture before her mouth while she gave a hacking cough, exactly simulating the general effect as he used to do. Yet on the whole her misses in the only incident in which she scored at all were so many and so important that a re-reading of it shows how one can easily distort the perspective by remembering so vivid a dramatic incident as the cough plus the

action, and allow the memory to blur the many fatally inaccurate statements made with all positiveness. One cannot but wonder if this is not the case in the wonderful tales that are told of experiences from memories extending over many years. An incident that is acted has somewhat the reminiscent value of an odor. It immediately takes high rank because, as with an odor, it cannot be distinguished by the special sense as any different from the original. Our brain plays queer pranks with relative values, and the person who wishes to "research" would better rely on written accounts.

There was not in her description of my family, business, or life, anything exact enough to suggest that she was on a true scent. The incident second in value was when she said my friend had said, "Walter, Walter," and she thought he was trying to give his name, and really was giving mine. I gave her a correct mark for this, altho he never in his life called me by this name. The incident third in value was when she saw two women with him. He had a niece who lived with him, and if seen by an on-looker, it might easily be inferred that she occupied a nearer and more important relation than this, because of the active part she took in his affairs. It was a bad error to interpret this as she did. I think she did this on her own responsibility entirely, not claiming to have authority from her guides for it.

I have been much interested and instructed in preparing these three séances, all within a few days of each other, with the same medium, and each rather more than ordinarily checked up by notes at the time, and then the whole written out within a day of the occurrences. I am quite sure either of the sittings would gain in apparent evidential value by retelling and lapse of time. Miss Calder's report, written twelve months after the sitting, and without ever having read the notes on her sitting, proves quite interesting.

Mrs. Hiller evidently does not think much of her sitting, altho there are some capital hits in it that are difficult of explanation by chance guessing, with the facts as we have them. The statements are complex and complete, bold and terse, and are true,—not fished after or mutilated by hesitation. My own sitting, I think, was the poorest of the three. I

think I am a poor sitter. I never get anything good. I tried to fairly help the medium, and got a tremendous outpouring, but failed to recognize much as belonging to me. This is my usual experience, in the few isolated sittings I have had. One thing we must admit, if we accept a human survival after bodily death, is that these crude old machines are in line as truly as Mesdames Piper, Smead or Chenoweth, and it may be a few actual vibrations do get through or we might say are caught by these wandering coherers of the unknown science, just as the boy outside the ball park knows that a home run has been made, from the incoherent mass of confusion, and can report it to his chums, altho he can only surmise who released the energy and directed it. The man in a better position can supply detail, but the boy's main statement is a fact. Certainly there must be all grades of instruments as in everything mortal, and one of the best proofs of their belief in the thing as they get it is, so few seem to be alert enough to look up or prepare a brief for their client. Dr. Hyslop showed this beautifully in his recent *Journal* article (*Journal Am. S. P. R.*, Vol. V, pp. 241-257), detailing a report of a Brooklyn medium's sitting, which was an absolute failure, altho she knew for weeks who her sitter was to be! The credulous will say, "She played for a failure," but I doubt this. They are lethargic creatures, plastic, receptive and negative, and so thoroughly believe in the truth of what they get from "somewhere," that they make no effort to seek for facts which they could use as communications from their guides. I do not fail to except a few who are the rare exceptions. I also believe that a person who had given this some attention and practice could fake a séance with the average sitter which would show a larger percentage of hits than they do, but the quality of the hits would be poorer. In other words, they would give quantity rather than quality. There would be none of those arrows which pierce the gold, as one or two did in Mrs. Hiller's first sitting, but the general average would be higher.

Synopsis.

Sittings	Statements	Correct	Incorrect	Partially
Hiller	12	7	3	2
Calder	53	38	11	4
Hakius	48	12	31	5
Totals	113	57	45	11
Percentage of each		50%	40%	10%

**Statement of Impression the Sitting with Mrs. Roberson Had
Upon Miss Calder, as Dictated by Miss Calder, Jan. 17,
1913.***

The sitting as a whole did not impress me very deeply. Certain parts of it seemed to affect me more than others, and I absorbed them more readily, but none of it impressed me very much, and it did not seem very interesting, except some few parts. The thing which especially impressed me was where she spoke of my mother's cousin being hurt and said his head troubled him so. He was killed in a saw-mill, his head having been chopped off, and her description of this I thought very good.

Then, too, she mentioned a good many Christian names

* The record of Miss Calder has a special interest, particularly when taken in connection with the statements of Miss Harris. It is not often that we get evidence that mere respectability influences one's statements about facts of this kind. The lady seems to have been quite enthusiastic about the experiences at the time they occurred and retained her belief in their significance in private conversation, but when asked to give her own personal account assumes the scientific role and minimizes them. She has very well imitated the academic style of discussing such phenomena. It is true that her account was written out a year after the sitting, but in the stenographic record she had all the facts before her, and we may assume that the first enthusiastic impressions, especially the emotional interests, had subsided. But this does not explain the difference of attitude between her private and her public statement about the facts. It is an instance in which we have illustrated the fact that statements against the supernormal may be influenced as much by respectability as statements for it may be influenced by prejudices of another sort. In this case the incredulity seems to have been simulated. I wonder if some of our academic men may not be playing the same game. The facts, of course, are not impressive and would not move a scientific man to any conviction for the supernormal, but even as feats at guessing they should have escaped the method of treatment they received. This is not a criticism of the treatment, but a comment on the revelation of the unconscious motives and prejudices that appear whenever a new truth has to face public scrutiny—Editor.

of relatives; but there is a large circle of relatives and this may have been less wonderful than it at first seemed. This would have impressed me more deeply, had she given the name of my grandmother, who had died shortly before the sitting. This incident (my grandmother's death), I had counted upon as making quite a prominent part of my sitting. My paternal grandmother had taken her life a few months prior to this reading, and I expected this woman to mention something of this sort; but she said nothing whatever until I asked her the leading question, "Why did my grandmother leave us?" Before this I was very much interested and thought that perhaps Mrs. Roberson had some knowledge of the psychical, but when she failed entirely to touch upon this one point I lost all belief in her power.

A point which I considered quite amusing was when I refused to answer some question, saying instead, "That is why I came to you. Don't you know?" She flew into quite a rage.

Another thing which she mentioned, and which really was true, was that I should have a great misunderstanding with a young man. What she said was true, but perhaps the experiences she related were only general, and such as might occur to almost any young person; and I may have been too willing to apply all she said to my particular case. I am writing this synopsis of my impressions more than a year later, and have in this time found the prophecy to be wrong in part at least. She said we would "never make up," whereas we have, but perhaps not fully, so that her saying may have been correct anyway, dependent upon what she means by the term, "make up."

There was a great deal said at the reading which I cannot remember, and a great deal of the time was spent by her funny little grunts, beckoning the spirits to come, etc.

I was told I took a great deal after my father; this may not be important, but it is true.

She also made a very true remark concerning our home and family relations and conditions. She said my father would outgrow the habit of drink, and this has come to pass.

The medium spent a great deal of time in acting out the

part, evidently to impress us with the mystery of the other world. She said the spirits spoke so faintly she could hardly hear them; she said grandmother was so weak, etc., etc., and would bend her ear away over, low to the floor, etc., to enable her to hear the message from the other side.

But what seemed so queer to me about this medium (as well as others I have met), is that she was so decidedly human. She seemed like a very ordinary woman, and was interested in worldly affairs.

At first I was impressed, I must confess, with a few of the remarks, but the more I thought about it, the more I realized that they were very general remarks and might apply to almost any one.

FANNIE CALDER, per F. H.

Statement of Impression the Expression of Miss Calder Made Upon Miss Harris.

It was quite a surprise to me to hear Miss Calder's view of what effect her sitting with Miss Roberson had upon her, as related in her statement of the impression left by this medium's statements and actions. The whole affair, I believe, is much clearer in my mind than in Miss Calder's, as I was cautioned to be very careful in all my observations, take shorthand notes, etc., etc. The notes were freely taken and copied, so that I became quite familiar with what passed. At different times I would open a discussion on the subject with Miss Calder, to see what her views were.

The evening of the séance, perhaps less than one-half hour after it had closed, we met Miss Calder's mother down town, and I was quite surprised at the excited and credulous manner in which Miss Calder discussed and related all that had been said at the medium's home. She seemed to have implicit faith in all that had been said, and especially dwelt on all that pertained to her grandmother's death, assuring her mother that there was no reason for further worry on this score, as her grandmother had said she was at peace, and did not blame Mrs. Calder in the least for the conditions which made her weary of life.

Several times after this, I would lead up to this subject, and Miss Calder would often quote something very inaccurately as having been said at the sitting. And she is more accurate ordinarily than most people, I have found, so that this rather surprised me; and as time has gone on, her views have become still more inaccurate, altho she gets the main drift quite well, but the details are invariably wrong, according to my notes.

At no time, however, have I ever thought that she would make a statement such as she has to-day written, regarding her impressions. As a rule Miss Calder is willing to believe almost anything a palmist or medium tells her, especially if it coincides with what she likes to believe. I have discovered this since the meeting discussed herein. I am convinced, from all I have heard and observed concerning this sitting, that Miss Calder really was very deeply and unusually impressed by the medium's statements, especially in the beginning, and think that the very number of statements which she quotes as being true, and the very little she ever recalls as being incorrect, proves this to a certain extent. She never has said that anything which was told her at that time was absolutely untrue; i. e., those parts which she remembers of the meeting. (A few she pronounced untrue at the time of sitting.) All she seems to remember of the sitting she pronounces true, in her talks with me on the subject. (I never try to bias her judgment on any of the incidents she discusses about the matter.) But the main objection which she seems to have against the whole affair, so far as I can see, is that the medium seemed so ordinary (being interested in the laying of carpets, her daughter's pleasures, etc., etc., which she freely discussed with us before the reading began.) And she did not like the medium's manner in getting a message, as she made so many foolish remarks, etc., and there was so much "horse play," in Miss Calder's own words.

FLORENCE HARRIS.

EDITORIAL.**DR. IVOR TUCKETT, SIR RAY LANKESTER, AND
SIR BRYAN DONKIN ON TELEPATHY.**

Bedrock, an English Quarterly Review, has started a controversy between Dr. Ivor Tuckett, Sir Ray Lankester and Sir Bryan Donkin, on the one side, and Sir Oliver Lodge and other members of the Society for Psychical Research on the other, about Telepathy. The three first named are all rabid opponents of it, denying *in toto* that there is any scientific evidence whatever for it. This is chiefly interesting for the present writer for the reason that many of the members of the English Society have been pressing this process as an explanation of very complicated mediumistic phenomena, assuming that telepathy has been proved, while the outside Philistines wholly deny that there is any such thing as telepathy at all. This offers a very interesting situation for that public which has gone about swallowing miracles about telepathy while the sturdy scientists ridicule the existence of such a thing. The present writer having no prejudices in favor of telepathy can look on rather calmly while the Kilkenny cats devour each other. It is certainly high time to reduce that much abused term to a definite meaning, to subject it to the definition and analysis that all other scientific conceptions receive.

It is noticeable that all three of these sceptical writers do not give any definition of what they understand is meant by the term "telepathy". It is not even clear that they assume the earlier conception of Mr. Myers and the Society. This definition was "the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense." This definition has usually prevailed since, tho later the process was distinguished from *teleesthesia* which is the more technical term for perception at a distance where perhaps no other than the percipient mind

is involved, and I should be willing to accept the definition here given of telepathy provided we understand by it nothing more than a description of the facts and provided that we do not interpret it either as implying any known process of communication or as an explanation of any process. On account of the difficulties attending the definition and the assumptions often made with the term, I have for a long time been defining telepathy as a mere name for facts and not implying any known or conjecturable process whatever for effecting it. Hence to me telepathy is a name for mental coincidences not due to chance or guessing and not due to normal sense perception. Whether it occurs as a fact is not concerned in the conception of it. We only define what it would be if it were a fact. The main point about this is that the definition assumes nothing about the directness or indirectness of the process involved. It has always been assumed that the telepathy was a direct process between living minds. That, however, is the problem. The existence of the facts establishing the coincidences not due to chance or guessing and not due to normal sense perception does not determine the latter hypothesis, which has to be investigated separately. The reason for assuming that it was between the living was the desire not to introduce causes whose existence had still to be proved, while the known possible causes were the living. Besides it was an *ad hominem* concession to the sceptic who had to be converted to a supernatural which had no spiritistic appearance before he would listen to still more remarkable things. But this was a device for conversion, not a necessity for science. In the course of time the *ad hominem* concession to the sceptic became an assumed fact, which upholders of telepathy had no right to make. It is perhaps because of this that the whole controversy has recently arisen.

Now Dr. Tuckett, Sir Ray Lankester and Sir Bryan Donkin do not tell us what they understand telepathy to be, and until they do so, controversy is useless. What is it they are opposing? We cannot accept or deny their position until we know this all important thing. Now if "telepathy" be taken only as a name for the facts of mental coincidences not

due to chance, etc., I must say that there is abundant evidence of such coincidences not due to chance or to normal sense perception. But whether there is evidence of anything more is another matter. If telepathy is to include the idea that the communication is and **must be assumed** to be between living minds, I should quite agree with these sceptics that there is not any scientific evidence whatever for such a process. There are plentiful facts proving the coincidences not due to chance, etc., but not one showing that the process is a direct one or that it is between and only between living minds. I fully agree with scepticism on that point, and I am glad to see a controversy, that should have taken place long ago, right within the ranks of the Society. There has been too much confusion of the problem of conversion with the problem of explanation. We concede things for the sake of argument with the sceptic that may not be true at all, but which appeal to his prejudices, but we should not assume that this settles any scientific problem.

Dr. Tuckett and his colleagues may be as faulty as their opponents in this matter. There is no indication in their discussion of what they are talking about. All that readers of a careful and critical type can discover is a general and violent antagonism against something, no one knows what. They remind you of the Irishman who was always "agin the government", tho he did not know what the government stood for. They will have to define more accurately and analyze the problem before their diatribes will be worth much. With one conception of telepathy, they are opposing a truism; and with the other, they are defending one. To the present writer the controversy is welcome as putting people by the ears who ought to have been clear long ago. It will be a healthy situation when we can distinguish clearly between facts which have evidence for their existence, and hypotheses about their nature and occurrence which have no evidence whatever for themselves. We may then hope to make progress in the discussion of the issue.

EXPERIMENTS CONTINUED.

By James H. Hyslop.

X. Various Relatives.

1. Introduction.

The incidents in this part of the record are excellent and are proof against any ordinary access by normal methods. This is particularly true of my Aunt Julia. She had died in the far West many years ago and had not been seen by me since 1863. I knew nothing about her except her name and general character. Her life had been spent in the far West and in a very obscure way. Only two daughters and a son survive her and they lived far apart. I did not know myself where one daughter and the son lived, and would not have known where the other daughter lived but for her care of an aunt during several years. Some of the incidents were not known by this daughter and had to be verified by inquiry elsewhere.

The incidents, too, connected with Aunt Cora are good where they are true and verifiable. She too died in the far West eight or ten years ago. I knew little of her life and it was inaccessible by any ordinary methods. The facts connected with her can be set down as very good tests, as the physical evidence of their truth in some cases disappeared at least sixty years ago, and also all the persons but two who might remember them. Consequently the incidents may be counted as most excellent ones.

My cousin Robert McClellan was mentioned in my first Piper Report, so that his name might have been obtained there. The fact is, however, that his name was not mentioned, except the Robert, and he was identified by the incidents told about him, and these were new ones, some of them not known by any living person except his widow. His messages had much confusion in them and only a part of them are excellent.

2. Incidents.

In the course of the experiments several relatives tried to make their presence and personal identity manifest. In no case did they apparently try to get their full names through, but only their Christian names. One apparently did not try this much, tho the incidents and the mistake regarding his own wife still living with enough of her surname to make clear who was meant indicated with whom I had to reckon. My father was said by the controls to be responsible for their presence and he often appeared to be assisting them. But the groups of facts, whether directly or indirectly sent by the persons whose identity is involved are such that they deserve consideration by themselves and shall receive it. All are through Mrs. Chenoweth.

1. Aunt Cora.

On November 26th, 1910, in the normal, and before the subliminal approach to the trance manifested itself, Mrs. Chenoweth got the names Cora, May, Hattie and Rob. The name Hattie is not recognizable in this connection, but the other three are. Cora is the name of my Aunt and Aunt by marriage of the Rob mentioned and Grand Aunt of the May, supposing that the persons are those I take them to be.

On April 20th, 1911, this Aunt apparently communicated the following incidents:

“Do you know a woman or girl who had black hair which she wore high on her head, a slender form, a small face with dark eyes and rather dark skin and vivacious manners. I think her name is [pause.] Wait a minute, I lost it. I had it a moment ago. [Pause.] C [pause.] ora. She is eager to come here. Do you know her?

(Possibly, go on.)

She is with your own people and has been gone some time: that is, she was out of your life for some time and has been here for some time. (Yes.) I see her walking in a swift way through a small village or little town and toward a country road and she moves toward a little burying place and stops as if that were where her body was laid away. Do you know anything about this?

(No, I do not, but I can inquire.)

All right. She must follow her own will in this and I will record her pictures and you can do the rest. This little burying place is rather high and unprotected by trees. It is so sunny and almost bare; and then I leave with her and go out of the gate and follow along a country road to a house where she used to go. It is a small old fashioned house of light color, more yellow than white, and she walks in as if familiar with the place and surroundings. Then she goes to a more settled place where she lived and worked and I see many children about her. Did she teach school?"

This is followed by a lengthy account of her teaching, playing with the children, singing and teaching singing and calisthenics.

In her early life this Aunt, who had a small face, very dark hair and eyes, lived in a small village and the cemetery or burying ground which she here describes lies outside that village and on a country road. It is on high ground, the water shed for two streams, but is not on a hill. When I knew it—and that was when she lived in that locality—it was perfectly bare of trees, not a tree in it. It was not, however, the place where she was buried. Her father and mother were buried there.

• She never taught school, I learn from her surviving brother and sister. She was a deaf mute and attended school as a small girl for some years where she learned what was then the deaf mute language, namely, signs with her hands, and she was an expert at it. Probably it was this in the mental picture that gave the idea of calisthenics. The incident rather favors the hypothesis that she was not herself communicating this fact as it would not so naturally be a visual picture for her.

Then came a reference to her baptism, but inquiry showed that there was no special reason for mentioning it. This was followed by the question: "Who is the Sadie she knew?" and a reference to "a small Bible with a gilt cross on the outside", which cannot be verified. The implication that she was an Episcopalian as given in a reference to "Episcopalian business" is not correct. I was then asked if Sadie was not closely related to me and I replied in the affirmative,

with a sister and a cousin in mind. Presently, without hint from me, the psychic said that Sadie was a closer relative than Cora to me and remarked that it was my sister. Sarah was the name of my twin sister. Then I was asked if "Cora had a sister Sadie too." Again I replied in the affirmative and the remark immediately made that "Cora and Sadie seemed like cousins or a relationship similar to that to you." They were not. They were both Aunts, but their niece Sadie, not mentioned here, was my cousin.

Reference was then made to a book with pictures in it and the statement made that there was one of herself there which looks little like her now. This was correct, as I learned, tho comparison with her present appearance cannot be made. The details about an organ and a prayer meeting in a certain house described in some detail cannot be verified, except that she never played the organ. The statement made that she died away from home was not correct, but it was true of her nephew. Then came the following with its confusion.

"Do you know a man connected with her whose name was J? (Yes.) John. (No.) The J is right but I cannot get the rest. It sounds like James or Jacob or some such."

James is the name of her brother, still living, and who lived in the same place with her. Then reference was made to a small child with her, a boy, first appearing as a small baby and then a boy, "near the family" and the statement: "She knew about the child and its coming." She was never married, but her brother lost a small child, a fact which I never knew but which she knew. This was followed by an allusion to a woman with a sunbonnet who was said to be her mother. Her mother died long ago and most probably wore a sunbonnet in her day. The George mentioned in this connection I could not identify. Then Ohio was mentioned. This was her early home, the latter part of her life having been spent on the Pacific coast. She was said to have studied a foreign language and German was named. This is not correct. She was described as "crocheting some white

fancy stuff", the fact being that she did this a great deal, as she could not go into social life on account of her deaf-mutism. I knew nothing about this fact.

There then came a long and detailed incident purporting to represent circumstances connected with her death. These are implied rather than stated, as it is their place in the narrative that gave this impression to the control or the psychic. Reference was made to a sleigh, a town, a fence, the letter M as connected with someone associated with her, plans for a new house, sudden death, the coffin carried in a sleigh in the winter and funeral service at another place than where she died. Not an item of this applies to her and it has not been ascertained whom it would fit. The name Claire given in connection with the incident has no ascertained meaning.

Following these incidents, beech trees were said to grow about the place in which she lived, and also walnut trees, adding that the boys and girls used to go nutting. This was correct, save that beech trees were not plentiful in that locality. I knew nothing of the nutting, tho I could have guessed it. A detailed account of a mill on a farm, not used for a long time, associated with the nutting tramps, a mill pond connected with low flat rocks, a man killed near it and found out-of-doors near the woods and a tree struck with lightning are all unrecognizable by any surviving relative and unrecognized in such a way that it is extremely improbable that they represent any incidents in the family life or knowledge.

Then came the following incident which shows that other families were concerned in some of these incidents and perhaps in all that are not verifiable in the connection implied or asserted:

"A negro is a common sight now, but was not then in that place. But there was one whom everybody knew who worked in fields and about farms. Do you know him?

(That depends on more specific information.)

An old man who was a sort of character to the natives. He was black enough to have no doubt of his origin but was free then."

As the time was up the incident ended there, but in a moment capital D was written and I was asked if it was important, and I simply remarked that it might be if the rest of the name were given. The name Davis was spelled out and then the statement made: "It sounds like Davis or David". In the subliminal recovery I was asked if I had any Uncle David and whether he had a red barn, and the name Ella came in the query: "Do you know an Ella?" This Uncle David was said to be alive.

An Uncle of mine and brother-in-law of this Aunt Cora, and who appears definitely in later communications, had an old negro who worked on his farm in the early days. This was forty-five or fifty years ago. The man was quite a character in the community and was as black as a coal. I can barely remember him, but would not have done that had not a surviving brother of this Aunt Cora mentioned the fact and given his name.

David, not Davis, was the name of an Uncle of mine and brother-in-law of Aunt Cora in whose family Aunt Cora spent her whole life. He is still living. Ella is the name of a deceased Aunt, the wife of the living brother of Aunt Cora. She is more definitely identified elsewhere (p. 196).

The reference to the negro is interesting for the reason that Aunt Cora would not be the person most likely to mention him, as the man was more closely associated with my deceased Uncle mentioned later.

2. Aunt Julia.

In the New York sittings in 1907 and 1908 Uncle Joe, the deceased husband of this Aunt, was mentioned and fairly well identified by incidents. He was mentioned in this series and his relation to me indicated. His wife Julia died many years ago in the West, whither the family moved in 1863, as I had to ascertain from a daughter. Absolutely all that I knew of her was her name Julia, that she was a refined and ladylike woman, and that she was dead. I never saw her after I was nine years of age.

On May 6th, 1911, after the preliminaries, G. P. began the communications with the following.

“Do you know anyone by the name of Julia? (Yes.)
She has not been heard from has she? (No.) Shall I go on?
(Certainly. I shall be very glad to hear all you can give.)

I see very dark smooth hair and a quiet pleasant looking face, but neither very old or young, between old and young, and that is in connection with Julia. I now hear a merry laugh and see so many people about her. This is a spirit I am talking about. Do you understand?

(Yes, why do you put it that way?)

I thought you had an earthly Julia in mind.

(That is right, but I understood what Julia you had.)

All right. I did not want you to think I was talking about the earthly one. You understand now. (Perfectly.) There is a drawn look on the face and a worn manner as if the body was very much worn at death.

Do you know anything about a book which was constantly read to or by this Julia in the last days? It looks like a Bible and I feel a Christian influence about her. Do you know about this?

(I do not, but I know a person who will.)”

There followed a considerable passage with some evidential touches of her mental attitude toward her suffering and submission, but on the whole not requiring quotation. Then abruptly came the following:

“Do you know anything about a peculiar spread? It looks very old fashioned and of some interest as an article passed down. It is blue and white and looks like one of those handmade things. I mean hand woven. It is still in existence and is thought much of. Julia did not do it herself but it was done by someone before her day. Do you know anyone by the name of Margaret? (Yes.) Connected with her? (Yes.)”

The living Julia referred to is the wife of my brother. I was not especially thinking of her, but it was interesting to note the distinction made spontaneously. The Aunt Julia was not “between old and young” but my sister-in-law is. But the Aunt Julia had very dark smooth hair and a very quiet manner and face. I learn from her daughter that she

suffered much and long in her last days and that the Bible was read to and by her until the last few weeks of her illness. The same authority says of the spread: "Mother had a blue and white handmade spread, quite a handsome one, handed down from my great grandmother Little. It was fringed on three sides." Margaret is the name of her sister-in-law and an Aunt of mine.

There were then some statements about the free and easy habits of everyone in the living room, and then an allusion to an "old fashioned clock on a bracket or shelf". The daughter recognizes this clock and says it was kept on a shelf on the wall. An allusion to a house with shutters on it to keep the sun out is not recognized by the daughter and son. It was stated, without suggestion from me, that she was a relative of mine and then reference made to "the family, not in your time but away back where they all started," which coincides with the fact that they had started before my time far from their later home and beyond my recollection. She was said to be fond of flowers and "always stooped and looked at them." This, the daughter says, is correct. Then came the following.

"There is a dog there. It follows her into the house with the same freedom which everything and everybody feels. It is a short haired dog white with a brown spot here or there, short ears and fat as he could be. It ought to run, but it doesn't. It is too well fed."

The daughter does not recognize this dog in any respect. But the living brother, mentioned later, does remember it as a dog in his family. His wife died a few years ago. This brother writes me that the dog was a white bull terrier, had short hair, short ears, medium fat, followed the children into the house and was a great pet of theirs. He does not remember whether there were any brown spots on it. The dog belonged to the early days of the family and is now dead.

In immediate connection with this came the following which exhibits some confusion, as the sequel will show:

"There is a man here standing near her and all I hear is brother. It is her brother. Do you know if she has a tall brother over here?"

(No I do not, but I can find out from someone I know.)

You know one brother you mean.

(No, but I know a living person who can tell; besides, I know a person tall who is not a brother.)

[I had in mind a deceased son who I thought was tall, and wanted to see if any correction would come.]

Over here. (Yes.) Of course there is a possibility that the brother is not the tall man but I hear brother and I see the tall man beside her.

(Well, I said what I did so that you could make any doubts clear.)

I will tell you about the tall man. He opens his mouth as wide as a door for he is genial and good natured as she is and he is fond of her. But I see some tools, sort of beside him. They are in a box and seem to be kept around the house for little jobs and things he wishes to do. He is what one would call a handy man about the house. He is often in the home where the grandma clock is and when he went to the spirit it was a sudden thing and very sad."

This is a description, not of the brother, but of her deceased son. Evidently the control or subconscious of the medium mistook the reference to brother as indicating the communicator's brother. He was in fact the brother of the one whose dog had just been described in the previous sentence and it was probably this that was said, so that the medium or control, not knowing whose the dog was, misinterpreted the term.

I saw this brother once when he was a young man and my recollection of him was that he was tall. His sister says he was not, but says that the reference to wide mouth would identify anyone in the family.

I learn from the sister that the deceased brother had a chest of tools that came from an ancestor and that this brother was quite a handy man about the house at carpentry work.

There followed a reference to someone connected with this Aunt Julia and who was said to have been on school committees and interested in the public affairs of his com-

munity. No one recognizes such a person. The communications then continued.

“ And now Hyslop do you know anything about a store? Did anyone connected with her have a store?

(I do not know, but the same person referred to will know.)

I see a store and I see a man with grey hair and a bald spot on his head and he wears his glasses up here about half the time, as if to ornament his head. In the store or near it is the post-office, for I see him moving and talking about the mail. I do not know whether the postoffice is in his store or next door, but it is near. I wonder if this is all connected with Julia. It seems to be and yet she is a new communicator to me and I am not sure of her power yet.

(It all depends on what you have in mind. If anything of his name can come out it will decide.)

We will see what more I can get. There are certainly two men here, for one is shorter and stouter than the other and one is husband I believe and one is brother.

(Tell who the husband is.)

If I can I will. Wait a little till I get something else which is being projected. Do you know anyone beginning with S who belongs in his group.

(Yes, living or dead?) [The daughter in mind.]

I think it is living. It seems to be a woman and she has a memory that reaches farther back than yours you understand.

(Yes.) [Thinking of the Aunt S mentioned in sitting of May 4th.]

What has your father got to do with all this?

(He understands all of it.)

I know he does, for he suddenly shows up as if he is in the most familiar conditions. Again I see two letters R and J are they.

(What is the J for?)

You mean what is the name. (Yes.) I thought it was James but am not sure whether it is that or John. It is short like that and is a family name. Right here do you know a Fred who (Not Fred.) is there Frank.

(Yes, how is he related to that J?)

It is close in the family. I am all in a bunch of relatives. I think J is father of F, and I think Frank was very close in touch with his father and very much saddened by his death. Who is C. (Not sure.) a woman alive in that connection. I am near Frank with that letter.

(All right. I do not happen to know, but can find out. You have not got the name of J correctly yet.)

· You would like me to get it. (Yes.) I think J o pause. e.
(Yes.) Uncle Joe is it.
(Yes, he was mentioned here long ago in the New York sittings.)”

I, of course, knew nothing about the store and learned from the daughter that her father kept a store, but she remembered nothing about the post-office. The living brother, however, writes me that the post-office was next door to the store and in the same building. Joe, Uncle Joe, as the text shows, was his name. The deceased son was named Ed. or Edward. The living son is Frank. I took the Fred to be a mistake for Frank and so said “Not Fred” thinking of Frank, and not suspecting that it might be a mistake for Ed. The R in connection with J might be my father’s initial, as he slipped in to help. The letter C could be the initial of a cousin of mine and of the Frank mentioned, nephew of this Uncle Joe, but there is no way of proving this intention on the part of the communicator.

My wife soon came in for some communications, but just before them there was an allusion to an “Adde” or Ada and it was stated that my wife knew her. I recognized two Addies whom my wife knew and did not know at the time whether they were living or not, but ascertained later that both were living. One of them had been mentioned by my wife in the New York sittings and probably this fact influenced the subliminal of Mrs. Chenoweth. The messages however went on to say of this Addie or Ada that she had taken her departure before she was ready and had desired to live. “She is rather a pretty woman with dark eyes and hair and a vivacious manner. She was always into something that meant a good time and when she went away it was a hard fight for life.”

Then the messages suddenly switched over to my wife, without the control’s discovery that the change had taken place.

Inquiry of the daughter showed that she recalled a living Aunt Adda who is “a pretty woman with dark eyes, etc.” and made a hard fight for her life some years ago. She did

not recognize her brother's wife in the account, and the brother says of the message that he has "no idea as to whom the expressions would apply to," and then adds that it might have been applied to his wife "who has been dead nearly five years." Further inquiry resulted in the information that she had dark brown hair and grey eyes, was vivacious in manner and was always in for a good time, and that she made a hard struggle for years against sickness, but was more resigned at the last.

This terminated the communications from this Aunt and tho she was more or less associated with messages that came in connection with the more or less recently deceased Uncle, her brother-in-law, they do not require separate epitomizing, and we may turn to the other relatives. Intrusive incidents relative to her may be found in them.

3. Uncle Finney.

This Uncle died at a very old age a few years previous to the sitting and left his wife, also at a very advanced age, and still living at the time of the sitting. This Aunt, too, had had several attacks that might have taken her life, so that it would be natural for a large group of friends, with her deceased husband, to manifest interest in her.

On May 4th, 1911, through Mrs. Chenoweth, the communications from my wife were suddenly interrupted with the following:

"Now I want to go with your people to see someone who is still in the body and who lives away from here. It is a woman who is past the middle life and who is connected with you and I think is called Aunt and I think the name begins with S. Have you an Aunt S who is alive? (Yes.) Does she live far away from here? (Yes.)

All right. I guess that is the line. Connected with her in the spirit is a man who is very eager to get into communication, but it is all new to him. Do you know anything about the church life of these people?

(Yes, in general. Go on.)

That is all I want to know. They are rather set in their ideas of God and the universe and believe in church going and all that sort of thing and this man had an awakening from his dream

when he got over here. He is not young, but a tall rather slender man with quiet ways, but rather firm in his opinions and the responsibility of life was rather a burden to him. I do not mean that he was over serious, but he took life seriously and he lived a conscientious and upright life and was not afraid to die, but when he died it was a long and rather tedious process and was a relief to him and to others, for he could not get well. Do you know about this?

(Yes, I do.)

When he first opened his eyes to the light of this life it was a great surprise to him but he did not think of it as death. He expected some other change to follow. But it did seem so good to have the use of his body and not have to be lifted about as he had been.

He found a young woman who had preceded him by some years. Just now I do not know the relationship but will try to find out. She is rather light and very happy and was one of the first to greet him. Do you know anyone by the name of Ida who would be in that group?

(No, but I can inquire. I hope you can go on and make it clearer.)

The best I can do I will do. You may rest on that. The Ida seems to be a younger person than the young lady who met him first. She is like a small child but was in the family group.

There is another woman with him about sixty years old or a little more perhaps who wears spectacles and has mild blue eyes and soft grey hair parted in the middle and worn very plainly combed and she almost always wears a light dress of some thin material about the home. She is preëminently a home body and seldom goes away from the house, but she is with him in the spirit you understand, and has a way of speaking to him as if he were a member of her family. I cannot now see whether she is mother or sister, but they belong together and she goes to the home where S is and feels as if she belongs there. Is there a younger woman who lives with S? (Yes.) I see one there and a busy bustling sort of young woman she is and the spirits know her as well as S.

The woman in the spirit was a woman who worked unceasingly. She always had to when the family was small and she never ceased to do so as long as she lived. She is really more like a mother and I am now perplexed as to whether she is the mother of S or the man in the spirit but she belongs there as the mother of one of them.

Who is A. Do you know? (Not yet.) I think this A has something to do with this woman. It sounds like Abby. Yes that is it."

It was of course what came later that identified my Uncle more distinctly, but I saw who was meant very early in the communication. As soon as "Aunt S" was mentioned I saw that the communicator was my Uncle. He died nearly two years previous to this sitting and was about 94 years of age. His widow, about 90, still survives (Aug. 1911). She lived in the West far from Boston. My Uncle, and the whole connection as indicated in the communications, was very religious and of the strictest orthodox type. What is said of him here is exactly true down to the distinctions drawn to characterize him. He was long dying, being quite helpless for some time. I learned from his niece that he had to be lifted about in bed at the last. I can understand his surprise after death and certainly the statement that "he expected some other change to follow" consists with his belief in the physical resurrection.

There is some confusion started in connection with the name Ida. No one recognizes a relative by that name. It may be a mistake for the Abby which came a little later and which also may be a mistake for Addie, the correct name for the person recognized by the widow. But as Ida is said to be a "younger person than the young lady who met him first" and is "like a small child" the name might be a mistake for Eliza, a sister of the surviving Aunt, who died as a small child, and then this name confused with a younger sister who was called Lida. The Abby, whose correct name was Addie, was my Uncle's youngest sister. This may explain the confessed confusion about the mother and sister. In any case it is clear that the messages are very much inter-fused or jammed together if my interpretation be correct.

A niece, a young lady, is not with Aunt S, as indicated in the record. She is a daughter of the Aunt Julia and there would be a special reason for the reference to her in connection with the Aunt S who had for years been very generous to the family of the Aunt Julia.

The communications changed their content without interruption into the following.

"Have you ever been in the house where Aunt S is? (Yes.)

Do you know anything about a peculiar old fashioned bureau red brown and has some brass trimmings on it and has some extra drawers on the top. It looks like two small ones but there may be more but they are small. There is no mirror on it. It is a sort of heirloom and has been in the family a long time. I wonder if you know about it.

(If you can tell whose it is now I can be surer.)

I will see what I can do but first let me tell you that in company with the bureau is a small table with drop leaves and two small drawers which look like the same kind of wood and they were originally together, but are, I think, now separated. One party has her table and another the bureau. I see a moving for the bureau as if it had been taken away, whether for repair or not I do not know, but it looks so new and good as if put into new condition. It is strange but I cannot see to whom it belongs, but I see it in connection with Aunt S. She has several old fashioned things which will in time be passed along as they have a certain value to the girls."

I knew absolutely nothing about the incidents here told and had to make inquiries in the West. My cousin, who is living with this Aunt Sarah, writes me that "in one room of Aunt Jane [name is Sarah Jane] there is a red cherry bureau answering this description, given her by her father when she went to housekeeping. At one time there was in the same room a small drop leaf table she bought at the sale of an old friend in Clifton who died a few years ago. She sold the table. It had been repaired." I have visited that house several times, but never stayed all night in it but once, so that I may have seen the bureau, but I never saw the table, as I have not been at the place for ten years.

At the end of what I quoted I asked that the communicator tell what girls would value the things mentioned and a reference was made to "the Hyslop girls" which was not relevant to my question, as they know nothing of this Aunt except what one visit might effect. As she had no children, I had in mind the cousin living with her and it is pertinent that the name Frank soon came which is the name of this cousin's brother. The name Peter mentioned in the same connection was not recognizable. I asked for the initial of the last name of this Frank and evidently my question was misunderstood and I got the initials of my deceased Uncle.

They were F. S. and in a moment the name Fannie was given which was probably a mistake for Finney which was his Christian name. It was stated that Frank is alive, which was correct. The name Ellis was given as the last name of Frank, but this has no resemblance to his name and is nearer the name of his deceased Aunt. The names Leighton and Louie have not been identified. My father then interrupted the communications, apparently because they had become confused.

The next reference to an "Aunt Sarah" was on May 19th and with her was mentioned an "Uncle John". But the communicator indicated that it was a spirit by that name and related the persons apparently to another group. On May 26th she was simply alluded to and the query put whether I had an Aunt Sarah or not. No further details for identification of my Uncle came. He had evidently been a difficult communicator.

4. Robert McClellan.

This communicator was never identified by anything more than the name Robert or Rob, both of which might have applied to my deceased brother, only that the names and facts associated with them indicated unmistakably who was meant. The first definite indication came in the name of his living wife and a communication that actually purported to come from her, as I interpreted it at the time. But I ascertained that the Aunt Lucy, which she was called, was the deceased Aunt for whom this Lucy McClellan was named. The name Ida or Irene came in connection with it and Irene is the name of the daughter of my cousin Lucy. Finally the name Marvin came, which was apparently corrected into Mac and then MacIntire. The name should have been McClellan. Then followed a description of the home, on May 11th.

"Do you know anything about a light colored house with a door in the middle and a few steps up to the door and the house is out in the sunlight with no trees or shade near it and yet inside the house it is always cool and quiet and seems so peaceful. This is not way back in the past but belongs to your generation,

but it is away from where you live, but someone in the family lives there. It is more like a country place than a city one and as I walk up the steps and go into the house I find familiar scenes and faces familiar to your father. Do you know this place."

I recognized the house, but asked for more definite information. It did not come tho the effort was made to give it.

The house described was that of my Uncle James McClellan, the home also of Robert McClellan after the death of his father. My father was a constant visitor at the place and you can imagine why, when I repeat that this uncle was not only a favorite of my father's but had married my father's sister for his first wife and my mother's sister for his second. The house was not properly light colored. It was a drab color, and if "light colored" fits that the statement was correct. The door was in the middle of it with but a step or two for entrance. There were no trees in the front yard to shade it and so it was completely exposed to the sun, but was always a very cool house because it was brick. Large trees were in the rear, but they did not shade it. None of the family is now living in it, but until recently Robert McClellan's son made it his home.

Reference was made to the barn and I asked what was beyond it, with the hope of getting mention of the railroad, but it was not indicated. But a silo which had never been there was mentioned and the waving grain and a low fence, all natural guesses for a farm. Then some trees and reddish brown rocks were referred to "away across somewhere" and compared to "quartz mica". The trees are not identifying, nor are the rocks as described. But there were limestone cliffs "away across", where his grandfather had lived. A windmill was mentioned, but none had ever been there. The message, however, that followed showed that it is more than probable that a windpump had been thought of. After the communicator explained that the railroad had lost its interest for those on that side, a perfectly natural thing as they lived there all their lives, I started the messages in another direction as follows.

“ (Perhaps he can tell where they got the drinking water.)

Perhaps he can, for he had in mind some such thing I think. It is brought from a little distance. It does not seem to be exactly beside the house as is the custom at such places. Has there been talk of piping for it to the house. I see some long iron pipes, but they do not seem new, but I had an idea there was some new work to be done sometime.

(I do not know, but tell from what the water came.)

This looks more like a large lake. You know Hyslop when you first asked me all I could hear was spring, but when I came to look I saw a large body of water which looked larger to me than a spring ought to be, but it is some little distance away, but is such lovely good water that it is worth any effort to get it. Perhaps you know about that. (Yes.) There was another place where water could be got. It was more like soft water. I have two places in mind. One seems to be for stock in a yard or some place like that and the other seems to be in the house itself and to be pumped. Do you know that.

(Yes I do.)

Then do you know about an old abandoned well. It has a stone or rock around it, but is left flat with a cover I think. It is called an old well. Do you know about that.

(I think I do and I feel that it will be verified by others. I hesitate only because I want to be sure of my memory.)

All right, but that has nothing to do with the cistern. There is one you know, and way off in the woods, I think beyond the railroad, you know beyond the railroad is some wooded land and up in there is a little spring which forms a little brook in the spring of the year and is only a little pool in the summer where I see the boys drinking from their hands and stooping over it and drinking as boys will in spite of bugs and such things.”

At this point and without intimation of a change of communicator my father began with the incident of the pollywogs which I have quoted in the summary of his communications. The fact tends to show that he was the primary factor in the work: for he knew many of the facts, tho probably not about piping the spring or the spring in the woods.

There was a large spring from which the water was obtained for drinking. It was situated about 200 feet from the house and perhaps thirty feet below the level of the house. Perhaps fifty feet below it was the corner of the barnyard where the stock were watered from the little brook into which this spring emptied. I learned from this cousin Lucy

named that nearly every spring she and her husband, Robert McClellan, talked of piping this spring, but it was never done. I never knew of this fact, as I had seen the place but once in thirty years. It would have been absolutely necessary to put in it a windmill pump to carry the water up to the house, as the spring was so far below its level. Even a hydraulic ram could not do the work, as there was not sufficient fall in the brook to make it effective. Hence the windmill must have been a part of the contemplated piping, an event only thought of and never realized.

There was a cistern inside the house with a pump in it. This I recall. Also outside west of the house was an old abandoned well covered with boards and rock. This I indistinctly recalled. Of the other incident I knew nothing. I did not know of any woods west of the railway. Inquiry of my cousin brought the information that there was such a wood and that there was there the little spring described.

The message purporting to come from a Lucy, afterward called Aunt Lucy, which my cousin is called by certain relatives, as I learned, suggested rather clearly that she was not living. I had to find out by addressing inquiries about these incidents to her. The reply showed that she was still living, and hence it was my task to have the matter corrected without betraying the mistake.

It was not till May 19th that I had the opportunity, as I did not have the information that proved this cousin to be living. On this date I began the matter as follows.

“(I would like to know when that Lucy Mac you mentioned passed out, if it can be ascertained. I do not mean any exact time, but some matters would then be cleared up.)

Yes we will see if we can do it right now. It was some days ago that the message was given about her was it not? (Yes.) Do you know her or did you know her personally?

(I knew the Lucy Mac personally.)

All right. Then you know what she looked like. Was there a woman connected with her who was very stout and with a red face and blue eyes and smooth evenly parted hair, parted in the middle I mean. Was that the description of someone very near her.

(I do not recall that person as having been mentioned, but the difficulty is connected with the Lucy Mac herself.)

Yes I understand, but when you asked the question I saw this woman immediately and felt she had something to do with that communication. I suppose you do not know about the death of Lucy M and you want to see if we have made a mistake. Is that it? (Yes.) It is quite possible that someone here most interested in her may have given her name and in an attempt to send a message to her have made us understand that she was here. That is one of the possibilities and at this moment I feel that Lucy M is not here but alive in your world and that this stout lady was one here who was so eager to get a message to her."

I was then asked whether I knew if Lucy's mother was over there and I had to confess ignorance, tho I would have supposed it under the circumstances, as the Lucy is old enough to make it improbable that her mother is living. I found that her mother had been dead twenty-nine years.

The reader will observe that I got the correction and statement that Lucy Mac was still alive without direct suggestion. The explanation of the mistake is interesting and quite conceivable, and on the acceptance of the spiritistic theory, quite probable.

There followed an account of her mother, her illness and relation to her daughter. A little later came the following.

"Now this mother has a man with her who is very near to Lucy, not a father. He is more like a husband or son, someone out of her personal life who has been gone a little while, but he seems too old for a son. Do you know if she has a husband over here.

(Yes she has, and a little more of his identity will help greatly.)

Yes that will come. He is a man who always had a wealth of good nature."

There followed a number of general characteristics true of him and finally a reference to a school and an elm near it.

This husband, the Robert McClellan of my first Piper Report, died fourteen years previous to this sitting. I learned that there was a large elm near the school which he attended. I never saw the schoolhouse.

A number of incidents were mentioned which would have been of a very evidential character if I could have verified them, but I could not. No one could recall them. If they occurred they were long before his marriage and would not naturally be known even by his wife. To test him more fully I resolved to ask him a question. Just after my father's death, as explained in the Piper Report, this cousin of mine made arrangements for me to speak before a political gathering in his native village. It was in the campaign when the gold and silver issue was before the voters in 1896. I cannot quote the whole mass of communications, as they would be too tedious here for the main points which I can briefly mention. One passage, however, is good enough to quote.

“(I will ask him if he knows anything about political speeches.)

He nods his head in acquiescence and is first all smiles and then all emphasis. He is a man of ideas just as I said he was. He had some fighting to do. I do not know what it is but I see another place, not his home, where I went first but a building more like a small public building, rather old fashioned, but used for public affairs. But the funny thing about it is I see lamps, as if the place were lighted with lamps which hang from the ceiling or beams or something like that, and I see men walking about with lanterns as if they had come some distance to this place and brought lanterns with them. Do you know anything about this? There is a very high feeling among the people. It is a case of more than town affairs, for I feel the national and state interest as well, and I see something which he did which turned the tide of influence. Do you know anything about copperheads.”

I spoke in the town hall. It was lighted with lamps from the walls and probably from the ceiling as described. The building was a plain one. People came a great distance to hear me speak, as I was well known in that locality as an old resident there. A procession came from a near town and the people brought lanterns with them. It was, of course, a state and national affair. I do not know that my cousin turned the tide in that locality, but it was very significant to see the word “copperheads”, and a little later the term “mugwumps”: for he hated both types of voters. He was

an unfailing Republican, a man of some intelligence on politics, but of more political interest than understanding of the problems.

As I was the speaker I asked to have him tell who spoke and a number of persons were described and evidently Carl Schurz mentioned, but none of them were correct. No allusion was made to me tho I was the only speaker. But the coinage and gold and silver were mentioned as issues of the campaign and the ratio of 16 to 1 which was the cry of the time. They came however in a way that showed great difficulty in communicating. In the subliminal recovery allusions were made to Bryan and McKinley who were the rival nominees in that campaign, and a remark ventured that indicated some resemblance with the communicator. He did resemble both men in a clean shaven face, but that is all. As Mrs. Chenoweth recovered normal consciousness she remarked that she saw great gorges of rock like a canyon. There was a small canyon of limestone cliffs not far from his home on the edge of which was the home of his grandfather.

Mrs. Chenoweth never saw my first Report, but the main incidents mentioned about the campaign might be guessed, once the idea of it got into the subconscious.

On May 20th there was a return to him and incidents connected apparently with his brother-in-law. But nothing came clearly enough to make the evidence clear and unquestionable. A younger woman was said to be with this Lucy, which is true, the daughter living with her. There was an allusion to a young man who was said to have been with him the day before and might have been his nephew who died some years before him. I was asked in it if he did not leave a family, which was true, but the significant possibility in connection with this is the fact that the whole family of his brother-in-law was dead, of which this young man was one. Apparently it was the confusion between the two cases that induced the remark about his leaving a family, since almost immediately the reference is to "another man that was saddened" by his death and who was said to have followed him. At once a reference to two deaths was made as not far apart. His sister and brother-in-law died close together un-

der very sad circumstances. There is much confusion in trying to tell the facts which are complicated with the incidents associated with the death of the nephew mentioned. It is not necessary to give the incidents in detail. The facts have to be well known in order to understand even the possibilities in the messages as they stand. Superficially they are false, but had they been specifically related in the right manner they would all have been true and remarkably evidential. But I encounter in this Robert McClellan the same difficulties and confusion as he exhibited in his Piper communications. They are unusually fragmentary and falsely related to the parties. Evidently his mind did not work with that power of concentration and adherence to incidents, and the "mental pictures" came to the control either distorted or too rapidly to get their proper connections.

XI. Miscellaneous Incidents.

There were a number of sporadic communicators of some interest, that were not directly connected with the personalities that I have described. In some cases they were wholly unrecognizable and did not succeed in providing any evidential incidents. In others, however, the incidents are remarkably interesting for the reason that they are so remote from the natural explanations of the ordinary Philistine. They involved persons and facts wholly unconnected with me and my relatives and far from any possible previous knowledge or preparation on the part of Mrs. Chenoweth. They came in as intruders, so to speak, and the sequel shows that they were relevant even when not connected naturally with the experiments.

1. John McSweeney.

On December 3rd, 1910, in the normal state the name Robbie came to Mrs. Chenoweth, and then the statement: "It is Robbie's baby." Soon after the subliminal stage of the trance was reached the following came orally as usual.

"Do you know something? I keep hearing Ira, Ira, Ira. A

name Iron, Ira. Ironton. I can't get it. Someone is shouting it in my ear.

(Keep at it.)

Ire. Ire. Ironton. Do you know anything about that? (No.) It is an old man and he has come in front of me to look at me. He is a very ungainly looking man, scraggly beard and farmer like clothes. He is perfectly furious because he can't seem to say all he wants to and is not understood. All the rest are laughing. He is not laughing. He is irate. Do you know any one by the name of Sweeney?

(Yes.) He looks like the man described? (Yes.)

That is who it is. I seem to be released from his wrath. He is funny. They can't help laughing at him. He goes at everything in that tremendous way. If he wanted to lift a mountain he could not use any more energy. Is J connected with him?

(I don't know.)

Put it down. That looks as if it belonged to him. Hodgson mentioned that they couldn't give him any more time. If I named him I would call him Irate Sweeney."

J. is the initial of the man's name. I had forgotten it, thinking he might have been Judge Sweeney, and also having forgotten that it was McSweeney. John McSweeney was a lawyer in Wooster, Ohio, when I was attending the University there. He was a man known all over the state in his profession, especially as a criminal lawyer, and had been in Congress. He died twenty years ago. He was a very large burly man with a very "scraggly beard and farmer-like clothes", not caring a penny for his appearance, and went at everything in a tremendous way. He had a voice like the roar of thunder and could be heard for squares when speaking. He showed great passion when he spoke. All this I knew. But I learned from a friend of mine in the place since this sitting that Ironton was the place where his most intimate friend lived, a Judge in the Courts. It was at least 150 miles from Wooster. I also learned from the same source that Robbie was the name of a client of his in regard to whom there were special reasons for making reference. The facts are too personal to record here. I never heard of him or of the facts.

I learned from my informant also, what I conjectured, that John McClellan was an intimate friend of this John Mc-

Sweeney. This will explain the appearance here of the man, tho there is no indication of the presence of this John McClellan in this record. It was the John McClellan whose death was predicted through Mrs. Piper (*Proceedings Eng. S. P. R.*, Vol. XVI, p. 471) and who was mentioned by my father after the fulfillment of the prediction.

2. Mark Twain.

This incident is not a communication in the form of either a subliminal message or automatic writing. It represents a dream of Mrs. Chenoweth narrated to me before the trance came on and that had occurred, as stated in the account, three or four weeks previous. It is important just to the extent of Mrs. Chenoweth's credibility for her ignorance of the relation between Mr. Howells and Mr. Clemens. The experience was as follows.

"I thought I met Mark Twain. He said I want to send my love to William Dean Howells. Tell him I have seen Winifred. The name as I recall it sounds like Winifred. I am not sure. She sends her love as definitely to Mr. Howells. I don't know whether Mark Twain knows Mr. Howells or not. It was a dream that I had three or four weeks ago."

This was told me on April 20th, 1910. It had no meaning to me and I attached no value to it until I learned accidentally from a friend who knew all the facts that the name Winifred in this connection was very significant indeed. Some twenty years ago Mr. Howells lost a daughter Winifred under circumstances that make it most interesting to the few who know the facts to find this intermediation of Mark Twain who was such a warm friend of Mr. Howells. Mrs. Chenoweth does not know the facts that make it so pertinent and her ignorance of the relation between the two men gives the incident greater value.

3. Edward Everett Hale.

On May 5th, 1911, the automatic writing was begun by a communicator purporting to be Edward Everett Hale and

was so signed. There was nothing evidential in it. He referred relevantly to Mr. Philip Savage whom he had known in life, but as Mrs. Chenoweth knew of Dr. Hale as a public man and especially a Bostonian, and also knew of Mr. Philip Savage, the fact can have no evidential importance.

But it is not quite so bad with the message he sent to Miss Whiting who knew him well. This message came through G. P. who followed him in the automatic writing. I quote what he said.

“We let the friend come as he was invited and is a really helpful influence in many ways. We need the influence of men of worth and upright spirit over here as much as we need men in the world of materiality to work with us.

(I understand.)

I think Lilian Whiting will be pleased to know that he spoke especially of her and of Miss Field, Kate Field. He has met her and has been charmed with her wit and audacity he called it. He says she was the most audacious spirit he ever knew expressing itself through a perfectly feminine body.”

When I gave the message to Miss Whiting she at once told me the facts which gave it great interest and wrote them down for me. I simply quote her letter.

“The Brunswick, Boston, May 19th, 1911.

“Dear Dr. Hyslop:

Soon after the death of Kate Field (which occurred on May 19th, 1896) I received in Paris, where I was at the time, a letter from Rev. Dr. Edward Everett Hale, one as comforting and beautiful as it was unexpected,—as I had not written to him or done anything to call it forth—in which he said that his sister Susan had told him that Miss Kate Field’s death would be a great sorrow to me, and after expressing his sympathy he added: “I did not know Miss Field; I hope I shall know her.” and this sentence, in its perfect simplicity of faith, its taking for granted, of course, that the life beyond offers all opportunity for meetings and friendships, to be made, as well as renewed, impressed me deeply.

“This letter which I still have, and the message to which you allude, seem to complete a sequence.

“Most faithfully yours,”

LILIAN WHITING.”

It was not possible for Mrs. Chenoweth to know the facts which make this message to Miss Whiting from Dr. Hale so pertinent, especially simply to say that he had met her, completing the sequence begun in the letter of his condolence long before his own death.

4. Aunt Mary Ella.

The name Ella came once in connection with another relative, but it contained no accompaniments that would identify its meaning, except its relation to another person well enough identified, and this was long after it came with the proper accidents. But on November 2d, 1910, in the subliminal recovery from the trance, the following came.

“ Oh Etta, Etta. (Etta who?) Who’s Marietta.
 (I am not sure.)
 Have you got anyone near you like that? (Not quite.)
 [Thinking of my sister Henrietta.]
 Mary Ella. Do you know this Marietta. Is it Mariette.
 She’s
 (What relation is she to me?)
 I thought she was a cousin or like that.
 (Go on with that.)
 I see a little town and hear the trains all the time.
 (Yes, I know who it is.)
 She seems so bright and so glad to come.
 (What word has she to say?)
 It is not scientific. She wants to get her own people. There
 is a lot of people connected with her. Is there any one like Jake
 or Jacob.
 (I don’t know.)
 Right after that I get Fannie. Goodbye.”

I had an Aunt Mary Ella, sometimes called Mary Ellen, who lived in a small village right next to the railroad where trains were passing within a few feet of the house at all times of the day. She was a sister-in-law to the Aunt Cora mentioned above and deceased wife of Cora’s brother, my Uncle. It is possible that the names Jake and Jacob are a mistake for his name. His name is James. The reason for supposing it this mistake is that in connection with this Aunt Cora

the names James and Jacob were directly associated. Fannie is possibly a mistake for Finney, as it was apparently this mistake in connection with the effort to give my Uncle's name, having first got the initials correctly and then the name Fannie.

On April 21st, 1911, in connection with the subliminal recovery and the mention of the name of my Uncle David, I again got the name Ella. This Uncle David was her brother-in-law by marriage and lived in the same place with her living husband, my Uncle James.

This is all that came to identify her, and but for its distinctness might have been noticed incidentally in connection with the other personalities, but the allusion to the railway and passing trains in a small town is so characteristic a reference that the incidents deserve separate mention.

BOOK REVIEW.

Matter and Some of Its Dimensions. By A. Button. Privately printed. The Trade supplied by Woodward and Lothrop. Washington, D. C. 1910.

This is in many ways a remarkable little book. It shows more than anything else the metaphysical and speculative tendencies appearing in physical science. The author is a physicist himself and has a laboratory of his own. He has adopted the modern doctrines of the ether and has made a study of physical phenomena from that point of view, and at the same time he has endeavored to connect it with the phenomena with which the psychic researcher is occupied. This makes the book a rare one of its type. The outline of its position is this.

Physical science was for a long time based upon the theory of the atom which was supposed to be indivisible and indestructible. Recent observations suggested that it was complex and not simple. Even men like Davy, Clifford, Faraday and J. J. Thompson were forced, or at least felt themselves so forced, to assume something at the basis of the atom and electrical phenomena offered this basis in the hypothetical ether. Soon physical science advanced the idea of ions and electrons, manifestations of ether and electrical phenomena, at the basis of elementary matter. Experiment and observation led into the farther belief that the elements are capable of transmutation, one into another. The old doctrine of alchemy thus seems to have received justification in its general claim. Thus far physical science.

But the present author, after going thus far, continues into the field of supernormal phenomena, the subconscious and therapeutics. Here he attempts to apply etherial action to the explanation of the phenomena of the mind. He then proceeds to consider the phenomena of ecstasy and spiritual exaltation. In both the mental and physical phenomena the doctrine of a fourth dimension occupies a prominent place as necessary to the understanding of the problems involved.

To the reviewer all this is highly speculative. He does not deny or question the facts on which the doctrine of ions and electrons is based. All these may be well enough established. But the question is whether the language employed to describe the causal action assumed is intelligible. Take an example which is one of the types of statement so characteristic of physicists in the discussion of their problem.

"Place a mass of quivering jelly," says the author, "upon a

table, plunge a knife into each side, and give the knives a twist in opposite directions. A strain, or stress, or torsion exists between the points of the knives, but in no sense can the stress, or torsion, be considered matter. Now move the stress around a central mass of jelly, and a certain amount of bound jelly will be carried along with the stress, and the moving, bound jelly, because of the motion, will have weight, or mass, or inertia. Increase the speed of rotation of the stress, and the mass of the bound jelly will also be increased."

I can understand what is meant by moving matter, but "moving stress" has no meaning whatever. Anything might happen as a consequent of "moving stress", so far as we know, and simply because we cannot deny the consequences of what we cannot understand or conceive. Then there is "bound jelly". What is that? In the illustration we have matter to start with and in any outcome would expect to find matter at the end. But to imply that matter would be the effect of moving stress while it is not the stress itself is to force the human mind to start without premises and to have an important conclusion nevertheless. What interests most people in speculations of this kind is the outcome, not the intelligibility of the process. The whole process hides a miracle under the name of science which in other connections denies the existence of such things.

The theory of a fourth dimension does not appeal to the reviewer. It seems to him that all the speculations based on that idea from the time of Helmholtz, Zoellner, Reiman and others, are based upon an equivocation in the use of the term "dimension". Its paradoxical character is apparent in the admission that it has to be assumed tho not perceptible by the human mind. Dimension is supposed to be a property of space and we assumed three of these. Certain phenomena are supposed to imply a fourth or even an indefinite number of them. The scientist starts from mathematics and ends in a metaphysics. To the present reviewer "dimension" in the speculations and mathematics of physicists is not a property of anything, but is a mere direction or relation. In metaphysics it is a quality or property. Now space has but one dimension in metaphysics. In mathematics it has an infinite number. But "dimension" does not mean the same thing in both sciences. The mystery of the thing is concealed in the use of a term implying a metaphysical property which is not that in mathematics.

The only function which the speculations about the ether have for psychic research is their relation to the conception of matter ever since the controversy with Christianity. Matter has been defined by the properties of gravity, inertia, and impenetrability. The definition of ether either ignores these properties

or denies them. It assumes neither gravity, nor inertia, nor impenetrability. It in fact excludes them. The consequence is that ether cannot by any rational process be called matter in the accepted idea of that substance. Then to make matter the product of this ether is to return to the conception that matter is created in some sense and is not an eternal and indestructible reality. Such premises on the part of physical science justify the psychic researcher in demanding tolerance for the conception of spirit. It does not prove such a thing, but the hypothesis of something necessary to produce matter and which does not contain the properties of matter as the materialists always conceived, opens the way to the existence of spirit as a possibility, which the older materialism did not and could not admit. It will be only a question of evidence after this admission.

The psychic researcher does not require to assume or admit the existence of ether. For him it may be true or not, just as you please. It has no value for him but as an *ad hominem* argument in the field of physical science, nothing more.

The reviewer does not think that the author has been very successful in applying his ether theory to clairvoyance and similar phenomena. This application rests on his fourth dimension ideas and to this reviewer the fourth dimension only makes spiritistic ideas appear more incredible instead of intelligible. It has been this feature of certain spiritualistic theories in the past that has handicapped them and driven men away from them. I do not think any metaphysical hypothesis whatever is either necessary or helpful in the determination of this problem. Merely the scientific question of isolating consciousness or not, is necessary.

JAMES H. HYSLOP.

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CONTENTS

GENERAL ARTICLES:	PAGE	INCIDENTS:	PAGE
A Case of Secondary Personality - -	201	A Vision at the Point of Death - -	243
Important Non-Evidential Data—A Re-		Restored From Death to Life - -	244
view - - - - -	230	Fate Revealed by Dream - -	251
		BOOK REVIEW - - - - -	254

A CASE OF SECONDARY PERSONALITY.

By James H. Hyslop.

The following case came to my attention first through a reporter's account in the *New York Times* of July 1st, 1907. I immediately made inquiries and got into communication with Dr. J. Hervey Buchanan, who was the physician in the case and made arrangements to investigate matters which I did yesterday to some extent. Dr. Buchanan took me to two parties who had been directly associated with the man who was concerned and I interviewed them. Notes are practically verbatim.

I first interviewed Dr. Buchanan's father, who was staying at the time with his son, and who had been a personal acquaintance of Mr. Charles Brewin, the man who had been living under the *alias* of Frank G. Johnson. The following are Mr. Buchanan's statements:

Mr. Brewin had a store in Burlington, N. J., and was a tailor by trade and had become a merchant tailor. Mr. Buchanan, himself a minister at Pemberton, eleven or twelve miles from Burlington, had met Mr. Brewin as a deacon in the Baptist Church at Burlington, which he had served perhaps twenty-five years. Mr. Brewin was not what one would call a specially intellectual man, but was one of the old type of men who did honest tailoring and attended strictly to business. Burlington was a town of about 5,000 inhabitants.

He disappeared from his home about four years ago and was never heard of afterwards until a little more than a week ago. His hat and a note were found on a Hudson River ferry, and the theory was that he might have either fallen overboard or committed suicide.

It seems that some paper had published the fact that a trolley car conductor had recognized Mr. Brewin and addressed him by that name, and that he at once disclaimed it and said his name was Johnson. The conductor reported the experience to Mr. Brewin's son in Burlington and to his brother in Camden, N. J. They came to Plainfield and recognized Mr. Brewin, but he did not recognize them, saying that his name was Frank Johnson. They went home convinced that it was Mr. Brewin, the son that it was his father, and the other that it was his brother.

A day or two afterwards the *Plainfield Press* published an account of the matter which was sceptical and Mr. Buchanan in passing the *Press* office called on Mr. Force and asked if there was anything new, and received the reply that there was not, that the man could not be found. Mr. Buchanan told Mr. Force where he could be found, as the New York reporters and papers had also apparently had difficulty in finding him. On Sunday, June 30th, Mr. Buchanan met a Mr. Varian and learned the facts about Mr. Brewin's awakening. These he described very much as they were published in the *Times* interview, which is fairly accurate in its essential features.

After learning these facts Mr. Buchanan went to see Mr. Brewin and the latter recognized him at once and said, "I have heard you preach lots of good sermons." Whether the sermons were good or not, Mr. Buchanan will not attest, but that Mr. Brewin often heard him preach is true. Mr. Brewin seemed to know nothing of Plainfield. Mr. Buchanan noticed that the little dog which had been familiar with Mr. Brewin for the eighteen months he had boarded with Mrs. Dunn recognized him and jumped up on his lap, but Mr. Brewin did not seem to know the dog at all. Mr. Brewin asked Mr. Buchanan how he, Mr. Brewin, had behaved himself and was told that he did nothing wrong, that he had lived

as a respectable citizen all the while, that he had attended church, read the Sunday papers, etc. When Sunday papers were mentioned Mr. Brewin refused to believe it, saying that he had never read a Sunday paper in his life and did not believe in this. Mr. Buchanan also learned that he had dabbled a little in Wall Street, making \$60 on one purchase of stocks, and also that he had made a loan of \$700 to some one, as evidenced in memorandum record of it. Mr. Buchanan also learned that Mr. Brewin had joined the Heptasophs, and it is known that he had belonged to an organization by this name in Burlington. Mr. Brewin seemed to know nothing of what he had done in Plainfield.

I then called on Mrs. Dunn with Dr. Buchanan. Mr. Brewin had boarded with her while he was in Plainfield. Mrs. Dunn is a retired teacher from the New York Schools and had taught a long time in the Y. M. C. A. I found her a very intelligent woman and a good witness, as good a witness as I have met for a long time. Her memory was evidently good of the events centering about the awakening of Mr. Brewin. The following is her story.

“Mr. Brewin came to me in October, 1905, when I was living in an apartment. He was introduced to me by Mrs. Denton, a sister of Miss Brown, where Mr. Brewin was working. I had told Mrs. Denton I had a room and she remarked that Mr. Brewin, *alias* Mr. Johnson, wanted a room. Mr. Johnson came and was satisfied with the room, as he wanted one that was steam heated. Mr. Johnson's habits were always exemplary. He was straight-laced as a Puritan, went to church, the Baptist of which the Rev. J. A. Chambliss is pastor, and had a membership card of the Y. M. C. A. in his pocket when he recovered his normal consciousness. He attended church festivals and the only dissipation which he seemed to indulge was that of treating the ladies at strawberry festivals. He neither smoked nor drank.

[Somewhere about June 24th or 25th the discovery was made that this Mr. Johnson was Mr. Brewin and after the meeting with his son and brother his own mind began to wonder about the matter and Mr. Johnson worried about the matter a great deal. He wanted to know what it meant, and

spent, as the account of Miss Brown shows, two sleepless nights over it. After this he reported to Mrs. Dunn the following dream whose date she recalls, and it comes in as an incident connected with his awakening as Mrs. Dunn witnessed it, or learned the facts as recorded below.]

“Mr. Johnson came home Saturday night, June 29th, and told me he had a dream in the store, that he had fallen asleep on the counter where he was pressing clothes. He dreamed that he was at Asbury Park and saw a large boarding house. There was a piazza in front and the approach to it was a board walk. The peculiar feature of the walk was a tree growing up in the center of it. At the gate stood a sort of stage drawn by two mustang ponies, one of them a balky fellow. An old man called Uncle Pete had the management of this conveyance. Many were trying to get into the stage to go to visit a beautiful garden. Mr. Johnson named the garden, but I have forgotten the name. Mr. Johnson was just stepping into the stage when he woke up. He remarked that he had been tired working all day and had put his head on his arm and fell asleep. He said the dream made an impression on his mind and referred to it several times that evening.

“Sunday morning he told me he had had the same dream during the night and repeated the details as before. He said, ‘I believe I could go to Asbury Park and find that house.’ I said, ‘Of course it was all a dream and the house does not exist.’ But he said it all seemed so real to him.

Soon after, Mrs. Dunn, as usual on Sundays, went away to take dinner with her son. This was between 12 and 1. “As I went out he said to me to take the key and said: ‘I am not going out. I have had a dreadful week. The Lord will care for me. He always has.’

“I left him in a Morris chair in the sitting room when I went out, and I did not return until a short time before nine o'clock in the evening. When I came home I rang the bell and saw him through the curtain staggering to the door. He opened the door and stood still looking at me, and said: ‘Who are you?’ I said, ‘Don't you know me, Mr. Johnson?’ He replied, ‘I never saw you before.’ I came in and he re-

marked: 'Are you Mrs. Dunn, of Norwood Avenue, Plainfield, New Jersey?' 'Yes,' I said. 'Do you live here?' he further asked. 'Yes,' I replied. He then said: 'I saw a tax bill on the table with that name on it and I found myself here in a strange place. I do not know how I came here, but I have been asleep and was suddenly awakened by the explosion of a pistol, or gun, or cannon close to my head. It startled me so that I awoke out of this sound sleep. I jumped out of the chair and had to support myself by the table and chair. I had to sit down again until this dizzy feeling went over, and finding every thing strange about me. I could not find my hat or coat. I went out and walked about to see if I could find any one I knew, but came back with everything strange about me. If I could have found my hat and coat I would have gone away. I was afraid to go and look for them, thinking that people who lived here might return and imagine I was a burglar.'

"'Well, who are you?' I asked, noticing that there was something strange in his condition and behavior. He replied: 'My name is Charles P. Brewin, merchant tailor of Burlington, N. J., and I can't understand how I came here to Plainfield. Do you know how I came here? Do you know anything about it? Find my coat and hat. I want to get off on the next train.' I then said, 'You have been sick and have been with me for some little time.' He replied, 'Oh, no, I left Burlington yesterday.' He complained of his head being dizzy and that he could not collect his ideas, and urged me to get his hat and coat, saying, 'My wife will be terribly worried!' This was the first time he had ever mentioned he had a family. He went on: 'I am not in the habit of staying away from home at night.' 'Well,' I said, 'you are in a strange place. I shall go and find when the train goes and tell you. You wait and do not try to get to Burlington until I get back.' He replied that he would stay and that he had been afraid to go prowling about the house for fear he would be taken for a burglar.

"I went immediately for my son, and when I returned with him, he did not know him, though in his previous state he knew him well. I introduced my son. While he was

talking with him I went a few doors to Mr. Varian's and he went for the doctor."

When the doctor, J. Hervey Buchanan, and his father came, they found Mr. and Mrs. Varian, Mr. and Mrs. W. E. Dunn there, and later Mrs. Dunn with whom Mr. Johnson had boarded all this while, and he, Mr. Johnson, recognized none of them, though he had known them well in the state from which he had awakened.

"Monday morning, Miss Brown, with whom he had worked while in Plainfield, came in to know why he had not come up to work. Mr. Varian had told her something of what had occurred. In the course of the conversation I told him the dream which he told me and which I have already described. He at once spoke up: 'Did I tell you I dreamed that? There was just such a place as that. We went there several successive summers. The proprietor was a man by the name of Brown [mentioning it in full, but I have forgotten it]. He said, 'It is the same name as yours,' referring to Miss Brown, to whom he had to be introduced when she came in. He then asked Miss Brown if she would be so kind as to write to the man, giving the number on Third Avenue, Asbury Park, and see if this was correct. She promised she would do so. The son, when he came again, confirmed the fact that they had visited the place described.

"He used to read the *World, Herald*, and sometimes the *Journal*. He did not like the last, but did like the first.

"When the brother and son came the second time, which was soon after the time mentioned in this interview, he recognized them immediately and was delighted to see them. He was not demonstrative, but showed a subdued happiness in the meeting."

[I then asked Mrs. Dunn if he had ever given any account of his history as Mr. Johnson, ancestry, etc. The following are her statements on that point.]

"He said his father was an Englishman. He did not give his father's full name nor where he lived. But he said his father's mother had married a second time and he himself, Mr. Johnson's father, did not like his step-mother and left home as a boy or young man and came to this country. His

father's mother had frequently sent money to his father from England. Hints here and there showed that his father lived in the country, but no particular place was mentioned. He spoke of singing schools and spelling bees. His father married a second time after the death of his mother, the second wife still living (in New York, I understood) and had a daughter by her, a step-sister, whom an insurance policy, taken out while he was Johnson, named as the beneficiary. This policy was taken out last winter in the Foresters and named \$1,000, which was to go to this step-sister in case of his own death. The Brewin family state that there never was any such person in existence.

[Mrs. Dunn then brought me the policy to examine. It named Mr. Frank G. Johnson as the man insured, and Anna D. Johnson as the person in whose favor it was issued. She was said to be 23 years of age, date of issuance being February 15th, 1907. He gave as his own age 49 years. He is really over 60.]

"He did not say where he was brought up. He told me through the winter that he had worked in New York City at different places before he came to Plainfield, and named Sharps under the Fifth Avenue Hotel, Arnheim's on Broadway and 8th St., another on Fifth Avenue, and Regis Tailoring Company on 8th Avenue near 14th St. He spoke of friends in New York, one by the name of Jack, who had recently married. He said he had received a letter from him recently, stating that he was going to housekeeping. He said he had promised to give him a wedding present of a bedroom set. He went to New York, saw him and his wife, and spent nearly \$100 that day for a white enamelled bedstead, a chiffonier, etc., took the lady with him, and she did not want so expensive a present, but he said he liked it and wanted it. He saw it put in the house and was told he was always to make his home with them when he came to New York. He said this man's wife was named Kate and that he had known her for a number of years.

"He also stated that he went down to New York and visited a Dr. Fithian, whom he knew in connection with some missionary work in West 16th St. at a Baptist church there.

He saw some notice in the paper that the pastor and his wife had gotten into trouble. The doctor had taken the minister's wife home and he, Mr. Johnson, gave her \$5 to help her.

"He said at one time that he would get \$5,000 from his step-mother, as this was due him, and invest it in business in Plainfield for himself.

"He was always interested in religious matters, and went to church socials, entertaining the ladies there at his own expense. I teased him about going off with some one, but he said he had lived so long as a single man that it would take a good deal to pull him away. He gave me to understand that his life had been in New York, and that he had lived on 14th St. near 8th Ave.

"Miss Brown told me that he had asked her on Wednesday preceding his awakening to come and tell me about the reporters and strangers who had come to see him and to ask me to explain what it meant. When he came home he asked me if Miss Brown had been here and what I thought of it. He was horrified to hear them say he was a married man and had a son and daughter. He worried a good deal about it, and I explained it to him as a case of mistaken identity.

"He was interested in 'psychology' as shown in some books which he got in New York, and a crystal ball which he bought and paid \$5 for. He spoke of an attempt to hypnotize him which had failed."

[I examined the pamphlets which he had bought and they were issued in the name of a Professor Frederick T. McIntyre, evidently a professional hypnotist.—J. H. Hyslop.]

I next called on Miss Brown who keeps a dyeing and pressing establishment and had an interview with her. She knew little about the events which were connected with his awakening, not having witnessed them personally, and referred me to her niece who did witness some of them. But Miss Brown gave an account of the way she came to employ Johnson and described his character as it was exhibited to her observation.

He came to Plainfield in answer to an advertisement, as she learned from him at the time. But the man who had advertised for a presser was not satisfied with his appearance

and gave him fifty cents to return to New York. But he inquired whether there was any one else in the place that might want a presser, and he was referred to Miss Brown. When he came she did not like his looks and was reluctant to employ him, but in response to the desire to let him show what he could do she set him to pressing as an experiment, and found him an excellent workman and gave him employment. The next morning he asked to deliver cards at the doors of citizens asking them to patronize the establishment in which he was working. He distributed these cards several mornings and at such early hours that people who were not accustomed to rise so early complained of it, and as a result he thought he was shadowed by the police. When he came to work he frequently complained of suffering with his head. He came in April two years ago and went to the hospital and did some pressing for a Dr. Ard.

“His work was satisfactory and regular until his friends came to see him after hearing of his discovery.”

Miss Brown's niece, Miss Agnes Irene Brown, was then called in to tell what she knew of the incidents associated with his awakening. She had not heard what was said when his son and brother came, as they had talked in low tones. After the talk was over the son came and told her that it was his father, but Mr. Johnson did not recognize them. While they were here Mr. Johnson came to this niece and asked her if she knew anything about him, and she replied that she did not. After they went away Mr. Johnson remarked to her that it was all like a fairy tale to him and that he would like to go to his house if he had one. He asked me if it was not funny, if he had been about New York so long, that they had not found him.

In response to my questions, this niece and her aunt, Miss Brown, said he frequently complained of headaches. He had been sick one day three weeks ago last Monday, and the story was that he had had a “spell” in church and was taken to a drugstore for treatment. It was supposed to be heart trouble. When he had headaches he never talked much, but bathed his head with essence of peppermint, saying to all that this was the best thing for such ailments.

He was asked at times about his history, but could never give it. When he was asked one day where he went to school he replied: "Oh, in New York!" He could not remember dates. After the fire occurred in the shop he could not remember when it occurred. Miss Brown gave him a Bible with this date in it so that he could remember it. He often turned about to ask Miss Brown what the date was.

After his friends, son and brother, left, he tried to think out what he had been told, and worried a great deal about it. This was preceding the incidents which Mrs. Dunn has told. He could not recall any of the things told him. They weighed on his mind and he would ask, doing this several times, if they knew anything about him and these things. Miss Brown did not know. Tuesday the reporters came again and he could not recognize them.

He took his money out of the bank (\$145) and gave it to Miss Brown to keep safely for him, saying that he might need it in an emergency. Miss Brown called in her niece to witness the fact, as she did not want to have other people's money in her care without such witness. The next day he told Miss Brown that he had gone to the bank to get his money and was told he had taken it out, but he did not know what he had done with it. Miss Brown told him that he had given it to her the day before. He asked her when and where he had given it to her and she told him.

Miss Brown learned from him that he did not sleep Monday and Tuesday nights. He did not understand why or how he could be said to have a son and that he had set him up in business [afterwards ascertained to be correct]. He wanted to know where he got his name.

On the morning of the fire in the dyeing establishment he told Miss Brown of a dream that he had the night previous. This he told before the fire occurred. It was that she had a fire in the store and that she was almost burned to death. Such a fire did occur that day and Mr. Johnson rescued Miss Brown who would have otherwise been burned to death. Miss Brown showed me the scars on her arm caused by the fire.

At another time they had sent a fur coat home after re-

pairing it. The owner complained that the lining was in tatters when it came back. Miss Brown and Mr. Johnson did not understand it, and the coat was brought back. He then dreamed that he took the coat to New York, went up an elevator, saw a little short man, and was told by him that the skins for the lining were not the right kind. He then said he would take the coat to New York, which he did the next day, and met the man he had seen in his dream, and went through the scenes of the dream itself. He frequently told of his dreams of this kind, but Miss Brown and her niece could remember clearly only the two mentioned, and one more recalled a little later.

“On Saturday, the 29th, he slept in a chair in the store all day, but kept waking up and asking me if I was asking him questions. He wanted, too, to borrow money.”

Then Miss Brown recalled the third dream. He told her that he had dreamed that his old boss had been badly hurt. Three days elapsed and he remarked that this had occurred with this man. He said he had worked with Mr. Fishbone and had invested some money in his business, something like \$300. Mr. Fishbone's business went to pieces a year later.

He always said the Lord had directed him to her (Miss Brown), that the Lord was always good to him. When he came to her he was very thin and skinny. But he gained thirty or fifty pounds in her employ. He never told his age, but said he was born in 1858. He claimed that his ancestors were from England; that his father was a broker on Wall Street and had \$60,000 which his step-mother had used up without giving him any. He said he had a letter from her promising him \$5,000.

JAMES H. HYSLOP.

July 3d, 1907.

New York, Oct. 9th, 1907.

I made arrangements to call on Mr. Charles Brewin in Plainfield this evening with his wife. They two are now living there rather than live in their native town where some

suspicion exists as to the genuineness of his change of personality. My object was to get acquainted with him and to question both him and his wife regarding his past history previous to his disappearance from home some years ago. Indirectly I wished to prepare the way for his consent to hypnosis that I might find the history of the two years and some months of his life in New York, during his Johnson personality, previous to his going to Plainfield.

He is a comparatively young looking man, though he must be between 55 and 60 years of age. He was in the Civil War which ended forty-two years ago.

On questioning him I find that he had a sun-stroke in 1865, while in the war, and has always felt the effect of sun heat ever since. He is more sensitive to it now than before his lapse of normal personality. He ever afterward had a pain in his head, affecting the back part of it especially. He says he used to tell his doctor that there was something "clodding" his brain in the back of his head. In 1879 he was working at his trade of tailoring and got up into the show window of his shop and there heard a sound like a pistol shot in his head. He soon became dizzy. He went to his physician and was doctored for rheumatism for a while. Then he was examined by a Mt. Holly physician who said the trouble was with his eye, having observed that it was inflamed. Then a physician at a hospital finally told him that he had had a hemorrhage of a blood vessel in the left eye which was the one that gave him trouble. Probably it was the bursting of this vessel that he had felt as a pistol shot.

Before he disappeared from home, his wife says, he had not been able to attend to business. Mr. Brewin says he does not remember leaving home and does not remember being ill. Mrs. Brewin says he left home on Monday morning, November 9th, 1903. He had not been out of bed for some time, but Sunday morning he came down-stairs and said he would go up to his son's, but was persuaded by Mrs. Brewin to lie down on the couch, as she said that the son would be at church. Mrs. Brewin went to church and when she had returned Mr. Brewin had gone to bed. He got up the next morning and seemed nervous and left the house about

8 A. M. He said he was going to the store. He had been accustomed to bid Mrs. Brewin good-bye, but this morning he simply asked her to give him his overcoat and left without the usual good-bye. Her daughter-in-law's brother saw him in the station with his coat pulled over his shoulders as if he were cold. That was the last that was known of him until they learned some days later that he had been seen crossing the ferry on the Delaware river. Later the police of New York telegraphed if any man in Burlington by the name of Charles Brewin had disappeared, saying that they had found a hat with an envelope in it on a Jersey City ferry, with that name on the envelope. But he could not be found in New York though his photograph was sent on for the purpose. From that time on nothing was known or heard of him until he recovered normal consciousness last June.

He tells me himself that he has had no headaches or distress since the recovery. He dreams only about his present work, except that the other night he dreamed that he had a quarrel with his hostess, Mrs. Dunn, and left to find new accommodations. Finding them to suit, he agreed to take the rooms and lay down on a couch. Awakening in the dream—not really—he followed the new hostess over the house and could not get up with her, when he thought the house was haunted and threatened to shoot the hostess with silver bullets, as a witch. Apparently this dream was a subliminal reminiscence of his interest in occult matters while he was Johnson.

The left eye is still weaker than the right. He also some years ago had a fall on the ice, but was never conscious of any ill effects from it. At one time he could not work in a draught, but he can now.

Mr. and Mrs. Brewin do not recall any relatives or friends by the name of Johnson, except that a niece married a Johnson in Trenton. Mr. Brewin says he remembers absolutely nothing of the period of his lapse as Johnson and has to hear what others say about it without any recall.

The following account is by Dr. Buchanan, who was Mr.

Brewin's physician. He saw the importance of evidence that the man had been the subject of alternating personality and many of the incidents which he tells were discovered in the effort to prove amnesia. They will speak for themselves.

Plainfield, N. J., September, 1907.

My dear Prof. Hyslop,—

You have been kind enough to ask me for a statement of what facts are in my possession regarding Chas. P. Brewin, who for the last two years and more had been living and working in Plainfield as Frank G. Johnson, and who had been missing from his home in Burlington, N. J., for some four years. To prepare my account I would say that I have some recollection of the excitement caused at the time of the disappearance of Chas. P. Brewin from his Burlington home, the finding of certain effects, a hat and note, I think, in a New York ferry boat, and the fruitless attempt to locate him. My actual acquaintance with Frank G. Johnson was formed on a professional visit to the lady with whom he boarded, Dec. 7, 1905. He was introduced to me as Mr. Johnson, seemed to be a perfect gentleman, quiet, unobtrusive, and anxious to do what lay in his power to assist in the time of need. I met him subsequently to this several times; have sat in the same pew with him in church and shared the same hymn book, met him at his presser's bench where he was employed, at various entertainments, on trolleys, etc., and have had many short conversations with him. As Frank G. Johnson, my opinion of him was that of a quiet, unassuming bachelor, of a devoutly religious turn, with no vices, and with sufficient money to supply his needs and permit him to extend a helping hand where needed, which he always did freely and generously. In short, I never for a moment had a suspicion that Frank G. Johnson was any one but Frank G. Johnson, a journeyman clothes presser and tailor and a gentleman. So much for Frank G. Johnson. Thursday morning, June 27, my father, Rev. J. C. Buchanan, formerly pastor of the Baptist church at Pemberton, N. J., a town ten or twelve miles from Burlington, called my attention to an item in the *Philadelphia Press* to the effect that Chas. P. Brewin had

been found in Plainfield by a trolley conductor named Alfred Woolman, later known as a relative of a former Sunday school scholar of Mr. Brewin, and identified as his proper self. That his relatives had been summoned but that to everybody he positively denied his identity as Brewin, insisting his name was Johnson. I told father I knew a Johnson, and on describing him he was satisfied that it must be Brewin, and later, on a trip down town, he met Mr. A. L. Fone, Editor of the *Daily Press*, and made further inquiries of him and in turn gave him the information in his possession. From this the reporters got hold of the case and from then on the life of Frank G. Johnson was one perpetual pester and annoyance from this and other purely curious sources. I mention this because I firmly believe it to be the cause for the clearing up of the case. I am told by those intimately associated with him that from the time his brother and son first saw him there began to show evidences of a mental struggle going on as to whether his identity was what he claimed it to be. He would ask his employer if he wasn't Johnson, etc., and would brood and stew over it till his head ached. To such a pitch did this worry extend that on the Saturday evening previous to his awakening his head ached so and was so congested that he was compelled to stay in the store long after closing and keep quiet. In other words, physical causes were awakening to clear up the fog of four years, and the old areas of mental processes were again grasping after old and familiar facts under the stimulus of old ideas and faces brought to a brain acting under increased blood pressure and excitement. So much for Frank G. Johnson. Sunday evening, July 30, I was summoned by Brewin's landlady, Mrs. Dunn, to come at once as Mr. Johnson had suddenly waked up and become Brewin. I went at once, taking my father who had known Brewin years before and very intimately. Arriving at the house I told father to wait in the hall while I went in the kitchen where I found him eating a bit of bread and butter, with a cup of tea. I found him white and somewhat weak; but perfectly clear mentally. My first remark, "Well, Mr. Brewin, I see you have come to yourself at last," elicited the reply, "Who are you?" To my reply I added that I had a

gentleman with me whom he probably knew. Calling father in, Brewin gave him one look, jumped to his feet saying, "Mr. Buchanan, how are you?" and greeted him cordially. We then went into the parlor and all sat down where we tried to get him acquainted with facts as they existed. But it was a hard job. Had it not been for my father, who was the only one he knew as Brewin, and in whom he had implicit confidence, I think nothing we said would have been believed. He told us of his awakening as if by a pistol shot, finding himself in a strange place, his fear of being thought a burglar, etc., all of which data you already have and its repetition is useless here. So too, is detailed account of many things that occurred in the evening. To be brief, everything "Johnson," and all of "Johnson's" acts and acquaintanceships were gone and Brewin was back where he left off four years ago, and yet note this, Brewin was not clear on all points of Brewin's past; the full clearing of his brain came rapidly fact by fact. Of the many interesting bits I recall during that evening talk were his insistence that he left Burlington an evening or so before and he must get back or his wife would worry about him; his telling me of his membership in the Burlington lodge of Foresters; and his blank surprise when told he had joined in Plainfield the previous March, and had a policy made out to an Anna Johnson, his sister, for \$1,000, all of which had documentary evidence; his after failure to recognize the dog he petted, the landlady he had boarded with two years, her son with whom he had stock dealings, his garden that he had planted, etc. About 10 P. M. I saw he was getting tired and I told him he had better go to bed, and again I was amused at his asking where to go. I took him to his room and he recognized nothing, asked if he had slept there before, etc. He sat on the edge of the bed, put his hand in his pocket and drew out a black pocket-book and said, "Why, that isn't mine, my pocket-book is red." Disclaimed ownership of the watch and chain he took off, which were not the ones he had when he left and which he described and which description was the next day verified by his son, went to the closet and recognized none of the clothes there, though he had worn them all. Saw a card, on the

bureau, of his present employer and asked who that was. I told him it was the card of the lady by whom he was employed, which didn't please him and he emphatically declared he was a boss tailor and worked for no women. I finally got him to bed and he slept quietly till nine the next morning, awakening clear in mind and with less distress in his head than he had had as Brewin, four years before. Later in the day his brother and son came on. The recognition was mutual and immediate, and later in the day Brewin left for Pavonia to see the wife he left "the evening before", four years ago. After a week or so he came back with his wife and is filling out at the same bench the time he contracted for with Miss Brown as Frank G. Johnson. His four years are a perfect blank. He tells me he remembers nothing that took place, even though he is again working in the same scenes of his last two years as Johnson. His health is better, and he suffers less pain in his head, though he cannot stand exposure to the sun. In short, his employer has now working for her a Mr. Brewin, who is, with the exception of a vastly improved mentality, the Frank G. Johnson, and said Brewin is quite as often addressed as Johnson as he is as Brewin.

Of the most of this interesting case you already have notes that are copious and exact, and I need not repeat them here. I simply want to add that the genuineness of the case is unquestionable. Even now Brewin is having trouble in collecting back pension due him for the period of his existence as Johnson. The principal facts that have struck me, psychical and physical are these:

1. The similarity between Johnson and Brewin in character. Both are identical, church-goers, quiet, unassuming, neither smokes, drinks nor swears, both enjoy and frequently take trolley rides for pure pleasure, enjoy church fairs and are liberal patrons. Both have a "hanker" for minstrel shows.
2. The retention in Johnson of all the professional skill that Brewin possessed in the matter of tailoring in all its aspects, and Brewin was an expert tailor.
3. The retention by Johnson of much of the head dis-

tress and remedies therefor that Brewin had, and since describes as having had as Brewin for years. Johnson used peppermint constantly to cool his head, a favorite remedy of Brewin's.

4. The absolute loss by Brewin of his store of memories of Brewin that represented his life in every aspect as I can analyze it except as stated in 1, 2, and 3.

5. The creation of Frank G. Johnson, with all it gives rise to in the way of query. When did Johnson evolve from Brewin? Why was he Johnson and not Smith? Where did he get his stock of parents, relatives, etc., as Johnson? Who were the friends he had since he was Brewin no more? etc.

6. And finally what is the physical basis? The only explanation seems to be the expulsion of a clot, opening long unused channels in the brain that have carried blood again to the long quiet channels gradually bringing back old memories and scenes.

Look at the history: Increased blood pressure from worry and thought as to his identity, finally severe headaches, a crack, and the mind clears, and gradually fact by fact the whole past life of Brewin returns and Brewin is himself again. But where did Johnson go? For he has gone and his four years are gone, and a careful examination yesterday (Sept. 21, '07), shows no evidence of his presence. This is a wonderful case and offers much food for thought. If, as you suggest, hypnosis would evolve much, I wish it could be tried, but I am afraid consent will be hard to obtain. At any rate, speculate as one may, it is an unique case, and one I shall anxiously watch for future developments.

Yours truly,

J. HERVEY BUCHANAN.

I include below the account in the *New York Times* because it is at least corroborative of some of the incidents and contains a few not indicated in other accounts. I saw the *Times* reporter and had a talk with him. He was an intelligent young man, interested in the case on its scientific side,

and told me that the editor printed it substantially as handed in by him.

[From New York "Times", Monday, July 1, 1907.]

REMEMBERS AGAIN AFTER FOUR YEARS.

Old Mr. Brewin Wakes from a Nap with His Old Personality Restored to Him—Has Been Another Man—Living a New Life as a Working Tailor—Now the Old Life is Here and the New Forgotten.

Plainfield, N. J., June 30.—Charles P. Brewin, the old merchant of Burlington, N. J., who disappeared from his home four years ago and was found here last Monday living a new life as Frank G. Johnson, went to sleep this afternoon at 2 o'clock still convinced that he was Frank Johnson; that he had never known anybody named Brewin; that he was unmarried; that he had never lived in Burlington, and that he would live out the rest of his life working in the cleaning and dyeing establishment of Miss Mary Brown.

He awoke at six o'clock. He did not know where he was. The room he has occupied for more than a year was strange to him. He saw a Bible on the table marked with this in gilt letters: "Frank G. Johnson."

He didn't recognize the name at all. He knew that he was Charles P. Brewin, and he wondered what his old wife and son were doing in Burlington. He wondered what had become of his store there. He calculated that he had been away about four or five days. The memory of his old life had come back, and the memory of the new had faded away.

Last Thursday, standing in Miss Brown's dyeing establishment and looking appealingly at a *Times* reporter, old Mr. Brewin said plaintively:

"Oh, I feel something away back in my head, but I can't make out just what it is. There's a story there if I could just make it out. I have been dragging at it all day but I can't tell it. If I have a wife and a son and a brother, of course I would like to know about them. As it is, I am just Frank Johnson; I know of no one who is close to me."

The old story in his head came to him yesterday afternoon when he woke up. His old Brewin memory took up the thread again where it left off on November 8, 1903, when he went to bed at his home in Burlington. The next morning he started down to his store and tailor shop. The earth seemed to swallow him up. He was then 56 years old. He was a Deacon in the First Baptist Church, and his good works were well known. He had

lived in Burlington for more than thirty years. A brother, William, lived in Pavonia, near Burlington, and a son, Frank P., lived in the home town.

A thorough search for the old man was started by his relatives and friends. His disappearance was the sensation of that section of New Jersey for a year. He was traced to Philadelphia, Bristol, and Trenton. Then his coat and hat were found on a Jersey City ferryboat. There was an indecipherable note found with the coat and hat. It was thought for a while that the old man had committed suicide.

But the week before last Alfred Woolman, a conductor on a trolley car here, who had lived all his younger days in Burlington, saw the old man known as Johnson the tailor, who had worked in Miss Mary Brown's place for two years or more. Recognizing him, Woolman spoke to Mr. Brewin, who maintained mildly that he was a Johnson, not a Brewin. Woolman communicated with the old man's family in Burlington. Last Monday his brother and son walked in on the old man while he was at work on a coat. They knew him at once, but he could not remember them at all. They went away, saying they would come back again. His aged wife in Burlington was newly prostrated with grief. At times she had thought he must be dead.

When the story of the finding and identification of the missing man got out, reporters crowded to the little cleaning and dyeing establishment of Miss Mary Brown. She warded them off, maintaining that every time her employe tried to think hard it made his head hurt. It was the hurting him that roused her. Last year he rushed into a burning building and rescued her and her sister from death. It was she who gave him the Bible with his name inserted in gilt letters.

Miss Brown was the guardian of what few memories the old man had left. His new life dated, so far as he could remember, only three or four years back. But things would not stay with him more than a few weeks. What he preserved he told Miss Brown, and when he wanted to know if he had any particular fad in his memory treasury he would ask Miss Brown: "Do I know that, Miss Brown?" "Did that happen to me?" Or "Did I say that, Miss Brown?"

Mrs. Eleanor Dunn, of 52 Norwood Avenue, with whom the old man had roomed for more than a year, thought him a model citizen, and was surprised as much as anybody last week when told that her roomer was probably named Brewin instead of Johnson. He himself laughed at the idea. He had no intention of leaving Plainfield. He had planted a little garden for himself in the back yard of Mrs. Dunn's home, and was arranging to go into chicken raising.

But this afternoon, after attending the morning service at the First Baptist Church, the old tailor lay down to take his Sunday nap. His room is on the second floor of Mrs. Dunn's house, and two of the last things he saw of the familiar life of F. G. Johnson were the Bible with the gilt letters on it and a row of tomato plants he had recently set out in his garden.

Mrs. Dunn went out visiting while he was asleep. The old man woke about 6 o'clock. The room was strange to him. Whose Bible was that? He had never seen that garden out there before. What hills were they over there? He remembered no such hills near Burlington. And where was the river that runs by Burlington?

Mrs. Dunn, who had learned the facts about her roomer, at once suspected that something had happened inside of his head at last. She telephoned to Dr. J. H. Buchanan. One of the men who last week recognized old Mr. Brewin was the Rev. Dr. J. C. Buchanan, father of the physician, who has been visiting his son in Plainfield for several weeks. The Rev. Dr. Buchanan had often seen Mr. Brewin at Burlington, and had known him intimately at Pemberton, where the old tailor and the preacher had mutual friends. The preacher accompanied his son on this call.

The moment the new-found Mr. Brewin saw his old friend come up the walk he rushed out and greeted him enthusiastically, though last week he didn't know him. The preacher and old Mr. Brewin sat down and talked over work they had done together in the Baptist Church at Burlington. They recalled hours they had spent together on the front porch of Tailor Stratton in Pemberton.

"Do you remember anything you have been doing these nearly four years?" Mr. Brewin was asked. "Four years?" he repeated. "Why, certainly. I have been running the furnishing store down on Main Street, and both it and the tailor shop are doing well, indeed. Three or four days ago when I left—I guess I've been sick a day or so—things were getting along first class."

Finally they made the old man realize that he had been another man for nearly four years. They told him of his own disappearance. At the end of the long story, and after he had convinced himself that it was all true, he murmured in his mild way, instinctively rubbing the top of his head:

"Well, I hope I haven't done anybody any harm while I was away."

The incident of Mr. Brewin's taking out another insurance policy in the Foresters, under the name of Frank G. Johnson,

was verified for me by Dr. Buchanan. The following is the record which he obtained from the insurance agent.

Plainfield, N. J., July 6th, 1907.

My dear Prof. Hyslop:—

In regard to the Foresters' certificate of Frank G. Johnson (Chas. P. Brewin), I find it to be as follows:

No. 494148, issued to Frank G. Johnson, age 49, Beneficiary Anna D. Johnson, age 23, Court Plainfield No. 1144, Feb. 15, 1907. If you will write to T. Millman, M. D., Supreme Ex. of the Foresters, 59 Yonge St., Toronto, Canada, stating the facts I think you can get copy of his application to the order and the facts therein stated, possibly also copy of the medical exam.

Yours,

J. H. BUCHANAN.

I got into communication with the physician of the Insurance Company in Canada and he gave me a copy of the man's history as stated by himself when he applied for a policy. He confirmed the statement that a policy had been issued to him and asked that details be withheld. There was nothing in the examination that showed any lapse of memory.

The following letters will show that I was not able to corroborate the statements made about his life as Frank Johnson in New York City. This is a most interesting circumstance in the case. The places of his employment in this city, of course, were given to Mrs. Dunn during his life in her house, and he knows or remembers nothing about them now in his normal state. Of course Mrs. Dunn may have remembered the incidents only in fragments. But be that as it may, they are not corroborated.

Hot Springs, Arkansas, June 26th, '08.

My dear Prof. Hyslop,—

Your letter concerning the Rev. Fithian was forwarded to me from N. Y., hence the delay in answering.

I have been pastor of the "Old Sixteenth" for a little over one year. There never was a pastor of the church named Fithian. The names of my predecessors which go back for fully forty years, are Mac Laurin, Hodder, Payson and Jutten. Moreover I am positively certain that there is no such Baptist minister in New England or N. Y. State.

I came out here for my health the last week of April. About one month before I came a man named Fithian began coming to

our meetings. I was told that he went to the S. S. of the church when a boy. He is a man about 45 years old. He is not a minister, and never was. He is in business somewhere in the vicinity of Battery Park.

If he is the man in question he impressed me as a good clean man, but decidedly odd in his mental makeup, and of pronounced intellectual conceits.

But this outside your request for information. I do not know Mr. Fithian's address.

Very truly yours,
WM. J. NOBLE.

New York, June 29, '08.

The American Institute for Scientific Research,

Gentlemen:—Your letter of June 23d received and note contents, replying to same would say we have never had anyone by that name in our employ.

Yours respectfully,
STEWART. (Formerly Sharp & Co.)

Plainfield, N. J., July 6th, 1907.

Dr. James H. Hyslop,

My dear Sir:—My knowledge of Mr. Brewin (Johnson) is so limited as to be valueless, I fear, for your purpose. He was not a member of our church, but I understand was, before coming to Plainfield, associated whether by actual membership or not, with the Sixteenth St. Bap. Ch., New York City. I have been told (not by him) that he has with him a letter of certificate of Christian character from that church. He is said, by some of our members, to have been a regular attendant at our church services on Sundays and frequently at our mid-week prayermeetings, but naturally our congregation being quite large, I did not often happen to see him. Perhaps a half-dozen times I met him and exchanged greetings. He appeared to me a very modest, quiet, devout man. I do not remember that he ever spoke in prayer-meeting or offered a public prayer. I am told that he contributed liberally of his small means for the various objects of benevolence that were presented in the church.

The treasurer of our Benevolent Fund has mentioned to me an incident which illustrates that "Johnson's" memory was good while his "Secondary personality" was in action. He made a subscription one day of \$5 to some cause, not having the money in his pocket. The treasurer did not know where to find him, but after several weeks "Johnson" chanced to see him, went up to him, inquired why he had not called for the money, drew out his pocket book and paid the \$5.

I can well understand how this case to the scientist engaged

in pathological or psychical research is one of rare interest, and wish you full success in your investigations.

Sincerely yours,

J. A. CHAMBLISS.

New York, July 16, 1908.

Dear Sir:—

Replying to your welcome letter of the 11th inst. I am not a minister of the Gospel nor a sexton. Dr. Noble advises me that no minister by the name of Fithian was ever at 16th street church. I cannot understand how Frank Johnson knew that I attended the 16th st. church as I have only been going to these meetings during this summer. I wish I knew more about this party and why you connect me with this case. It might help me to recall him. I knew a man by the name of Charlie Johnson about the time you mention. He was in the railroad business. Can this be the man you refer to?

Yours truly,

B. F. FITHIAN.

Conclusion.

The one misfortune in this case of Mr. Brewin, *alias* Frank Johnson, is that both he and his former physician, not Dr. Buchanan, but the physician of the Brewin days, refused to permit the application of hypnosis for the study of the secondary self. This was indispensable to the determination both of the nature of the secondary personality and of its relation to normal consciousness. It was clearly enough established by certain incidents that the secondary state was a genuine one, tho there was no verification of the statements about the two years or more in New York City. The only incidents of a verifiable nature that throw any light upon the case are those which were spontaneous events after recovery of normal consciousness and the few borderland phenomena that marked the transition. The best of the borderland phenomena is the dream two days before recovery. This established the connection between the secondary and primary personality. The pistol shot, like that of Ansel Bourne (*Proceedings* English S. P. R., Vol. VII, p. 231), is another transitional phenomenon, tho it depends for its character upon the testimony of Mr. Brewin alone. The dream, however, and its character are certified by Mrs. Dunn and Mr. Brewin's

son and wife. The attendance at a church which represented the same denomination as that to which he had belonged in his former home shows a mental connection with the normal life, tho not a conscious one. The taking out of an insurance policy in the same company in which he was insured during his normal life is another important link between the normal and secondary state, tho also not a conscious one.

The apparent fabrication of incidents in the New York life of the man may involve a dream life which we could not reach except through hypnosis, and that was not permitted. It was agreed that the man was in bad physical condition when he first came to Plainfield and that he had much improved in health while there. What the New York City life was we cannot tell, or even whether the man had been in New York City at all. This period of two years and more is wholly unaccounted for and is in total oblivion to Mr. Brewin. We know the case only during the Plainfield period and that very imperfectly. We know just enough to admit that he was in a secondary state, but the proper explanation of it depends on bridging the chasm between the man's disappearance from home and his sudden recovery in Plainfield. The remote cause of the lapse into the secondary state was undoubtedly his sunstroke in 1865 and its sequel, and the more immediate incident of the *grippe* which had seized him a short time before the fatal lapse of the normal self. We can only conjecture what took place in either or both cases, tho neurology and physiology might do this with tolerable probability. But we do not know why the effect would take this special form and continue for four years with so sudden an awakening and return to a normal state.

It will be important to compare the answers to the questions put to Mr. Frank Johnson by the insurance company in which he reinsured during his secondary state. It will be remembered that he took out a policy for \$1,000 in the same company in which he had taken a policy as Brewin. In the application which he made as Johnson he states that his father was not living and that he died at the age of 61 years from an accident, being thrown from a horse, and that he was ill four days. He also states that his mother was dead, that

she died at the age of 43 years with pneumonia and was ill about three weeks. Of his grandparents he says that they were all old when they died but that he could not tell their ages. He states that he himself was a single man at the time.

I have had his physician interrogate Mr. Brewin recently (December, 1909), more than two years since his recovery from the secondary state known as Frank Johnson, on the matter of his parents and the answers are that his father died at the age of 47 years with pneumonia and his mother at the age of 70 from old age apparently. He knows none of his grandparents as they all lived and died in England. He thinks that his maternal grandmother died at the age of 80.

It will be apparent in these facts that there is no connection between the two stories. As Johnson he does not make statements that identify his parents with those of himself as Brewin. There is a curious cross coincidence in the statement about the death of his mother and her illness suggesting that there is confusion with the facts about his father, tho there is here a discrepancy of four years between the ages. Otherwise there is no identity between the two accounts such as would be expected on the basis that the subconscious memory of Brewin should reproduce in Johnson the facts of Brewin's experience or knowledge. I had hoped to find it so that the perplexity of the case would appear to be less. But it is clear that this hope has been disappointed.

In the application for a new policy Johnson said that he was born on Feb. 22d, 1858, and that he was 48 years of age on his last birthday, and that he weighed 154 pounds at the time and was five feet seven inches high. He also stated that he was a merchant tailor, which had been the occupation of Brewin in his own town. As he was working in a tailor establishment at the time, the connection at this point between the two personalities may easily be explained, tho he was not a merchant tailor at this time, and it is curious to see him making the statement, as if he were not conscious of what his work was, which was that of a presser of clothes.

I recently (about December 20th, 1909), asked Dr. Buchanan to ascertain from Mr. Brewin the date of his birth, and

I did not reveal my purpose in the same. The reply just received says it was February 22d, 1848, which shows that Johnson drew upon the memory of Brewin to satisfy the terms of the insurance agent and thus indicates a unity between the two personalities, and this on any theory of the facts. In other respects, as we have seen, there was a discrepancy between the facts stated by Johnson and those by Brewin, whatever the explanation. This means that Johnson did not apparently draw uniformly upon the memory of Brewin to satisfy the conditions of his business. It is possible that the secondary state was thus like a dream life, as his behavior in the secondary state sometimes seemed to indicate a somnambulistic condition. If we may so regard it we can understand how the discrepancy remarked would arise, the statements in the application for a policy being a mosaic of memories, some of which might not be personal facts of the subject's actual life but anything that disturbed association might bring up and introduce into the secondary personality.

In making my final inquiries regarding the case recently (December, 1909), through Dr. Buchanan I learned that Mr. Brewin had done business with two firms in New York as Johnson, and that he had done business with them before his attack. This raised the question whether the *alias* Johnson had been genuine. The incident was the first suggestion of a break in the history of the case and it made necessary the proper inquiries. I obtained the address of both firms and saw them to-day (Jan. 6th, 1910). The first firm remembered the case, having learned the facts at the time of his recovery. The problem with me was this. If Mr. Brewin had transacted business with them under his correct name during the period in which he seemed to be Johnson there was at least apparent evidence of foul play. It was, therefore, necessary to ascertain whether he had ever appeared during this period as Brewin or whether he had claimed to be Johnson. If he appeared as the latter it would be natural to recognize him as Brewin and the same confusion might ensue that occurred on the street car in Plainfield. If he appeared as Brewin there would be a presumption that his identity as Johnson was simulated.

Two members of the first firm told me that they knew about the case, having learned of it after the recovery of Brewin's normal consciousness. They both also explained that the man had been insane and had recovered. Both recognized, however, that it was not the usual insanity. One of them who had travelled for the house had met the son before his father recovered and learned of Brewin's disappearance and was asked to keep on the lookout for him in his travels, after having been shown a photograph of Mr. Brewin. He never met him. The other who was connected with the office said they had transacted business with Brewin as *Johnson* while he was working for a woman in Plainfield. This was the Mary Brown for whom Johnson worked. Questioned to know whether he had discovered Johnson's identity with Brewin he said that they had not, as the business was not personally conducted but by mail orders. He said they would probably have no occasion to meet Brewin personally as Johnson and that they discovered his identity only after his recovery.

Practically the same story was told me by the second firm, which also did business by mail orders. There was a little less disposition on the part of this second firm to answer inquiries, a disposition admittedly legitimate considering that I was a stranger whose object, tho explained, might not appear legitimate. But the essential facts were ascertained and these were that there was no evidence that Johnson had appeared as Brewin before them and that their business was one of mail orders. This firm had also become cognizant of the facts, but only after Mr. Brewin's recovery.

The consequence is that no break occurs in the case. At least no evidence of such a break exists. One of the firms seems to have taken pains to investigate it and came to the conclusion that no dishonesty was practised. The other had not concerned itself with the facts beyond casual information, being concerned only with the filling of orders. It seems in both cases that the orders were under the name of Johnson. This was distinctly asserted by the first firm. Hence I think we are safe in assuming that the case is a *bona fide* one and so a genuine instance of secondary personality somewhat after

the type of that of Ansel Bourne, tho not investigated so fully inasmuch as the opportunity for this was refused.

The investigation of the relation to the business firms in New York City throws no light upon the interfusion of content in the two states. I had hoped to get some light upon this, but there are no records or memories that would indicate a connection, except the fact that Johnson had dealt with the same firms as Mr. Brewin, showing at least an unconscious memory of Brewin's experiences while he was Johnson. Otherwise no connection was established by the inquiry.

There is no special conclusion to be maintained except that the evidence so far as it goes tends to establish a genuine case of secondary personality with complete cleavage between the primary and secondary states, in so far as self-consciousness and normal memory are concerned, tho there is as distinct evidence that the mental contents of the two states sometimes interfused and sometimes did not, the secondary state adding incidents that were not provably a part of the normal memory. More than this perhaps cannot be said.*

* Inquiry results in the information received on the present date, April 10th, 1913, that Mr. Brewin is still perfectly normal and carrying on business on his own account—Editor.

IMPORTANT NON-EVIDENTIAL DATA—A REVIEW.

By James H. Hyslop.

* *Voices from the Open Door.* By the Open Door Publishing Company. Brooklyn Station, Cleveland, Ohio.

This is a series of twelve pamphlets which represent spiritistic literature that comes out under the auspices of a group of clergymen and a few other evidently intelligent men and women. In a scientific publication devoted to the accumulation of facts it would not ordinarily be incumbent to notice work of this kind. But it is indorsed by men of too much standing to disregard it. Besides there has been too much disposition on the part of scientific men to pass by on the other side when such material is presented to their view. But this attitude is neither scientific nor ethical. By this time such work ought to interest the student of psychology and of folk lore in the making. Our Folk Lore Society will gather stories galore about the curious superstitions of the past, but will not notice the same thing going on under their eyes. There is no excuse for this sort of neglect.

The present pamphlets purport to be communications from the dead, but there is no attempt to give evidence of personal identity. The communications claim to come from a number of people and represent their experiences on arrival in the other world and some account of what the life there is. The material is of the kind with which spiritualists have long been familiar and the publishers ask the pertinent question for the Swedenborgian whether Swedenborg was the end of communication with a transcendental world. These authors think that similar facts are still coming to us from the dead. They do not give us evidence that the information is super-normal. They take that for granted, evidently on the ground that the source of the information is honest.

But it is right at this point that the pamphlets have to stand the buffets of criticism. These authors do not seem to realize what the problem is. The two fundamental condi-

tions of accepting any information of the kind are disregarded. They are (1) a detailed knowledge of the conditions under which the purported messages came to them, with the character and habits of the person through whom they came, and (2) the recognition of the subconscious and its coloring influence on all such material offered to belief.

There is not one word of explanation in the pamphlets to show the conditions under which alleged revelations have come. The publishers seem to think that the belief in the statements may rest merely on the reader's liking. They want readers to believe the statements because they agree with them, not because any of them can otherwise be proved to be true. This is only an appeal to credulity. We do not do this in any other rational field of life. No one reads or looks over a deed or a mortgage in this way. We demand proof or such credentials as show that statements do not depend on themselves for their credibility. It is a positive injury to mankind to adopt any such method of determining their beliefs. It has been the source of all the dogmatisms, tyrannies, superstitions, and illusions that have haunted human history. A thing is true, not because we like it or because we agree with it, but because we can give evidence besides the statements themselves that they are true and significant.

I happen to know from an independent source that the alleged communications have come through a private person who is honest. But the publishers should have known that honesty has nothing to do with the case. Ignorance is a thousandfold more important than honesty. We must be able to prove that the subject through whom such statements are made has so little mind that he or she could not imagine such things. But there is absolutely nothing here which an ordinarily intelligent person, especially if familiar with any of these phenomena, could not imagine and write as fiction. There is plenty of this sort of thing that is or may be the result of pure fiction. No one can guide his practical, much less his moral and religious life by such things. We are to read, not to believe and take for granted, nor to deny and dispute, but to weigh and consider. To do this last, we must

be sure that we have facts to weigh and consider, and to be assured that we have these when statements about what goes on in a spiritual world are made is to impose a tremendous task on ourselves for proving. We have to be sure that the statements represent supernormal knowledge on the part of the person who makes them and on such a subject this is not an easy task.

That honesty plays little or no part in it, at least as only a matter of secondary interest, is shown by the fact that we have to reckon with the coloring which the mind through which the statements come inevitably gives them. You cannot see white light through red glass. Nor can you see objects in their correct place when seen by a mirror. The mind may be as honest as you please, it must give the facts a character affected by its own prejudices, good prejudices as well as bad. The person delivering such revelations cannot escape coloring them. The subconscious mind is stocked with ideas which have been derived through the normal sense experiences and whatever information comes to us through that source must be affected by the process of transmission, just as a bell always gives the same ground tone when struck, no matter with what it is struck. It should thus be apparent that honesty is not the only requisite to assure us of the genuineness of the information. We must eradicate the influence of subconscious processes and ideas. These pamphlets are full of evidence that the mind of the psychic that gave the information determined its spirit. There may be things interfused with this that truly represent the other side, but no one could ever suspect this unless familiar with statements having much better credentials. Even if he did suspect it from the anomalous character of some of them which would strike the attention, we have no definite standard by which we should separate the subconscious from the transcendental contributions, which merge into each other by insensible degrees. Indeed even the best of evidential matter is deeply affected by subconscious influences.

No doubt this is the kind of thing the public wants. But no scientific man can indorse it until he gets something like evidence for its truth. Believing because we like the senti-

ments or want such a world as is depicted here is not an intelligent course to take. We require critical habits of mind, not sceptical minds as some people conceive scepticism, but minds that sift the data offered and apply rational criteria for determining the true from the false.

Let us assume, however, that the subconscious has not greatly colored the data and that honesty of mind and character give their due interest to the phenomena. But there is a possibility with which few reckon in the study of such incidents. This is that the spirits themselves, assuming them to be communicating, cannot be trusted. We are too much in the habit of supposing that what spirits tell us may be believed because it is from spirits. But this is an illusion. We have no reason to believe that spirits are any more truthful than the living, even tho they may mean to be so. Living people do not give consistent or the same account of things in their earthly experience. A man who gave his account of Europe from the Balkans would not give the same story as a man who described it from the plains of Germany. The geologist and the theologian would not give the same account of the world in general. For all that we know spirits may differ as much as the living from each other in their ideas of what the spiritual world is like. If it be a purely mental world of which rationalized dreaming is a part, the difference would be as great as the personal equation and we should find little agreement about it except in the main outlines. Then if, in addition to this, we should find that some communicating spirits have the same cranky and insane ideas that they had when living, or the same ideas whether cranky and insane or not, we should find much to distrust, not because it was not honestly sent to us, but because we have not yet the standard to estimate the phenomena rightly. These authors have not reckoned with any such possibilities as these. But they are exceedingly important in making up our mind as to what we shall believe and what not. The problem is much larger than is imagined by most people.

We have to investigate such phenomena and it is only because we lack the men and money by which to do it that we do not enter upon the task. But this task is a thousand-

fold larger than these authors imagine. Their course only encourages credulity and prevents investigation.

This is looking at the records with the eye of a Philistine, tho a moderate Philistine. I should not omit, however, the defensive side of the case. When I say defensive I do not mean the sustenance of the claim made by the records. I mean the psychological interest which the phenomena have, even tho we refuse to admit their claim as spiritistic communications. The following is the statement of one of the sponsors for the volume. I withhold his name because the printing of it might reveal the identity of the person through whom the record came.

January 3d, 1913.

Professor James H. Hyslop,

Dear Sir:—Your letter just received. The two things you name as essential for determining the value of the "Voices from the Open Door": first, a knowledge of the person through whom they came; second, the influence of the subconscious mind, I admit are very important. I am a natural doubter, but the conditions under which these messages were given were sufficient to convince me of their genuineness. The person spoken of is my wife's sister, now living in ———. She taught Latin and Greek in the same college in which she graduated. Afterward she married a prominent minister and her life from a child has been pure and above reproach. She is wholly incapable of deception. She is modest and retiring; her nearest neighbors do not know that she receives these messages. She never posed as a medium and always had a horror of Spiritism. She received many of these while at my home in 1905. They came to her inner ear or consciousness and I wrote them down as she gave them to me word by word as fast as I could write, and I could see that the words were dictated to her and that she did not know what the next word would be. She did not know some of the persons called, but I could identify their personality by the style of expression. No one was present but myself and wife and the facts told could not have been drawn from our subconscious minds for they were never there. She was perfectly normal while they were given. There was no obsession of mind or body. When she left my house she wrote them with her own hand, but it was not what is called automatic writing. She is a woman now about 75 years of age.

As to the manner of receiving the messages it is clearly stated

in the circulars I sent you. I have read many of the Reports of the "Society for Psychical Research", but these are unique and different from any I have seen in the whole domain of Spiritism, unless it be in the Bible and Swedenborg.

Yours sincerely,

The facts here stated and the religious tone of the messages indicate that we have not fiction of any ordinary kind in the phenomena and that we have an interesting psychological problem before us for any man who will take the pains to read the records. The reason, perhaps, that the writer of the letter has not seen the same type of material in the publications of the Society is the one which I have given at the outset of this review. It is that this sort of material cannot at present be treated as evidence of the supernormal or of spiritistic influence, whatever the future may do with such phenomena. It is apparent that the lady who delivered the messages was doing something that was contrary to her normal tendencies and that fact helps to make such cases unusually interesting for the students of psychology.

There is nothing impossible in the claim made by these records. But they have to meet the assumptions which our intellectuals make about a spiritual world without any evidence whatever. The habit of mind is to ridicule the conceptions of that world as supposedly reflected in such messages, but these people who dispense ridicule so freely assume that they know what such a world is like. It is impossible to deny the views expressed without knowing what they are denying. But they have no more evidence of what that world is or should be than the people have who put such things forward. I have no opinion one way or the other. But I would say that I have no objections to such a world even if it is as absurd or more so than our present one. I do not see why the next world should be any more ideal than the present one. They have the same maker, whether matter or God, and it is only a matter of evidence to determine what it is. Men can no more deny what it is said to be like than they can affirm it without evidence. Denial or ridicule always as-

sumes that you know what would be true in such a case and that is a presumption which a sceptic should not manifest.

But the primary interest with non-evidential records like this is not their spiritistic representation, but the conditions under which they occurred. It will take many years and costly experiment to verify even a small part of what is said in these pamphlets. It is not the agreement of the contents with our wishes or preconceived opinions that justifies accepting the communications as truth, but the verification of them as correct statements about the next life. This verification is no easy matter when we have to reckon with the influence of the subconscious on all that can claim to be supernormal, whatever its source, telepathic or spiritistic. Students of psychic research on the scientific side have to keep this in mind. Books of this kind are important as showing what is alleged of a transcendental world, whatever its character, and as offering a chance to compare similar phenomena in other cases. The lady through whom the material came is vouched for as an orthodox person and it will be apparent from the communications that they are at least highly colored by that intellectual atmosphere. Now it will be interesting to remark that no such coloring comes through Mrs. Chenoweth. She is not orthodox in her beliefs. Mrs. Smead is orthodox and tho much that has come through her is very latitudinarian, it all has the color of her orthodox ideas. Such facts should be a precaution to those who wish to accept all that comes in this manner because it agrees with their ideas. Mrs. Chenoweth, Mrs. Smead, Mrs. Piper, Mrs. Verrall, Mrs. Holland and others have given verifiable incidents of the supernormal. There is nothing of this kind in the pamphlets we are reviewing. This not to say that the pamphlets are not true or that they do not contain the truth. They may be all that, but they are not verifiable and science must have that standard recognized and satisfied before it accepts what the publishers think about the records. They are none the less interesting for all these limitations. The psychological problem remains to be satisfied, and that is why such phenomena should occur. It is not enough to talk about fabrications of the subliminal. That is very largely an un-

investigated territory. Besides it will be found that the statements made by the author of the messages coincide with those made by other persons who are not religious or who have not had as much intelligence as she. It is in that fact that the psychological interest lies as well as in the part which the subconscious plays in the result. One such instance in history might be easy to explain as a work of fiction, but the agreement of a number of such products of people knowing nothing about the subject ought to awaken the curiosity of the students of psychology. They have not yet done so, however, and that class of blind and stupid teachers will not see it until it becomes respectable.

Now in order to indicate the real psychological interest of the pamphlets I must add the following facts to this discussion. As remarked, there is nothing in them to explain clearly the conditions under which they were produced. One of the circulars, however, sent out with them makes the following statement as coming from the lady herself. A full account of the facts should have gone with the published records, but for our purposes at present it makes no difference, so that we have it, and here it is, purporting to be the author's own.

“ This experience occurred many years before another opening—the consciousness of my relation to the inner world—its nearness and reality. This was not asked for nor expected. When at short intervals my mother, brothers, husband left vacant the places they had filled in the outer life, I was content to wait for information in regard to the new life upon which they had entered, until called to pass the same gate that hid them from my sight; for I believed, as is generally taught, that orderly communication between the two planes is rarely, if ever given. As my faith taught that those who had gone before had entered upon a higher and distinctly spiritual life, it was my purpose and effort to do the same, by seeking to realize more fully the presence and guidance of the Lord and to follow in the way of His leading.

“ It had for many years been my custom to devote about thirty minutes in the morning of each day to quiet thought and reading of the Sacred Word and what would make its meaning clear and practical; also hymns and selections that gave expression to the wants and longings of my heart.

“ It was while thus engaged that I became conscious of a

companionship close and sympathetic, which grew more and more distinct, until I felt that my presence was recognized and made welcome. I could hear from within the songs of praise and join in the Lord's Prayer, and also at times hear parts of discourses.

"At the close of the worship I have been spoken to by my husband and brothers, who had not been many years in the spiritual world. I have also by request made through them, conversed by appointment with others.

"While I was the recorder of the narratives published under the title, 'Voices from the Open Door', I was no more under control of any kind than is any person who in freedom and the use of all his faculties converses with friends and acquaintances, and records the subjects of the discourse.

Both brain and hand were used in perfect freedom. Nothing was written which was not clearly apprehended by me. There was never shown any disposition to intrude the presence of any one, nor to interfere with duties on the earth plane. The time given to such conversation was usually less than half an hour."

For further information I asked the author a number of questions to ascertain more definitely the conditions under which the "messages" came and the psychological accompaniments of them. I give my questions and her replies in their order.

1. What was your early religious teaching?

That of the Presbyterian Church. But because some of the theology, as taught, troubled me from childhood, I did not unite with that denomination.

2. Have you been acquainted with the works of Swedenborg?

When a young woman and connected with a Methodist school, I was attracted by the less rigid creed, became a member of that church, and at the age of 24 was married to a clergyman, who was a diligent student of all forms of religious belief.

Together we sought to find interpretations of the Scriptures that were not contrary to reason and scientific facts. This, with some unfoldings of or applications of the same in our own inner experiences, prepared us to read Swedenborg's theological works and find in them the answer to our wants.

We were not attracted to these books by Swedenborg's claim of intromission into the spiritual world, rather the contrary. We had read his doctrinal teaching in regard to the Divine Being and His relation to man, also something of the explanations of the Bible by the "Science of Correspondences" before giving attention to his disclosures of the inner world; and accepted these be-

cause they seemed in harmony with the nature of man, the character of God and a more spiritual interpretation of the Bible.

Our church relation was transferred in 1885, and my husband ordained into the ministry of the little body calling itself "The Church of the New Jerusalem."

He expressed no change of views during the latter part of his earth life which ended October 26th, 1902.

3. What literature have you read on the subject of communication with the dead?

Until recent years, very little. My first real interest in the subject was to find if Swedenborg teaches that communication between the two planes of life is, per se, disorderly, contrary to the laws and order established for the development of man's moral and spiritual nature. Later, by request, I read a book by a man named Hartman, a Swedenborgian, who evidently became obsessed from seeking to gain communication with the inner world. I have also read "After Her Death" by Lillian Whiting and parts of other books telling of her experiments and experiences with mediums and others. The only other writer on the subject that has interested me is Wm. T. Stead, late of London, and also some reports from Sir Oliver Lodge and others of the Society for Psychical Research.

4. Were you ever opposed to such communications or the belief in them?

Yes, from childhood until past 65 years of age.

5. When and how did these phenomena begin with you? What form did they take at first?

I began reading as stated in my answer to the third question, because of experiments and experiences that touched the life of persons in whom I felt great interest. While pursuing the investigation by which my attitude toward the subject was changed, I became conscious of the presence of my husband, who had been for a little more than a year "dead" as to this world. Sometimes while reading I felt he read with me. A little later, while looking at an alphabet, I observed light upon certain letters, which, followed and noted, formed words and sentences. Several communications were received in this way. As my inner hearing was developed, this ceased, and I depended alone upon the latter, from which almost all that is in the pamphlets, "Voices from the Open Door", was written.

6. Did you ever do any automatic writing? That is, did you ever write with your hand when you did not consciously direct it? If so, describe same.

Never.

7. Were you conscious of the presence of any one in the

messages recorded? If so, did you know who it was? Did you get any names?

Just as clearly as when conversing with an acquaintance on this plane of life, the personality of every one was distinct and I recognized also the name.

8. Have you ever had any significant dreams in your life? If so what?

I have had but one dream that I so regarded, rather that made a lasting impression. I made no record of the date, but it was more than forty years ago. It seemed, not only my family, but others were warned by a messenger (from heaven) to leave the place we were then living in, with all our belongings, and go in a direction indicated. It was the *impression* rather than the dream that caused me to remember.

9. What were your sensations when getting the messages?

About the same as when conversing with a congenial friend in my home.

10. Do you have a feeling of external source for the messages as they come?

If you mean that the people had come down into the outside world, no, rather that I have left that behind.

11. Do the contents of the messages come to you slowly, as if dictated? Or do they come in mass and you have to express them?

The messages were written out as received. If I did not clearly apprehend the speaker's meaning, I paused for explanation, sometimes expressed a statement in different words, and asked, as we do each other here, if that was what was meant.

12. Are you conscious of any presence constantly in your life and when you are receiving dictations?

I am not.

13. Have you ever felt sleepy when work was going on? If not so now, did sleepiness occur when the phenomena began?

No.

14. Does any confusion ever occur in getting the messages and then correction of them have to be made?

If anything occurred to cause confusions of mind, I put the writing aside. The pamphlets, or some of them, do not indicate, as was the case, that they were written in short sections, usually from fifteen minutes to half an hour was the time given each, sometimes at intervals of weeks or longer. There was no interference with home or social duties.

15. Have you ever received messages to prove the personal identity of any one?

I have not asked for such proofs. There seemed no occasion. Persons not before known, also former acquaintances were intro-

duced by those very well known and what was said confirmed the person's identity.

16. Do any of the messages appear to be as if with a real voice? That is, would you compare the impression to a sound of a voice in the ear?

They do so appear. That is the only comparison I could use.

Readers familiar with the phenomena of psychic research will recognize the ear marks of the usual accompaniments of mediumistic incidents, and the religious motives, the antecedent training as a teacher, and the general character of the writer, even tho some of the language used does not make clear exactly what is meant, for instance, "the inner world", referring to a spiritual existence, makes manifest the psychological interest of the phenomena. It is not necessary to raise the question of normal or abnormal conditions of mind. These may be what you please to suspect, and there is no evidence of anything abnormal. The statements in the pamphlet are not evidence of it. They might suggest it to those who have had no experience with psychic phenomena, but any hypothesis of the kind must be supported by independent evidence. The evidence, at least as far as it goes, is in favor of a perfectly normal person, more so than might be claimed of most such cases. But it would make no difference what may be suspected or proved as to abnormal mental conditions. We have the testimony of others who made or helped to make the records, and their value lies, first, in their relation to statements made by other similar persons, and second, in the psychic accompaniments in which the phenomena were developed. Beyond that we need not go. It is not a question either of agreement with preconceived ideas to determine their validity or of their credibility as revelations regarding another life, but of their relation to the normal experience of the lady who produced the material. It would be a difficult task to decide this. A careful comparison with the writings of Swedenborg and the other authors whom she has read would be necessary to determine anything definite and it is probable that no definite result could even then be obtained. Much subjective opinion and conjecture might be the result of such a comparison, but hardly any evidence of

subconscious pilfering or reproduction of her reading. There are no traces of this in any of the works other than Swedenborg and the pamphlets hardly reflect more than the vaguest indications of Swedenborg's influence, tho it is more than possible that general ideas from him as the result of reading are fused with the content of her own work. How far the subconscious may have either conceived and fabricated the ideas or have colored those which may have been transmitted it is not possible to say. But as psychological phenomena and as data for comparison with other similar works the value of the material does not depend on deciding at present what the amount of subconscious coloring accompanies the facts or whether all of them are subconscious fabrication. These questions cannot be settled all at once and we must be content with a waiting game.

INCIDENTS.

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

A VISION AT THE POINT OF DEATH.

New Britain, Conn., Aug. 21, 1908.

Mr. James H. Hyslop,

Dear Sir:—As a prelude to my report to you of Mrs. M——'s case (when I get time to write it) would it not be well to tell an experience I had with her eight years ago, it may tend to show that I know the difference between *death*, syncope or comatose conditions.

Synopsis.

In October, 1900, in hopes to recuperate from an injury received some time before, I went to the mountains. One evening I got a letter from my daughter saying, "Miss M—— called this morning to ask if we know when you are coming home." "Well," said she, "if he does not come very soon, he will not see Mother alive. She was taken sick shortly after he went away. We called a doctor, gave her medicine as he ordered, then she went into convulsions; called the doctor again, changed medicine, but more convulsions. This kept up with convulsions increasing in number every day, so we called other doctors, with still greater increase in the convulsions night and day, and if he is not coming home, he might tell us what to do or what doctor to get. I wish you would write and tell him how mother is." I arrived home the following night about 9 o'clock to find two men and a woman holding Mrs. M—— on the bed in a convulsion which they said continued with varying violence from 10 o'clock in the forenoon. I questioned the people to find a cause for this, without result; gave her medicine. Convulsion stopped but left her in a comatose condition from which she did not rally until the following morning.

When she went into this stupor or comatose condition, her son and daughter thought she must be aroused, so tried to do so by talking to her, slapping her hand, etc., without effect.

I told them to let her alone as she was breathing normally, heart action good, she would awake as from an ordinary sleep.

While looking at her in that condition it occurred to me to try to get at her trouble through the subconscious mind. I asked her questions mentally. She answered audibly, her daughter rushed to the bed, caught her hand, spoke, but no response, could not arouse her. Yet, she answered every question I asked her, loud enough to be heard by all in the room. She awoke the following morning saying she felt much better, but still unconscious of the fact that I was at home.

Respectfully,
THOS. MULLIGAN.

New Britain, Conn., Aug. 22, 1908.

Mr. James H. Hyslop,

Dear Sir:—In my haste to close my letter to you written after 11 o'clock last night, I neglected to state (or think I did) that while in the comatose condition from which she (the patient) could not be aroused, could not get the attention of the conscious mind, respiration normal, heart action good, the subconscious mind could respond. In the later case, respiration had stopped, the heart had stopped, the subconscious mind could not be reached. She was dead.

Respectfully yours,
THOS. MULLIGAN.

RESTORED FROM DEATH TO LIFE.

New Britain, Conn., Sept., 1908.

On October 4, 1900, in hopes to recuperate from an injury received some time before, I went to the mountains.

On the evening of the 19th I got a letter from my daughter saying, "Maggie M—— called this morning to inquire when we thought you would come home. I told her I thought it depended how you are, reminding her that you were sick when you went away. 'Well if he does not come home very soon he will never see Mother alive. She was taken sick shortly after he went away, and we called a doctor who gave her medicine. After taking it a few times as ordered she went into convulsions. We called the doctor again and he changed the medicine, but she had more convulsions. The convulsions continued to increase until now it is almost a continual convulsion night and day, and if he is not coming home he might tell us what to do, or what doctor to get, so I wish you would write him and tell him how Mother is.'"

I got home the following night about 9 o'clock to find two men and a woman holding Mrs. M—— on the bed in a convulsion,

which they said had continued with varying violence from 10 o'clock in the forenoon. I questioned the people in order to find a cause for this, without learning anything. I gave Mrs. M—— such medicine as I thought she needed, with the result that the convulsion soon became markedly modified, and in about an hour had stopped, but left her in a comatose condition, from which she did not rally until the following morning. When she went into this stupor, or comatose state, her son and daughter thought she ought to be aroused, if possible, so tried every means at their command to do so, but without avail. I told them to let her alone, as she was breathing normally and her heart action was good, and she would awake as from an ordinary sleep. After a little time I spoke to her. No reply. Then it occurred to me to try to communicate with the subconscious mind, which I did by asking questions mentally. To my great surprise she answered promptly and audibly. Her daughter rushed to the bed and caught her by the hand saying, "She is dreaming." She spoke to her, but could get no reply, and could not arouse her. Yet she would answer every question I asked mentally, and loud enough to be heard by all in the room. She awoke the following morning saying she felt much better, but was still unconscious of the fact that I was at home.

She made a good recovery.

I write the above to show that though unconscious there was no evidence of death, and the following detail to show that while unconscious there was no sign of life.

In the foregoing it will be seen that Mrs. M——'s respiration and heart action were normal, although she could not be aroused to consciousness; also evidence of a condition being so pronounced as to affect the mental and physical body, without any sign of disease, but at the same time in mental and physical distress sufficient to cause death. Mrs. M—— has been afflicted for the past forty years with an umbilical hernia larger than an ordinary derby hat, which has been the cause of a good deal of trouble. I was called June 27, 1908, to see her and found her suffering severe pain in the epigastric region. Towards evening they called me again saying, "She is growing rapidly worse." When I arrived I found her in great distress from pain and vomiting. I used the battery as I often had before with good results. I asked if the bowels had moved during the day, and was told they had. I told them I thought the present trouble was caused by an impaction of the bowels, or a strangulation in the hernia, which had been very imperfectly supported for some time. In either case it was important to evacuate the bowels as quickly and thoroughly as possible, and I advised that she take a gen-

erous laxative, which she did. This resulted in a copious vomit the following morning, which was accompanied by great distress. This was repeated several times during the day. Each day and night was a repetition of the preceding day and night, trying from time to time to afford what relief I could, as well as to accomplish what was beginning to look impossible, get a passage through that hernia.

On the morning of July 11th she wished to be helped down-stairs. When I called they made known her wish. I asked her how she felt. "I have less pain and am not so sore, but I want to get out of this room. I am so tired of this I must go somewhere else." I told Mr. M—— and his daughter to gratify her every wish, so far as possible, as I saw nothing but the finish, and that very soon. A little after 12 o'clock, noon, she asked to be helped up-stairs again, saying she felt very queerly and would like to lie on the bed. About 1.30 she asked to be raised and helped to a chair, saying, "It is so hard to breathe; I feel suffocated." Just as she was seated in the chair she gasped two or three times, then ceased to breathe. They telephoned to me to come quickly. I got to the house at 1.45. After a careful examination I told them I thought it was all over, but told the daughter to take off her mother's shoes and stockings. The battery had helped us so often I decided to try it again. We put a copper plate on the floor and placed her feet upon it, and attached one pole to the plate. The other I applied to the neck over the jugular vein. Respiration had stopped absolutely, and I could detect no pulse or heart sounds whatever. Both had stopped. Mrs. M—— was dead.

Mr. M—— at first stood back of the chair supporting Mrs. M——'s head, but, growing faint, his daughter suggested that he sit down and she would take his place. She remarked as she did so that her mother's neck was very rigid and she didn't need to hold it. She then felt of the hands and feet and said they were very cold, though the day was very hot. After applying the electrode to the neck and upper part of the body for perhaps thirty minutes, I put it on the side of the face, when the jaw flew open so wide I feared dislocation. I put it on the neck again and continued to move it about from place to place until the family seemed to grow weary of it, fearing perhaps it was a torture. I told them as she was not conscious she had absolutely no feeling, and consequently was suffering no torture, and as long as I could get any response from the muscles I wished to continue the treatment to see what the outcome would be.

About 2.30 the muscles began to relax, and the head would recline to either side if not supported. At 2.45 I noticed a slight gasp, and about five minutes later observed the first sign of life,

a twitching of the muscles in the neck. I feared to say a word that might arouse hopes too soon, but gradual animation began and the muscles grew more active, the eyelids began to flicker and she gasped again. I spoke sharply telling her to breathe again. She could not hear, but I kept steadily talking to her, urging her to try to breathe deeply. Just here I noticed the first slight pulsation. I looked at my watch and found it was 3 o'clock. As her respiration became less labored, the tears began to trickle down her cheeks. Her eyes opened and closed quickly as if to shut out the light, the tears still trickling down her cheeks. The others in the room were deeply affected. I wiped away the tears, spoke soothingly and asked her to open her eyes and look at me. She did so, saying with unusual emphasis, "Don't you be afraid to die." Looking directly at me she said, "Oh, I've been so far away." "Have you?" I asked, "and did you have a pleasant journey?" "Very pleasant", she whispered, "very pleasant." "Did you see anybody you knew?" "Oh, yes, I met Mother" and turning to her husband, "and Tom there." Mrs. M——'s mother died Dec. 5, 1888. I learned from Mr. M—— that Tom was Tom Hobson, his sister's first husband, who died thirty years ago. I asked Mrs. M—— if she would like to lie down. She said she would, so her daughter and I helped her to bed. After getting her pillowed up comfortably, I asked if she had any pain now. I wished to get her mind back to present realization. "No", said she, "I have no pain now."

After a little wait I again asked her what she saw when away. "I saw so much it would be very difficult for me to tell all; you know when one goes into a place with so many strange things one can't see them separately, and the collective beauty is bewildering. I saw a great many people, and they were so kind and friendly it does me good to think of it. I didn't know any of them but Mother and Tom." "Did you seem to be in the open, and was grass growing there?" "No, I don't recollect seeing any grass, but it does seem as though I saw trees or shrubbery in foliage, but it was so different from anything you ever saw, or that I ever saw, I can't compare it with anything here." "Do you think you will forget this experience before to-morrow?" "No, I can never forget it." I told her I would go home and let her rest and think over where she had been so that she could tell me about it more clearly to-morrow. Before going out, Mr. M—— and his daughter asked if I thought she would get well. I told them I saw nothing on which to base a hope, as there was no change in her condition, 4 o'clock.

About 9 o'clock in the evening they called me by telephone and told me to come quickly as I could and bring the battery.

(The battery had become a factor and always afforded relief when nothing else could.) When I entered the room my greeting from Mrs. M—— was, "Oh, doctor, all I have suffered is nothing compared with this. Look, am I going to burst?" The hernia had taken on the dimensions of a balloon. After getting her somewhat relieved and the dimensions of the balloon-like hernia reduced, I gave her a hypodermic of morphine and atropine in the hernia. A little later, or 12 o'clock midnight, I gave her by mouth 2 oz. of a drastic preparation which I made of aloes, soda, bi-carb, etc., and 4 oz. of the same in about two quarts of water by enema.

When I called in the morning I found we had accomplished something and could say for the first time that Mrs. M—— would get well. After inquiring how she felt, I asked if her memory of the day before had changed. "Oh, no, it can never change, and I can never forget it." "Was it light so that you could see distinctly?" "Yes, but the light was so different from the light we have here." "Did it seem like sunlight, moonlight or planetary radiance?" "No, it was an indescribable glow coming from somewhere and invading everything, no shadows or dark places, beautiful beyond my power to describe or compare with anything we are familiar with here." "How were the people occupied?" "I don't recollect that they were engaged at anything. Each seemed to be enjoying the association of the other. They were friendly and happy with a universal happiness." "How did your mother greet you?" "Just as some friend you might meet in Hartford from an adjoining town that you had not seen for a long time. Every one was very friendly." "Was anything said that you can recall?" "No, nothing was said that left any impression. I was given no instructions and was told nothing in particular that I can call to mind." "Would you like to have remained there?" "I certainly would if it were not for Pap and Maggie. I want to stay with them a little longer, and (pathetically) Mother didn't ask me to stay." "How was Tom Hobson?" "He was very happy. I never saw him look better. He was a good-looking man anyway, and he was so glad to see me." "Did they ask any questions about their friends here?" "No, I don't recollect having heard a question asked. They seemed to know without asking me anything." "Were there any churches or prisons?" "No, no use for either." "Were there any thrones or exalted places?" "No, there was none of that there. There did not appear to be any enclosures, distinctions or grading." "Did you see any golden harps or musical instruments of any kind?" "No, happiness permeated everything. It didn't need to be toned down to music."

The above recital, which I had repeated several times, I give

as near verbatim as I can, using fewer words in places to express the meaning, but in no case change it.

Summary.

There was no one sorting or splitting hairs,
That each may be assigned to proper chairs,
Or indication of bars or gates,
Thus intimating the various fates
Pictured by designing men,
Who know no more about it than a clucking hen.

September 30, 1908.

THOMAS MULLIGAN, M. D.

New Britain, Conn., Aug. 14, 1908.

Mr. James H. Hyslop,

My dear Sir:—Yours of the 13th inst. received and can only say in reply that Mrs. M—— was dead, she may be dead for a longer time but never more thoroughly dead.

All the benefit I see to come from this experience is the assurance of a future life, and that religion of any kind can play no part in framing our destinies in that life.

Why confound that with what I did or why I did it. I want neither credit nor notoriety. The woman's trouble was a strangulated umbilical hernia through which there was no passage for three weeks, she has no organic disease.

Waiting your advice, I am respectfully,

Yours,

THOS. MULLIGAN.

519 West 149th St., New York,

October 2d, 1908.

I received this morning the Report of Dr. Thomas Mulligan on the case of Mrs. M—— and it was not dated. The letter was registered and the envelope is postmarked "New Britain, Conn., Oct. 1, 1908, Registered." The postmark of arrival is "New York, 10-1, 1908", with some part of the remainder too indistinct to decipher. The arrival at Station M, from which letters are distributed to this part of the city is marked "Registered Oct. 2, 1908, Station M, New York, N. Y."

This note will have some bearing upon the time of writing and sending the Report and also on the date of "June 27th last", mentioned on page 2 of the Report, as the one of Mrs. M——'s last illness in connection with which the incidents

occurred. It shows that 1908 is the date of the events, tho this would not be assured in the Report by itself.

JAMES H. HYSLOP.

New Britain, Conn., Oct. 2, 1908.

Mr. James H. Hyslop,

My dear Sir:—Yours just received. Why would it not be better to return the paper that I may write September 1908 in the place for date on each page, which will show when June 27th last was, as well as the date on which it was finished on the lower left hand corner of last page, Sept. 30, 1908.

Yes, I was constantly applying electricity between 1.45 and 3 P. M. No interruption other than to allow the electrode to be changed from "place to place". Not a strong current.

Respectfully yours,

THOS. MULLIGAN.

[This letter should have been dated Oct. 3d, 1908. I received the original Report on Oct. 2d and wrote him at once regarding it and he would have received my letter on the 3d.—Editor.]

New Britain.

Mr. James H. Hyslop:

You will have to take Dr. Mulligan's account of Mrs. M——'s case. It is just as it happened. Mrs. M—— and family don't wish to have anything more to say about it, and wish no names used.

WM. M——.

The following incident from the collection of Dr. Hodgson can be briefly stated. The newspapers gave an account of the facts after their occurrence. A man had disappeared from home and his daughter made a search of the hospitals and Blackwell's Island, the latter an asylum for invalids, insane, and paupers of a certain type, and found no trace of him. She then had a dream in which her dead mother came to her and told her that she would get traces of her father if she went to the Police Department, which she did, and found her father in the Morgue, identifying him by his clothing. The following is the story as told in the *New York Times*. A

Sergeant of Police confirms the story of the girl. Her own story, first hand, was not obtained.

A point of interest in the dream is the liability to suggestion from association that she had not visited the Police Department and this may have subconsciously given rise to the dream. Of course there is dramatic interest in the appearance of her dead mother to give the information. Why this dramatic representation should occur is not apparent, and tho this is the important incident of the dream it has no corroboration. From what we know of similar dramatic representations in other cases there is nothing incredible in the incident and any one who assumes that it might be a chance coincidence admits the fact of the occurrence as possible and only halts at the interpretation of it as spiritistic. The case is not evidence of the supernormal by itself, but it may be an incident in a collective mass of similar experiences in which the dead appear in the mental product, whatever its source.
—Editor.

FATE REVEALED BY DREAM.

Brooklyn Girl's Story of Search for Her Father.

April 23d, 1900.

A story involving the disappearance of a father and the discovery of his fate through a dream by his daughter, was told yesterday afternoon at Police Headquarters, Brooklyn, by seventeen-year-old Norah Tappen, of 397 President Street, that borough.

John Tappen, the father of Norah, was a shoemaker. His wife died about six years ago, and he lived with Norah and a younger daughter. On November 4th last he disappeared. For months Norah searched for him, but no trace of him did she find until yesterday, when, as she asserts, a dream led her to the discovery that he lay buried among the unknown dead in Brooklyn's Potter's Field.

According to the story told by Miss Tappen, her father left home to visit a friend named Campbell, living in Manhattan. After waiting several days for her father, she went to see Mr. Campbell and other friends of her father in Manhattan, but none of them knew anything as to his whereabouts. The girl felt certain that if anything had happened to her father it had occurred in Manhattan, as she had learned from Campbell that Tappen had been in this borough on the night of his disappearance. She therefore confined her search for him to this side of the river

[Manhattan, New York]. She visited all the hospitals and charitable institutions, and even went to Blackwell's Island, thinking that he might have got into trouble and been sent there. But nowhere could she gain the slightest trace of him, and after months of unavailing search, she gave up her task in despair.

On Friday night [April 20th, 1900], according to Miss Tappen's story, she had a dream in which her mother appeared to her and told her that she would learn of her father's fate if she went to the police. The dream, as she says, made a deep impression on her mind, and after thinking it over she visited Brooklyn Police Headquarters yesterday afternoon with her sister and told her story to Sergeant James Campbell. Campbell looked over the records, and found that late on the night of Nov. 4th last an unknown man answering to the general description of Tappen was picked up at President and Van Brunt Streets. The man had sustained a fracture of the skull by falling on the sidewalk, and was unconscious. He died a few minutes after being found, and, as there was nothing about his person to indicate his identity, his body was removed to the Morgue.

Armed with this information, Miss Tappen went to the Morgue, and there was shown articles of clothing that had been worn by Tappen. She identified all of the clothing as that of her father.

If an important question turned on the facts we should have to admit that the doubt would rest on the identification by the clothes. In ordinary circumstances probably no serious question would be raised on that. In any case the crucial issue would turn on that in deciding whether the dead man was Tappen, and the judgment of those who witnessed the identification would have to enter into the verdict. I imagine, however, that little objection would arise in this case to the probability that the identification was correct.

The following is the statement of the Sergeant of Police and his story goes far to make the girl's quite credible.

Brooklyn, April 26th, 1900.

Mr. Hodgson,

Dear Sir:—Yours received and paragraph in relation to Norah Tappen's dream.

After she called at office last Sunday afternoon and gave me description of her missing father, and when I found messages in our Missing Book from 45 Prec. date Nov. 4th, 1899, were sim-

ilar, she told me about dreaming her mother appeared to her and told her to go to Police Headquarters and they would tell her where her father was. She also at same time dreamt that when she came to our office she was given a chair just like we gave her, that she dreamt an officer like myself as she stated to me, told her Jack Tappen was dead. Saturday night she could not sleep. But could not come here and had to wait until Sunday. She said she would lose her employment. I sent her to Morgue when she identified clothing, etc. She and her sister have since had the remains taken from Potter's Field and buried in cemetery of Holy Cross.

This is about all I know of the matter, and I remain your
Obedient Servant,

JAMES CAMPBELL,
Police Headquarters, Brooklyn, N. Y.

BOOK REVIEW.

Esprits et Mediums: Melanges de Metaphysique et de Psychologie. By Th. Flournoy. Librairie Fischbacher, Paris: Librairie Kündig, Geneva. 1911.

This volume had an interesting origin. The author sent out a questionnaire to various believers in psychic phenomena and Spiritualism for an account of their experiences and the evidence on which their beliefs rested. When he had received the replies the author summarized the result in a statement of his opinions. Many of the informants reproached him for suppressing the evidence and he finally decided as a matter of honor that he should publish the original documents. The volume is the result of this decision. Professor Flournoy states the objections which had moved him at first to suppress the detailed record and merely to summarize his estimate of the facts reported, and one can well sympathize with him, but we think it was, after all, wise to have published the whole mass of reports regardless of their value or of his opinion of that value. We are in that stage of this work when authority does not yet count as it may do some day and each one wants to form his own opinions from the original data good or bad.

Besides "evidence" is a relative thing. What is not evidence to-day may be evidence to-morrow. No doubt the most of the material reported to us by unscientific minds has flaws in it and would not convince us of the supernormal, but it may also have facts of experience that will have value in a collective whole where individual incidents would have no real or apparent significance. Until we have reached some definite conclusion and standard of measuring such experiences it is well to report the whole mass of them and leave students to do their own selecting and thinking. Some of the individual incidents, however, stand the test of careful scrutiny and have the necessary confirmation to remove the natural objections of the sceptic. The majority of the experiences, however, are more an expression of opinion on personal experiences that are not sufficiently certified to make sure of their importance, tho taken collectively one has to say that they justify further investigation.

The author distinguishes between "Spiritualism" and "Spiritism". He states that he is himself a Spiritualist, but does not admit Spiritism. But his distinction is not the same as that which prevails in this country and England. In America

and England "Spiritualism" means the belief in communication with the dead in various forms not admitted by Spiritism. Or perhaps we could say that it means the belief in the genuineness of phenomena which those who accept limited communication with the dead do not admit. The difference, however, is very slight between the two, perhaps marked more by social than scientific lines and by the more critical and discriminating work of those who accept Spiritism. On the Continent however, Spiritualism means the belief in a soul and its survival and does not necessarily imply communication with the dead. Spiritism implies this communication. Hence this Continental usage is a restoration of the older use of the term Spiritualism. Professor Flournoy thus believes in the existence of a soul and its survival but disputes the evidence for communication. This is the position of the religious and philosophic believer and does not recognize the materialistic conception of the problem. The use, however, of the terms is somewhat different from the custom of English speakers and writers who identify "Spiritualism" with certain objectionable or vulgar methods of sustaining the belief in a soul and its survival and who when they make any concession to the point of view at all, denominate it Spiritism.

There is no *a priori* objection to this usage when so defined. The main point is to understand a man's position and Professor Flournoy makes that clear. When it comes to estimating the claims of Spiritism, or communication with the dead, Professor Flournoy is quite fair, tho he treats the claims with considerable feeling of dislike. It is no wonder that the author of "*From India to the Planet Mars*" feels distrustful of its claims and even betrays some evidence of stronger sentiments. He has evidently to restrain his temptation to ridicule, and after measuring the claims of Mlle. Helene Smith in the work mentioned he could hardly feel otherwise. That was a remarkable but disappointing case for many Spiritists. There was little or no evidence of the claims made for Leopold in the case and there was much evidence of subconscious dreaming and perhaps fabrication. The theory of Spiritism was so well simulated that any one can be pardoned much doubt in regard to the theory. It is possible that the author has not had personal evidence of the supernormal along the line of such phenomena as those of Mrs. Piper and others. But in lieu of this, he shows a candid and scientific spirit toward the work of others and that is more than can be said of many writers on this subject.

It is not necessary here to follow the author in his discussion of the two points of view. He states them fairly and is entitled to his own opinion. He places Spiritualism of the kind defined by him upon the moral law and in that takes the Kantian doctrine

as his guide. By it he maintains a faith in the immortality of the soul as necessary to regard the universe as rational. He never raises the question whether we have sufficient reason to believe the cosmos rational until we have scientifically proved survival. But he shows how little disposed he is to see that situation by denying that Spiritism is either a necessary or sufficient condition of Spiritualism, as the scientific psychic researcher maintains. Of course he must do this if he regards spiritualism sufficiently based upon the moral law, but he remains so confident of the rationality of the world that he never suspects that the proof of this rationality, in order to save the moral law which assumes it, must determine whether that law is valid or not. In other words, the author bases the belief in immortality on the rationality of the world instead of making that rationality depend on the proof of survival. As long as survival can be doubted the rationality of the world can be doubted. Hence the philosophic *raison d'être* of psychic research. But the fairness of the author toward the scientific effort in the matter is great enough to make criticism of this kind an ungracious task.

The volume is one that ought to be translated in its entirety, tho more as an example of fair and scientific work in the field than for any popular interest that it might have. It was a debt of honor to the complaints of the persons who gave him their experiences and would be tedious to the general reader, but as a critical work it is worthy of more consideration than it will receive in this country.

JOURNAL

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CONTENTS

GENERAL ARTICLES:	PAGE	EDITORIAL:	PAGE
Has Swedenborg's "Lost Word" Been Found? - - - - -	257	Professor Muensterberg's Progress - - - - -	296
"Journeys to the Planet Mars" - - - - -	272	BOOK REVIEWS - - - - -	303
Personal Experiences - - - - -	284		

HAS SWEDENBORG'S "LOST WORD" BEEN FOUND?

By Albert J. Edmunds.

When an astronomer makes an observation, his first step is to calculate for refraction. He knows that the star he is studying does not send its rays directly into our atmosphere, but obliquely: those rays are bent in their course by that atmosphere, and this distortion must be allowed for before any successful calculation can be made.

Must we not allow for a like refraction in spiritual things? Is not Swedenborg's Doctrine of Adaptation an attempt to account for this very phenomenon? Such being the case, it will not be strange if the seer's own visions require a calculation for distortion. Of course, in this case, we shall be "wise after the event." But only by being thus wise a great many times can we make any progress at all in the most difficult and recondite of all the sciences.

When a ship is arriving in a fog, the first thing that we know is merely that some large object is coming: only by degrees do we descry the outlines of a ship. So, in our psychical Jabberwock, we can be sure that "somebody killed something" long before we know who and what. But science is patient, and refuses to throw up the sponge—refuses to say: "This uncertain nonsense is not worth while!" I have ob-

served myself that mental images go in pairs, and that the wrong one is liable to be projected into the mind.

In my first copy of this article, intended for a Swedenborgian magazine, I refrained from giving a sample of the experiences which led me to formulate this law, tho I distinctly said that it was based upon experience. A Swedenborgian minister, who read the manuscript, thereupon remarked:

“‘ Pairs of images ’ seems to me a pure fiction imported for a special purpose.”

This convinced me of the hopelessness of presenting scientific criticism to the average theologian. I now give one experience out of many which have led me to formulate a law of pairs. In 1893 I dreamed that John Wanamaker had died. Shortly afterwards Anthony J. Drexel died. Now, of the two, both of whom meant nothing to me but local magnates, Wanamaker was the one whom I had seen, but Drexel never. I therefore concluded that the basis of my dream was the death of Drexel, whose image, being strange to me, was supplanted by that of Wanamaker, already in my mind. Many more experiences of this nature have led me to formulate a law of pairs or groups in mental images, whereby the one most familiar is projected into the mind in place of an unknown one. Far from my tentative law being “pure fiction, imported for a special purpose,” it was the result of experience, used to explain phenomena.

In my article in *The Helper* * for March 16, 1898, I summarized the conclusions of Richard Hodgson with respect to alleged post-mortem communications, and pointed out the difficulties of obtaining correct answers from spirits.

Richard Hodgson died in 1905, regretted by all who knew him. That vigorous, transparent, athletic personality was a champion of whom any cause might be proud. Since his death, his apostolic successor, Dr. James H. Hyslop, has been experimenting with a series of trance-communications purporting to come from Hodgson's continued personality. In

* Imperfectly and incorrectly reprinted in *The New-Church Messenger* in recent years.

a Report of nearly a thousand pages, dated May, 1912,* Dr. Hyslop gives the following as his predecessor's present opinion:—

"Hodgson Personality". Sometimes in the early work at the Piper light I could not understand the movements and changes and apparent desire for changes without power to express what the changes ought to be, and I learned much as one would learn the desires of a child before it can talk.

James H. Hyslop. Good.

R. H. Now for a long time I have wished to say that many of the lessons I have learned there have been of great use to me in communicating. I knew too much to be a good communicator at first. That is literally true.

J. H. H. Good.

R. H. I knew the complications and conditions, and I could not forget them when I made my first efforts; and the consciousness of them, together with the consciousness of the desires of my friends, hampered and hindered me. You know how that might occur.

J. H. H. Yes, perfectly.

R. H. Now much of that condition is worn away, and I am doing better everywhere. William [James] was never as intimately associated with all the forms and methods of expression as I, and he had not so many ideas and understandings to overcome. His one desire is to be slow and sure and let nothing come that is not of his own. No fugitive ideas to float in unawares into the communications. This is not a new phase of thought to you and me. The fugitive expressions you understand.

J. H. H. Yes, perfectly.

R. H. But we are seeking to eliminate all that, as far as we can, at least; but it is almost impossible to completely inhibit one's self and thought and let nothing but the pure present expression come. Try it yourself in the ordinary conversations of life, and see how the fugitive drops in and is constantly bringing misunderstandings of the idea you are

* *Proceedings of the American Society for Psychical Research*, Vol. VI, New York, May, 1912, pp. 976, octavo, price \$8.00.

trying to express to your most intimate friend. It is all the same, Hyslop. It is expression of personality in either sphere, but personality so distorted and tempered by other personalities that no one is definitely apart and alone. Verily no man liveth to himself. How true that is. We are a few degrees more sensitive than you in the world of physical expression, that is all.

*I sometimes think that the spirits who have nothing to lose or fear by the way of reputation or understanding give the clearest messages in an offhand manner about the physical life they have lived and the people who still live in physical surroundings.

This is just a word I have long wished to give you, and so I rushed to the front with my message before the wires were crossed.

J. H. H. Good.

R. H. You do not need to have me write *R. H.*, but I do so that there may be no question in the records.

J. H. H. Good.

R. H. Your word might not be sufficient."

In transcribing this from the scientific account, Dr. Hyslop has omitted the questions and iterations with which these painfully recorded experiments abound, while I have taken the liberty to punctuate and introduce initials. The full name of William James is also added by me.

From this important utterance and others like it Dr. Hyslop deduces the law that the *communicator can neither inhibit his own marginal associations and their transmission, nor the intrusions of other minds and their thoughts, when they are near, aiding.* In other words, the communicator projects not only the central mental image which he wishes to transmit, but the fugitive or marginal images that accompany it; while he is also hampered by thoughts in the minds of other spirits around both parties. The formulation of this law is the leading feature of Hyslop's masterly Report.

The followers of Swedenborg claim an exemption from the law of Refraction for him, on the ground that he was in

* I have made a fresh paragraph here for the sake of clearness.—A. J. E.

both worlds at once, and so received truth direct. But the same claim is made for Buddha, and science, while not denying this claim *à priori*, seeks to investigate each case for itself.

We shall now apply this law to the alleged communications made to Emanuel Swedenborg by spirits from Central Asia concerning a lost sacred literature which they affirmed to exist in "Great Tartary": i. e., in the language of eighteenth-century geography, the Chinese Empire outside China proper, *but including Chinese Turkestan*, as may be seen from contemporary maps.* The first passage concerning these things is found in *The Apocalypse Revealed* (Amsterdam, 1766), paragraph No. 11. For non-Swedenborgians I explain that, according to our Seer, the Old Testament was preceded by an older revelation which he calls the Ancient Word. Our first text now follows:—

"Concerning this Ancient Word, which was extant in Asia before the Israelitish Word, it is worth while to mention that it is still preserved among the people who inhabit Great Tartary; I have conversed with spirits and angels in the spiritual world who came from thence, who said that they possess a Word, and have possessed it from ancient times; and in conformity to this Word their Divine worship is established; and that it consists of mere correspondences: they said that it contains the book of Jasher, which is mentioned in Joshua X. 12, 13, and 2 Samuel I, 17, 18; and also that they possess the books mentioned by Moses, as *The Wars of Jehovah* and *The Propheticals* (Numbers XXI, 14, 15; 27-30;) and when I read to them the words quoted thence by Moses, they examined whether they were extant there, and found them: from which circumstance it is very clear to me that the old Word is still preserved among them. In the course of the conversation, they said that they worshipped Jehovah, some as an invisible, and some as a visible God. Moreover they related that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the Emperor of China is from their country; and

* See, for example, Gordon's Geography, published during Swedenborg's lifetime.

further, that they are so populous, that they do not believe any country in the world to be more so; which is very credible from the wall so many miles long, which the Chinese formerly built as a defence against any invasion from them. [The corresponding passage in the T. C. R. given below, here adds matter about the Creation, Deluge, etc.] *Seek for it in China, and peradventure you may find it there among the Tartars.*"

Now, applying our principle of Refraction, we may say that, should we find in this region any sacred literature of epoch-making import for the understanding of religion, our Seer's vision would be abundantly justified. Note in the first place that no Old Testament literature or its affinities is forthcoming from this region, but has been found extensively in Babylonia. The Chaldean Creation and Deluge legends of that land, absolutely unexplored in Swedenborg's time, would have been a partial fulfilment of his vision, but literal as to place, had they been discovered in Turkestan. So here we find a vision fulfilled in the wrong place. But I shall presently show that, in Chinese Turkestan, so near the frontier of China and so far within the province of Kansu as to answer the description of "China among the Tartars", there has lately been found Buddhist literature of epoch-making importance for the history of religion, by making more probable than ever before an historical connection between the two great world-religions of to-day, and thus furnishing the objective basis for the coming world-cult or final federation of all beliefs.

My thesis therefore is that Swedenborg had two visions which he mistook for one: viz.,

1. A vision of a lost sacred literature which was the lineal ancestor of the Old Testament, and which was destined to be found in Babylonia; and*
2. A vision of a far more epoch-making discovery of a lost sacred literature in Chinese Turkestan which was to connect Christianity and Buddhism and lay the foundation for the coming world-religion.

* It has been pointed out to me by Swedenborgians that Swedenborg was aware of the Ancient Word in Babylonia (D. S. S. 102). But the subject of this paper is the discoveries on the frontier of China.

But, owing to the fact that Swedenborg read more Hebrew than Greek, and wrote more about the Old Testament than about the New, his prepossession transformed the New Testament vision into one of Old Testament significance. It may be objected that the two Apocalyptic works of Swedenborg are almost equal in amount to the Arcana Coelestia, especially when considering that the Apocalypse is shorter than Genesis or Exodus, the subjects of the Arcana; but, in the light of modern criticism, the Apocalypse is more of an Old Testament book than any other in the New, as may be seen at a glance from the uncial quotations in Westcott and Hort. I repeat that Swedenborg was more at home in the Old Testament than in the New, which latter he read in Latin more than in Greek as my friend Wilfred Schoff has pointed out to me. This scholar considers that Swedenborg's treatise on the Athanasian Creed is sufficient proof of his weakness in Greek, tho Schoff would not deny a knowledge of it as an academic accomplishment.

We now come to the new facts upon which this article is based: viz., the discovery of Tokharish and Sogdian versions of the Buddhist Scriptures in Chinese Turkestan. The significance of this is that Sogdian was a vernacular of the Parthian Empire, the buffer state between Palestine and India, and therefore the Parthians who were present at the founding of the Christian religion (Acts II, 9) could read those scriptures in their own speech without knowing Sanskrit or Pāli. Tokharish was spoken in Bactria and probably in the adjoining parts of Parthia too. Both tongues were discovered some years ago and called "unknown languages," Tokharish being called Language No. 1, and Sogdian, No. 2. But lately we have found bilingual texts, and therefore are able to translate what were mysteries ten years ago.

In 1906 I pointed out, in an essay which has been criticised by eminent scholars in Germany, Great Britain, France and Holland, two quotations in the Gospel of John made direct from Buddhist books (John VII, 38; XII. 34).*

* Buddhist Texts Quoted as Scripture by the Gospel of John: a discovery in the Lower Criticism. Philadelphia, 1906. (London: Luzac & Co.)

The great objection to my thesis was that John could not read Sanskrit or Pāli, and that the Pitakas had not been translated into any language outside of India (except the first beginnings of the Chinese versions, which date from the age of Paul and Nero). But in 1907, Aurel Stein, of the Anglo-Indian Turkestan expedition, discovered at Tun-huang a Buddhist library which had been closed up during a period of warfare about 1035, and kept dry by the rock-chamber and the sandy soil where it had the fortune to be found. *In this library there was a Sogdian Jātaka, i. e., a Buddhist Birth-story in a language probably understood by some of the Parthians who were present at Pentecost.* The religious significance of this we shall discuss presently. There was also a Chinese printed book dated A. D. 864, as well as other matter equally astonishing. (See M. Aurel Stein: *Ruins of Desert Cathay*. London, 1912.)

Nothing in the history of modern research is more romantic than this. Mr. Stein could not read Chinese, to say nothing of Sogdian; but in 1908 the young French Sinologist Paul Pelliot spent three weeks crouching in the niche (for the rock-chamber was crammed with books and would barely admit a man) "drunk with the enthusiasm of youth and discovery," to paraphrase the racy French of Professor Sylvain Lévi, of the celebrated Sorbonne, and easily the leading Buddhist scholar of the world. The documents thus found, as well as others found by the Germans, are now in Paris, London, Berlin and Peking; and accounts thereof, as well as translations, are appearing in such learned organs as the *Journal Asiatique*, to which we are indebted for the Sogdian Jātaka (January, 1912). This means that the legend of the prince who gave all he had away, was being translated into a vernacular of the Parthian Empire by enthusiastic Buddhist missionaries at the time of the Christian era. Tokharish texts, both Discipline and ordinary Scripture, or Sūtra, have also been found.

In my *Buddhist and Christian Gospels*, Fourth Edition, Vol. I, Philadelphia, 1908, p. 156, I quoted a passage from Strabo, which says that nearly the same language pervaded Media and parts of Persia, Bactria and Sogdiana; and I added that

when Buddhist ideas went westward they would surely be translated. In 1906, also, in my *Buddhist Texts in John*, I had maintained that a "lost version of the Sūtras" had travelled westward. Now my predictions are fulfilled: we have found traces of at least two versions in languages west of India. To show how this discovery affects the Græco-Roman world, I will advert to one case. Alexander Polyhistor, a writer of Asia Minor of the first century B. C., alludes to the Samanæans (*σάμαναίαι*) of Bactria. Now the Buddhist philosophers were called *Gramanas* in Sanskrit and *Samanas* in Pāli. When the Greeks were quoting the Sanskrit form, they wrote it *σαρμανες*, and we therefore argued that Polyhistor was quoting the Pāli form, which must have been the one known to him in Bactria. But now we find that Tokharish, the newly found lost language of Bactria, had the same word in the form *Shamāne*. Polyhistor was therefore transcribing into Greek, not Pāli, but Tokharish, a foreign language in which Buddhist books were being read at the time of Christ.

Before these recent discoveries by Germans, Frenchmen and English in Chinese Turkestan, we already knew of another important link between Buddhism and the Western world: viz., the Indo-Greek coins of Kanishka and other Indo-Scythian and Bactrian potentates who reigned in the period preceding and succeeding the Christian era. One of these kings called himself "upholder of the true religion," another (the Greek Menander) has the Buddhist symbols of wheel and tree on a coin; another has a Buddhist stūpa, while the great Scythian, Kanishka himself, has an image of Buddha, with his name in Greek letters:

ΒΟΔΔΟ.

The date of Kanishka is still being debated, but recent research bids fair to place him in the first century B. C.

Now, if we can prove that Luke and John quote Buddhist texts or legends, as I believe they do, a great religious barrier will be broken down: we shall cease to call Buddhism "heathen," and shall admit that it was one of the factors in the composition of our own religion. This admission will have the effect of removing the harshness that now separ-

ates the two faiths, and must inevitably lead at last to an understanding between them, a mutual respect for each other, and finally to a world-religion wherein the leading truths of each will have a share. The difficulty so far has been our ignorance of the history of Buddhism and the vastness of its early propaganda. We knew that it entered China and that its missionaries spent centuries translating their Scriptures into Chinese. We knew that later it entered Corea, Japan and Tibet; that it spread into Farther India and some East Indian islands; but we have not known until now that it was being propagated, at the very time of Christ, in the tongues of the Parthian and Bactrian dominions. Whether Greek itself was ever one of its vehicles we do not yet know, but it is quite possible, judging from the coins. When a story like the Penitent Brigand, converted by Buddha, was being carved on temple walls and translated into foreign tongues, throughout a great portion of the continent of Asia, it is easy to see why the Gentile Evangelist should be anxious to appropriate it, and why he did violence to the text of Mark in order to introduce it (for his authority, Mark, most clearly excludes it by telling us that both the malefactors reviled the Lord). This is only one instance of what will be ultimately established by criticism when the means of communication between the great pre-Christian world-religion and its younger brother are at length made known by just such discoveries as this one of Tokharish and Sogdian.

For further information I must refer my readers to *Buddhist and Christian Gospels* and to the articles in *The Monist* and *Open Court*, of Chicago, in which I am keeping my researches abreast of the times.

Besides minor references to the Lost Word, which may be found in Potts's Concordance, under the head of *Tartary*, one more important passage in Swedenborg remains to be noticed: *True Christian Religion*, paragraph 279 (Amsterdam, 1771):—

“Concerning that Ancient Word which has been in Asia before the Israelitish Word, it is permitted to relate this news: that it is still reserved there, among the people who live in Great Tartary. I have conversed with spirits and

angels who were thence in the spiritual world; who informed me that they possess the Word, and that they have possessed it from ancient times, *and they perform their divine worship according to this Word*, and that it consists of mere correspondance. They said that in it also is the book of *Jasher*, which is mentioned in Joshua X, 12, 13, and in the second book of Samuel I, 17, 18; and also with them are the books called *The Wars of Jehovah* and *The Ænunciations*, which are mentioned by Moses, Numbers XXI, 14, 15, and 27-30; and when I read to them the words which Moses had taken thence, they looked to see if they were there, and found them. Hence it was manifest to me that the Ancient Word is still with them.

"In conversing with them, they said that they worship Jehovah, *some as an invisible God and some as visible*. They further told me that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, *because the Chinese Emperor is from their country*; and also that they are so populous that they do not believe any country in the whole world to be more so; which also is credible from the wall of so many miles which the Chinese formerly built for their protection against invasion from them. Moreover, I heard from the angels that the first chapters of Genesis, which treat concerning the creation, concerning Adam and Eve, concerning the Garden of Eden, and concerning their sons and posterity till the flood, and likewise concerning Noah and his sons, are also in that Word; and thus that they were copied thence by Moses.

"The angels and spirits from Great Tartary appear in the southern quarter, on the side of the east, and are separated from the rest by their dwellings in a higher expanse, and by their not admitting any to them from the Christian world; and that if they ascend, they guard them, that they may not go away. The reason for this separation is because they possess another Word."

To show that my interpretation of this remarkable passage is nothing sudden, let me repeat what I said about it in my *Buddhist Bibliography, based upon the libraries of Philadelphia* (Journal of the Pāli Text Society, London, 1903, p. 35):

“Notices of Buddhism by early Travelers and Writers, down to 1800.

“The True Christian Religion. By Emanuel Swedenborg. (Many editions; original in Latin: Amsterdam, 1771. Paragraph No. 279 anticipates the discovery of a sacred literature in Central Asia. Though Swedenborg imagines that it was a lost Semitic book, the precursor of the Old Testament, it is plain that the Buddhist, not the Babylonian, lore is adumbrated. Thus, it is to be found in ‘Great Tartary’; worship is still based upon it; it contains the cult both of a visible and an invisible God. Its Genesis=Dīgha 27, with parallel in Mahāvastu; Enunciations=Udāna; Book of the Wars, i. e. Temptations, of the Lord=Māra-Samyutta.)”

I had already given this explanation before the New-Church Society of Philadelphia, as reported in the *New-Church Messenger*, May 1, 1901. The interpretation is another application of our principle of Refraction. Thus, when the spirits turned to the Buddhist Genesis* (first translated into English in the *Chicago Monist* for January, 1904, and quoted in Hastings’s *Dictionary of Religion and Ethics*, article “Ages of the World”) and when they found therein the story of the forbidden foods eaten by the first men and resulting in the genesis of the sex-passion and the fall of mankind from a spiritual to a physical state, that would be to Swedenborg sufficient evidence for the primeval Genesis of his visions; for of course he did not know that the Dīgha Nikāya was an Aryan document not earlier than B. C. 400. So too with the Wars of the Lord. The Māra-Samyutta, with its stories of Buddha’s many conflicts with the Evil One, would answer to Swedenborg’s idea of the Lord’s Temptations as related in the Psalms and other sacred sagas with a deep mystical meaning. Then there is the Udāna (literally “Out-breathings”) a book of legends each founded upon a brief ejaculation or Enunciation of

* Sūtra 27 in the Pāli Long Collection; No. 5 in the Chinese. We owe this information to the magnificent study by Anesaki, in *Transactions of the Asiatic Society of Japan* for 1908. When Nanjio made his famous catalog of the Chinese Buddhist Tripitaka in 1883, he could not identify this Sūtra in the Chinese.

Buddha's. When, in my *Buddhist and Christian Gospels*, I render Udāna by this term, and call it the Book of Enunciations, I am simply showing my Swedenborgian colors.

Of course if these books existed only in the Pāli Canon they would be merely sectarian and not Catholic Buddhism. But the Genesis document exists also in Chinese, Tibetan and corrupt Sanskrit, emanating from different sects from that of the Elders who have transmitted the Pāli. The same may be said of the Book of Temptations and of the Enunciations, the latter at least so far as Tibetan is concerned. Recent discoveries in Chinese Turkestan have brought to light fragments of the Sanskrit Udāna* and of the Classified Collection in the same recension as the Chinese and therefore containing, in its entirety, the Book of Temptations. The cult of a visible God (=Buddha) and an invisible (=Dharma, or Truth) is perfectly comprehensible to the student of Buddhism.

"Noah and his sons" are more difficult to account for; but the gradual deterioration of the race, as related in the Dīgha, might suggest this.

The fact that "divine worship is still performed according to this lost Word," necessitates the books of a living religion; and the Buddhist is the only one available in that part of the world, the few scattered Chinamen who represent the Confucian Classics and the great literature of Taoism being insufficient. Neither Confucius nor Lao-tse ever became the teacher of the Tartars, but Buddha became so as early as the time of Christ, and probably earlier. We now know that not only the Scythians of Afghanistan and both Turkestans were Buddhists, but that even the Turks were so, long before they became Mohammedans; and we have found in Central Asia the traces of Buddhist books in early Turkish.

With regard to the Chinese Emperors "coming from their country," I used to puzzle over this, because I thought it could only refer to the Manchu dynasty, which was so recent as the seventeenth century. But I am now informed that

* See, for example, the curious bilingual fragment (Sanskrit and Tokharish) from the Book of Enunciations in the *Journal Asiatique* for May, 1911. The fragment is about the conquest of old age, disease and death.

“the Posterior Chow and the Tsin [dynasties], who did so much for Buddhism, were really Huns, and ruled over a large proportion of Hiungnu subjects.”*

The present interpretation of these things is in line with Swedenborg's other great vision: viz., the Last Judgment, which stands in intimate relation with India. In this vision our Seer proclaimed that the year 1757 was the beginning of a new order of things. We now know that is was. Every schoolboy in the British dominions is taught that the battle of Plassey, in June, 1757, laid the foundation of the Anglo-Indian empire. No political calculation could have taught this to Swedenborg, for the news of the battle did not reach Europe until early in 1758, as I have verified from the contemporary newspapers at the Historical Society of Pennsylvania. Before this news (which of course could mean but little at the time) the great vision of the passing away of the old Christian Church in 1757 and the genesis of a new Church had been granted to Swedenborg. Out of the English dominion of India has come the translation of the Sacred Books of the East and the establishment of a cosmic intercourse between Europe and Asia which was the dream of Alexander and the despair of Cæsar.

I therefore answer the question of our title in the affirmative: *That the Lost Word has been found.* Confused with a vision of the discovery of the Babylonian sacred legends, which were the lineal ancestors of those of Genesis, was the greater vision of a lost literature to be found in Central Asia. This literature proves to be the Buddhist, culminating in the recent discovery of the wrecks of a propaganda of Buddhism as a world-religion at the time of Christ. By means of this propaganda in the vernaculars of the Bactrian and Parthian empires, it is now made possible for the first time to establish an historical link between certain Buddhist doctrines and legends which have puzzled scholars for two generations by reason of their resemblance to things in Luke and John. When this link is recognized, as it is now in the process of being,* the two great

* Arthur Lloyd, *The Creed of Half Japan*, London and N. Y., 1912, p. 143.

religions of the world, which have hitherto been hostile, will approach each other with respect, and the last obstacle will be removed to the founding of a modern world-religion based upon the facts of science, physical, historical and psychical.

Evolution, which is the dominant idea of Buddhism, and Personality, which is the dominant idea of Christianity, will make peace with each other—a thing they have never yet done, except in India, the home of truth and intellectual peace. The besetting sin of Evolution is to regard everything as arising from nothing and disappearing into nothing: the besetting sin of Personality is to ignore sequence and causes, and to derive all things from the fiat of a Will. In my limited reading I know of no one who has harmonized these two conflicting theories so profoundly as Emanuel Swedenborg, whose writings will surely be one of the classics of the coming religion of mankind.

* See, for example, the frank and manly admission of Professor Garbe, of Tübingen, in the *Chicago Monist* for July, 1912: "I take pleasure in using this opportunity to grant that by the lucid critique of Edmunds the probability of the hypothesis of Buddhist loans in the New Testament has increased in my opinion." (P. 478.)

“JOURNEYS TO THE PLANET MARS.”

By James H. Hyslop.

Those who have followed the subject of psychic research will remember the remarkably interesting book of Professor Flournoy entitled: “*From India to the Planet Mars*,” a book purporting to represent a case of the reincarnation of a deceased human being on the planet Mars and communicating therefrom regarding its inhabitants, life, institutions, language and various things pertaining to that planet. Professor Flournoy showed very clearly how large a part in these phenomena the subconscious of Mlle. Helene Smith played, though he admitted that there were some supernormal phenomena in the case. But whatever the supernormal, which was not as well proved as was desirable, there could be no doubt about the remarkable power of subconscious fabrication manifested in the case. I published in the *Annals of Psychological Science* and in the *Journal for Abnormal Psychology* articles on alleged Martian communications through Mrs. Smead. The detailed record was not published and hence the extent of its resemblance to Mlle. Helene Smith’s was not evident. But careful experiment with the case of Mrs. Smead, to say nothing of other records not published at any length in connection with the Martian matter, showed that she had supernormal phenomena and some of these have been excellent. The fact shows what relation the subconscious has to mediumistic powers or possibly that non-evidential matter may have unexpected sources at times, even though it may be so influenced by subconscious coloring as to totally obscure the claims for any other source. There were some alleged communications through Mrs. Piper regarding the planet Mars, but I do not have access to them at present. They were not systematic as with the case of Mlle. Helene Smith and Mrs. Smead. They were rather casual, though they indicate an interest in that planet, possibly influenced by the public curiosity regarding it from the discussion of astronomers. There was no scientific evidence, however, that they

were veridical. Besides the communications of Mlle. Helene Smith and Mrs. Smead were so different from each other, coinciding only in a few minor and unimportant points, that they tend to discredit all claims to their alleged source. This does not diminish their interest for the psychologist: for he has to deal with a very large mental problem in this perpetual simulation of spiritistic phenomena, especially in close connection with supernormal facts that do much to sustain that claim. Hence for a variety of reasons alleged communications from the planet Mars must have considerable interest. I place no emphasis on the fact that the natural human interest is in the question whether that planet is inhabited or not. That has no part in our consideration of it, though it may have an influence in the suggestion and creation of the phenomena in the minds of those who give them as communications from the planet. It is the psychological problem of subconscious action that gives the statements their primary interest, together with the question of survival after death, with which such communications are usually associated. We have to ask and answer why they are thus associated with the general processes that are the sources of the supernormal. But we are not yet in a position to answer this question. We have still to collect the facts that will enable us to answer it intelligently.

I have ascertained that there is another alleged case of communications with that planet, but I have never been able to induce the party to let me see the record. However there is still another instance of it that was published by the author who was the subject herself of the alleged communications. I have known of the existence of the volume for some years, but only recently had an opportunity to examine it. It was not published by any one whose imprimatur would protect the book. Its sale was evidently a failure and it was in some way turned over to the *Austin Publishing Company* and thus associated with other spiritualistic literature. It is entitled "*Journeys to the Planet Mars or our Mission to Ento.*" The author was a Mrs. Sara Weiss. She was also the author of another story of the kind: *Story of Decimon Huydas: A Romance of the Planet Mars.*" Mrs. Weiss was a private person.

who had developed mediumship of the kind at least that produced such works as these and saw that the work obtained publication. The volume here under consideration was published without any explanation of its source or any detailed account of how it was produced. Readers would not know that it had a mediumistic cast, unless they were familiar with work of this kind in that connection. It might be taken for an odd romance or piece of fiction. It is not explained as a mediumistic production. Readers are left to make out of it what they may, treating it as real, if they desire, or treating it as fiction, if they desire. Nothing is said to distinguish its nature, though psychic researchers would at once suspect what claims it really had or made.

On this account I made inquiries regarding the book to learn how it originated. I learned that Mrs. Weiss had died a few years ago but that Mr. Weiss is still living. Communication with him resulted in an explanation of the book and I deem it important to put that explanation on record here for all future students of the literature on the subject. It adds much to the interest of the book. It takes it out of the category of merely imaginary literature, imaginary, I mean, in the normal sense, and places it among those works which have to be studied in connection with subconscious phenomena, whatever their source.

Mr. Weiss is connected with the United States Express Company in St. Louis, Mo. His first reply to my inquiry was as follows:

St. Louis, Mo., 12/12/'12.

Mr. Jas. H. Hyslop,
American Society for Psychical Research,
New York, N. Y.

My Dear Sir:

Yours of the 6th instant received. I beg to say that I am gratified to find that Mrs. Sara Weiss' quite extraordinary work, or mission, should have come to your attention.

Her book, "Journeys to the Planet Mars", if it can be called hers in the commonly accepted sense, was, as she steadfastly maintained during the years since it was begun, a matter of inspiration, or rather of dictation. She was merely the instrument through which another individual spoke or wrote. I cannot en-

certain the slightest doubt as to the correctness of this statement, in view of the intimate knowledge of my *Dear Wife*, extending over a period of thirty-four years.

A more singularly high-minded woman I never knew; nor one more modest and unassuming. She lacked the literary training which is the basis of most scientific books. She was, it is true, a woman of quite uncommon order of intellect; but to the end she seemed surprised and delighted at the unseen influences which guided her in her writing.

Her method was purely that of submission. She did her writing during days when she was quite alone. It was her habit to sit in a room which she had carefully darkened, or from which she had excluded most of the light, pencil in hand, with paper before her. She did not know at what instant the actual tracing of letters and words would begin. At one time, when the "influence" moved her, she wrote for hours. On such occasions she worked until a condition very like exhaustion overtook her. While she was deeply interested in the various phenomena of the spirit world, she was not a professional medium, and confessed her extraordinary experience in full only to her intimate friends.

In all, save one matter in question, she was a pleasantly normal woman, fond of her home, and of quiet entertainments, and of a group of friends who were by no means exclusively of the spiritualistic faith.

She was in doubt as to the advisability of publishing her book, which appeared only a comparatively short time before she passed away at the advanced age of seventy years.

To her, in every sense, her book was a thing given or inspired or dictated. She never referred to it as her own, and knowing her as I did, I fully concurred in her belief that she was really recording a message from the spirit world, borne to her by a process which was wholly outside the forces underlying normal authorship.

I would be pleased to hear from you again.

Yours truly,

A. M. WEISS.

I made further inquiries regarding additional points of interest and the following is the reply of Mr. Weiss.

St. Louis, Mo., 12/18/12.

Mr. James H. Hyslop,
American Society for Psychical Research,
New York, N. Y.

My dear Sir:

Your letter of the 13th inst. received, and I hope to give you fairly definite answers to your several questions.

It was often a spoken regret of Mrs. Weiss' that she had been unable to receive an education in her younger years.

She was the daughter of an Ohio farmer, who, with his wife, was narrowly religious. Her schooling was of the most rudimentary character, and even reading, outside of church books, was discouraged.

During our thirty-four years of married life I never knew of her having read a book on astronomy, or of her being especially interested in the subject. She had a longing to gaze at the stars, and often wished to know something of the beautiful shining planets.

She read very little: this was a constant source of surprise to those who knew her and who were impressed with her intellectual vigor and her lively interest in conversations.

I feel sure that "Mars", as a physical fact, did not interest her, save as it existed in "Journeys to the Planet Mars."

She read little or nothing after completing her books. She lived but a short time afterward. The work had so greatly impaired her energy that she went into a decline which resulted in her death.

I think I may say quite frankly and definitely that her relationship to the subject you mention was not that of the student or scholar, but rather that of a "subject", or an "instrument", as she certainly considered herself to be.

It may throw some light upon her personality if I say that a favorite diversion of hers, when in the presence of intimate friends, was to relate dreams which had come to her. These were embellished with beautiful minuteness of detail; they assumed the aspects of unearthly experiences rather than dreams.

I have touched upon the matter of her dreams, not because I see any relation between them and her writings, but with the thought that possibly they may throw some light for you upon a subject which I never fully comprehended.

Very sincerely,

A. M. WEISS.

The limited education and reading of Mrs. Weiss and the absence of especial interest in astronomy make her book more important. The interest in the stars shows a bent in that direction, though it does not reveal any data that might explain the Martian messages. It is open to suggest subliminal dreaming or poetising, but that is a thing for which we have no evidence in the case. The dreams directly connect the phenomena with other psychical processes so frequently associated with supernormal data. This does not

mean that the dreams either explain the phenomena or afford a conjecturable source for them. They indicate a general matrix for them whether we consider that supernormal or subliminal. The explanation remains open.

I desired further information on certain matters regarding the original manuscript and the influences which gave rise to the phenomena and the following is quoted from another letter of Mr. Weiss, dated January 6th, 1913:

"I am sorry to say that I cannot tell you what first attracted Mrs. Weiss' attention to the subject of spiritualism. She had long been interested in spiritualism when I first met her. She was a seeker after truth and her experiences in spiritualism were attended with a scepticism so great that, not until her own powers were developed and she was enabled to write automatically without knowing what had been written, did she become convinced of the truth of the phenomena of spirit control. After this she began the more earnest investigations which resulted in the further unfoldment of her most remarkable psychic powers. At séances she was most frequently visited by her father, mother, sisters and brothers, who died many years ago. Through the mediumship of others, she received messages from members of her family and others. She was quite convinced of the authenticity of the spirit who visited her.

"She never gave any messages to any living friends, save in the sense that she considered her books such messages. In the usual sense she never undertook mediumistic work.

"The original manuscripts were not preserved. The dictation was taken pencil in hand, on common paper, afterwards revised and rewritten with ink under the direction of the spirit Carl De L'Ester; these manuscripts of the 'Journeys' are, I think, still in the possession of her daughter."

It was not perfectly clear in one of the letters from Mr. Weiss what he meant by the destruction of the original manuscript and I wrote to have it made clear. His reply was:—

Feb. 5th, 1913.

Replying to your letter of the 25th ulto. I beg to say that in using the word "Original Manuscript", in a recent communica-

tion I referred to the first copy made by Mrs. Weiss from the pencil dictation of (Spirit) Carl De L'Ester, which was, of course, the original copy.

The first form, in pencil, was not considered by Mrs. [Weiss] as being of any value, her idea being, naturally, that the message itself counted, and not any peculiarities which might appear in the form in which it was set down. The original pencil version was all but illegible to any one besides Mrs. Weiss, and when she had completed the ink copy the original version was destroyed. I referred to the ink written copy as the original manuscript version and it was from this copy that she made a typed copy for the printers.

Yours sincerely,
A. M. WEISS.

If there seems any confusion in the previous letters of Mr. Weiss this one will make the matter clear. The great value of the original pencil manuscript would have been for its comparison with the handwriting of Mrs. Weiss normally and for comparison with the printed book to ascertain where she had used her judgment in correcting the original either in spelling or grammatical structure. Original documents in such work are priceless. It is not necessary to state all the reasons for this. But they will occur to students of the problem.

Mr. Weiss sent me some of the normal handwriting of Mrs. Weiss and a poem written by her automatically, purporting to come from her brother Robert. The automatic script has the technical characteristics of her normal writing, but the difference between them is such that you would have to examine them carefully to notice that they were written by the same person. A casual look at them would not reveal the same origin, tho an expert in such things might see the resemblance at a glance. But the difference is marked and would be admitted by an expert tho he found that the important characteristics in the letters showed or confirmed that they had the same origin. I give the poem in a footnote, as representing a product above the usual automatic poetry which is so often so inferior as to invite ridicule, but whose inferiority in many cases is evidence of the genuine-

ness of it as a non-normal product.* The "Sorrowful Star" is explained as referring to the Earth.

It is impossible to give any adequate account of the book's contents. It must be carefully and critically read by the student of psychology, and it does not require to be read with any assumptions of its origin in spirit. The reader may not go beyond reading it as a psychological production of the *subliminal*. All that he requires to keep in mind is that it is an automatic production, but he must be familiar with psychic research and its vast data of similar phenomena. Whether the book is really a communication about the planet Mars no one can prove, no matter what he believes. But he can study it as a work of psychological interest and it will abundantly repay study from that point of view. The

* Oh listen, my soul! A soft echo comes ringing
From the far away shores, from the homes of the blest,
And ever glad voices are singing, are singing.
"In the bright Spirit land there is rest; There is rest."

Hark! Again and again. The soft echo comes ringing
Adown toward the Earth, from the far spirit spheres.
From the homes where our loved ones are singing, are singing.
"As we sowed, we have reaped, in sorrow and tears."

Still again and again the sweet echo comes ringing;
It falls toward the Earth like the soft dropping rain.
And the far away voices are singing, are singing.
"We garnered our sheaves in sorrow and pain."

Ah listen, the echo is ringing, still ringing.
I catch the faint sound as it falls from afar,
And still the sweet voices are singing, are singing.
"We have sowed. We have reaped, on the Sorrowful Star."

Now rising, now falling; the echo comes ringing.
"We have sowed. We have reaped, and we sorrow no more.
And ever glad anthems of joy are we singing,
In our beautiful homes, on the far shining shore."

I listen in silence. No echo comes ringing.
The voices of loved ones, I hear them no more.
But I know their glad voices are singing, are singing,
As they wave their dear hands, from the far shining shore.

Oh listen, my soul! Is the echo still ringing?
Hear you not a faint note falling down from afar?
Ah no! 'Tis the wind that is sighing and singing.
And I am alone on the Sorrowful Star.

spiritist who accepts its alleged source and contents will have to do so without the proof that is required for these. It is, of course, quite possible that it is spiritistic, but the concession does not imply that the contents represent the reality we are accustomed to assign to narratives of the kind. It may be a romance in spite of its spiritistic source, if that be tolerated. We do not know enough as yet of a spiritual existence to interpret messages about such a world as being realistic in the sense we attach to such stories. If the spiritual world be a mental one, as it is natural to suppose, idealism may be the point of view from which its messages have to be judged, and that would make it a rationalized dream life in which narratives would be true for the minds that make them, but not representative of any objective reality, as we have to represent sensory experience. Each individual makes his own world, so to speak. The ideas communicated may contain an element of objectivity, but the subjective may predominate to such an extent as to conceal the objective and give rise to interpretations in our experience that would be wholly misleading.

This will appear a very extravagant view of the case, but I am not contending that it is true. I am using its bare possibility as a foil to the realistic interpretation which assumes what we do not know about a transcendental existence, and if by chance such a world was a rationalized dream life the whole meaning of such books as this would be altered for the scientific man and he would find himself in the face of something to be tolerantly studied instead of ridiculed. The evidence that the book requires this sort of tolerance is not in itself, but in the multitudes of similar productions, whether they concern planetary or other matters. They show common characteristics tho having independent origins, and they manifest marked coincidences in contents with what comes through psychics that have been tested for the supernatural. The fact alone requires that the student at least should pause. He will be right in his scepticism or at least in assuming a critical attitude regarding such works. That attitude protects him against the interpretation which the story superficially suggests. But if a man

stops there he is likely to be as badly deceived, if he ridicules it, as he would be if he accepted it unequivocally. There is simply a problem here to understand such productions. It is not enough to go vapping about in talk about subconscious fabrications and subliminal dreamery. All that is a subterfuge for ignorance. We know very little about the subconscious as yet. It may be a product of such action. I do not know. But if I tolerate that hypothesis it is my duty to show the evidence, and we would undoubtedly find evidence of at least subconscious coloring, as we perhaps do in all mediumistic productions. But the proof of that influence is not proof that the whole thing in cast and conception is a subconscious invention. It is quite conceivable that the general stimulus should be foreign and the form and content a subconscious cast. That, too, remains to be proved. But we have here a field which cannot be dismissed from investigation with a sneer based upon physiological metaphysics quite as fanciful as any alleged communications from Mars.

I can give only a brief account of what the book is. Mrs. Weiss at no time seems to have been in a trance. The automatic writing was done in her normal state, her normal mind not knowing what the hand wrote until it had been written. The chief communicating spirit, so-called, was one who called himself Carl De L'Ester. In the course of the work other personalities appeared as giving information, some of them well known historical characters, such as Von Humboldt, Agassiz and others. A whole vocabulary was adopted to represent the names of the planet Mars, animals, plants and human beings upon it. There does not seem to have been a language invented or employed, as in the case of Mlle. Helene Smith studied by Professor Flournoy. There were only individual terms used to express the names of things, and then special terms for numbers and the personal pronouns. The last were the only indications of a Martian language. The terms are given in a Glossary at the end of the book. Some of the letters did not have the same pronunciation that they would have in the same situations in our language. For instance *E* sometimes had the sound

of *A* in our language. But this alteration was confined to only two letters, *A* and *E*.

Ento was the name of the planet Mars; Andúmana is the name of the Supreme One, the Creator of all things; Astranola, the name of the "Realm of the Deific ones;" Anadillo Pylo, the name of a scaly armored amphibian; Cryfimo, of the ocean; Elipso, of the year; Emano, of a friend, masculine; and Emana, of a friend, feminine. These suffice for illustration and perhaps suggestion as to possible origin. The Glossary gives several hundreds of these words. But I give those for numbers and the pronouns, as showing the most distinct evidence of system in their formation.

Numbers.

Fon—1.	Müen—6.	Yodis—11.	Voda—50.
Itü—2.	Ofen—7.	Fonitü—12.	Müena—60.
Mëos—3.	Zü—8.	Ita—20.	Ofëna—70.
Len—4.	Tëvon—9.	Mëosa—30.	Züa—80.
Vodü—5.	Rüya—10.	Lëna—40.	Tëvona—90.
	Ryzo—100.		

Pronouns.

Efon—I.	Nofan—Thou.	Tofan—He.	Tsya—They.
Onos—We.	Noifan—Thee.	Toifan—She.	Esto—Ye.
Ufan—You.	Nëfan—Thy.	Ista—It.	

Those familiar with the fact that Flournoy's case formed the Martian language after the fundamental grammatical structure of the French which Mlle. Helene Smith spoke naturally will raise the question here whether the formation of the above Martian terms may not have been influenced by English habits of mind. But they will not find this distinctly proved. It is true that the general idea of numbers and pronouns like our own, especially in the pronouns, will be a dubious fact. It is not universal in the languages of terrestrial people and that Martians should duplicate those of the English language throughout is a fact that suggests the influence of normal habits on the invention of them. It is equally noticeable also that the notation is decimal which corresponds with ours. Of course this is not a fatal objection, but it awakens inquiry, and from what we know of subliminal action we should have to concede that influence

in these terms, even tho we were convinced that the phenomena had a spiritistic origin. The subconscious is the medium of its expression and it can no more escape coloring transcendental influences than red glass can avoid coloring light. Compare "Elipso" for "year".

The volume entitled "*Decimon Huydas*" is a romance of the planet Mars. Mrs. Weiss did not place so much value upon it as she did upon the *Journeys*. It purports to be romance while the *Journeys* claims to be science, so to speak. The romance is serious and poetic in character tho written in prose. It has its psychological interest as a subconscious production, but this is perhaps not so anomalous as the purported nature of the planet Mars and its inhabitants.

It is impossible at this time to pronounce any final judgment on such works. The time has not yet come to estimate their meaning. If we had any criterion for distinguishing between foreign and subjective influences in the result we might venture upon an estimate. But we have no such standards as yet. We have only a clear idea in normal experience and memory of what comes from sensation and we have a clear idea of the supernormal when (1) information that has not been known normally by the subject comes through the subliminal and (2) when it cannot be due to guessing and chance coincidence. Beyond that there is the wide territory which has either not been adequately explored or offers such an admixture of foreign and domestic material that we cannot as yet discriminate them. In that situation we must leave such works at present.

PERSONAL EXPERIENCES.

By Major Cicero Newell.

Spiritualism, as generally understood by the public, means: Fortune telling. How to make love matches. The laws of affinity. Calling up ghosts and spooks from the land of the shades. Taking spirit pictures. Trumpet séances in dark rooms. Materialization of dead people in dark places. Producing raps and table tipping. Giving people tips where they can make a fortune in a gold mine. And much more information of like nature. So much fraud and humbug has been practiced by people that have advertised themselves as spiritual mediums and Reverends and D. D's. that honest investigators are doing all they can to expose the frauds that are preying on the good natures of the weak and unsophisticated.

Behind all of this fraud and chicanery, there is a grand underlying truth. Those of us that have dared to face the storm of ridicule that the ignorant have heaped on our heads, have, in the words of the celebrated ancient said, "Eureka, I have found it."

In the year 1848 when the spiritualistic wave swept over the land from the little home in Hydesville, New York State, my father's family, like many other Christian families, were swept away with it.

My Mother proved to be what they called a table-tipping and rapping medium. Tables were lifted from the floor without the aid of human hands, furniture moved, musical instruments played on, and many other things of like nature. As a boy of eight years, I heard the neighbors say it was ghosts that did it. Six years later, my mother left us for the higher life. Even after she left, they often came and communicated with us by means of a set of A B C blocks that I had.

When President Lincoln called for Volunteers in April, 1861, I went with the boys of our town to answer the first

call. When I left home, these manifestations followed me into the army. When our army was retreating from the first bloody battle of Bull Run, I heard the voice of my mother saying to me, "Cicero, leave the road, and go into the field to the left." My comrade and I had hardly got over the fence and entered the field, before we heard the shriek of bursting shells, and saw our comrades running in every direction, many were killed, others left on the road mangled beyond recognition, every one trying to get out of the way of the shot and shell that was raining upon them. Had I not heeded the warning, I too might have been among the dead or wounded. In the fall of 1862 while on duty at the Headquarters of General Grant with my Company of Cavalry, I was constantly cautioned and guided by my mother and a man by the name of Pierre Thomas. This man, Pierre Thomas, was my step-mother's father. During his life on earth, he was in the French army and served under Napoleon Bonaparte in Egypt and on the continent. He was a Captain of Cavalry. When captured by the English, he escaped and made his way to America, where he obtained a place as teacher at West Point Military Academy. There he taught fencing and dancing. All during my military career in the Civil war, he was my right hand man. He guided me in every move of importance that I made. Being an expert swordsman, he insisted that I too should become an expert. I was detailed to teach the officers' school in sword exercise.

At the time that I speak of, General Grant was at La-Grange, Tenn., and General Sherman was at Memphis, Tenn., sixty miles to the west of us. General Grant was very much disturbed that General Forest had got in between their armies and cut off all communications between them. He tried for several days to get communications opened, finally he sent out a large force of Infantry, Artillery, and Cavalry, to drive Forest out of the country, and I was given the despatches that were to be sent to General Sherman, and ordered to follow this command through to Memphis. I shall never forget the expression that I noticed on General Grant's face when he handed me the despatch. After handing it to

me, he took it back, tore the envelope open, asked me to read it over carefully. After I read it once, he said, "Read it again, as I want you to thoroughly understand every word of it. If you are in danger of capture by the enemy, destroy this letter, but if you get through later, tell General Sherman what I have written there." He seemed to have a premonition that I would have trouble before I got through to General Sherman. Then he took the letter, sealed it, and said, "Captain, try to get that through." How we got through, is better described by the Official Report of the Adjt. General of the State of Michigan in the report of Michigan in the war.

On pages 631, 632 and 633, we find in the Official Report of General John K. Mizner, Chief of Cavalry, the following:

In November, 1862, communications between General Grant, at La Grange, and General W. T. Sherman, at Memphis, Tenn., were cut off by destroying telegraph lines and railroad track. Battalions and regiments of cavalry try in vain to open them. A brigade of infantry with a battery of light artillery and a regiment of cavalry are sent out to open the way, and Captain Newell's company, K, 3d Michigan Cavalry (the White Horse Squadron), is selected to bear the despatches. The best men and horses are selected. General Grant delivers Newell the papers for General Sherman, saying, "Get them through." The company leaves near dark, and about three miles out meet the entire command sent out in the morning returning. It had been fighting a heavy force of cavalry and artillery all day, and decided to retire within the Union lines during the night. Newell keeps on in the darkness of night to Moscow. He directs Lieutenant McIntyre to wear a Confederate uniform; he enters the town; the enemy has fallen back across Wolf river. The company advances to the bridge; a reconnoissance is made across the river; the rebels are encamped at points along the road, through to Memphis; a large force near by; a circuit of seventeen miles is made and the road is again reached at daylight, near Sommerville; Newell finds the way to Memphis guarded at several points by large detachments of cavalry; but General Grant said the despatches must go through, so the way must be cut by the sword or abandoned. On they dash, attacking and capturing pickets and picket-posts, driving videttes in every direction. They come upon a whole rebel regiment, take their guard, and dash on, passing, fighting, and disarming pickets. Reach Wolf river; find a rebel brigade burn-

ing the bridge; further progress cut off; the rebel force within pistol shot; Newell's command plunge into the river; they are taken for Confederates and are not fired on; they reach the opposite bank and push on, and are at Sherman's picket line at the firing of the evening gun. They are soon at headquarters, and the despatches safely delivered, amid the hearty congratulations of the general and the surprise of the whole army. After a rest of two days the company returns to La Grange with General Grierson's Illinois Cavalry Regiment as an escort.

Captain Newell receives a complimentary letter from General Sherman, as follows:

HEADQUARTERS DISTRICT OF MEMPHIS,
Memphis, Nov. 28, 1862.

Capt. Newell, 3d Michigan Cavalry, Present:

SIR:—I acknowledge the receipt of the despatches of General Grant entrusted to your hands, dated La Grange, November 6th, and to compliment you for the intelligence, energy, and skill displayed by you in coming so long a distance through hostile bands.

I send you herewith my despatches in reply, which I wish you to carry to General Grant at La Grange or wherever he may be.

Colonel Grierson, 6th Illinois Cavalry, will, at 3 P. M., be ready to accompany you all or part of the way according to circumstances.

I am, with respect, your ob'dt serv't,

W. T. SHERMAN,
Major General Commanding.

From the time I left the Headquarters of General Grant until I returned, my French Captain was constantly by my side, guiding me in every movement that I made. Only by his good counsel and guidance, I feel that I never should have accomplished the mission that I was sent to carry through. On my return, General Grant thanked me for the service and seemed to feel quite relieved that communications had been opened up between the two armies.

The only way I have to give positive assurance that the so-called dead can talk with mortal man, is to give personal experience. Our courts do not admit of hearsay evidence.

I wish to speak of one more incident in my life, where I had positive knowledge that the so-called dead saved me from having my leg amputated, and perhaps saved my life.

In the month of February, in the year 1863, our Cavalry lay in camp at Jackson, in West Tennessee. I was ordered by Col. John K. Mizner, who was Chief of Cavalry for the army at that time, to take a Battalion of Cavalry and scout the country as far as the Tennessee River, some sixty miles

to the east. As I expected to come in contact with the trained cavalry of General Forest, I wished to proceed with much caution. The Colonel cautioned me very carefully not to get into a fight, only to find out what I could of the movements of the enemy. He thought it not necessary even to send a surgeon along.

I had no more than got started on my trip, before I felt the presence of my French Captain. I knew he would not accompany me, unless there was some sharp work to do. As the sequel will show, it was well that he was there to guide and give me assistance.

I will quote from the Report of the Adjutant General of Michigan, as it gives a better idea of the expedition than I can write.

* * * The regiment was also engaged at Brownsville, Miss., January 14th, 1863, and Clifton on the 20th. Captain Newell, with Companies A, K and L, 3d Michigan Cavalry, and a company of Tennessee scouts, while scouting along the Tennessee river east of Lexington and near Clifton, discovered an old sunken boat, and having knowledge that the noted Colonel Newsom, with some ninety of his followers were at their old haunt (Clifton) on the opposite bank, conceived the plan of crossing the river under cover of the night and attempting their capture.

GENERAL ORDERS
No. 8.

HEADQUARTERS CHIEF OF CAVALRY,
Jackson, Tenn., Feb. 22, 1863.

It is with a mingled feeling of pride and pleasure that the Colonel commanding announces to the cavalry of this district the splendid achievement of the 3d Michigan Cavalry, under Captain Cicero Newell. On the morning of the 20th, inst., while scouting in the country along the Tennessee river, east of Lexington, and about twelve miles above Clifton he discovered an old sunken flat boat, and having previous knowledge of the presence of the noted Colonel Newsom and some ninety of his followers at their old haunt, Clifton, on the opposite bank, he immediately conceived the plan of crossing the river under cover of the night and attempting their capture. Foiling all suspicion of the inhabitants by starting off with his entire command for Lexington, he then turned into the woods and concealed his force until nightfall, when he hastened to a point on the river four miles above the fated town, where he found the flat boat safely moored in charge of Sergeant Vowels, of Company K, and six men, who had bailed out the boat, manned it with a pair of rude oars, and in the darkness of the night had floated cautiously eight miles down the river to this point. Finding the flat boat incapable of freighting the entire party and there being no time for a second trip, sixty men were selected and embarked on their hazardous voyage. Gaining the opposite bank two miles below, they found, after a wearisome reconnoissance, that they were entirely cut off from the main land by an extensive bayou; yet, nothing daunted they re-embarked

and landed again quite near the town, which they immediately surrounded, and dashed in upon the astonished, half-awake, half-clad enemy, and secured the entire party, consisting of one colonel, three captains, four lieutenants, and sixty-one enlisted men, with their horses, arms and equipments complete, without the loss of a single man. But we have to regret an accident to the brave commander, Captain Newell, who received a serious but not dangerous wound. Capt. F. C. Adamson, of the 3d Michigan Cavalry, then assumed command and safely re-crossed the Tennessee river with all his prisoners and captured property. He, with all the officers and men of this heroic band, deserve the highest praise for their cheerful and hearty seconding of this happily conceived expedition. While we admire and applaud this noble achievement of Captian Newell and his little party, let us learn to emulate them, and, inspired with the love of the noble and brave, and this example before us, let us take courage and press this civil strife with redoubled energy.

By order of

THOMAS B. WIER,
Lieut. and Act'g Ass't Adj't Gen'l.

J. K. MIZNER,
Colonel and Chief of Cavalry.

While the report of the Chief of Cavalry gives me much credit for the part I took in the engagement with the enemy, I feel that it was all due to the guidance I had from the French Captain, and the kindly advice of my angel mother. As I was standing on the west bank of the Tennessee River, waiting for the wind to go down, so I could venture out on the river with the old scow that was to bear my men across the river, I heard the voice of my mother saying, "Cicero, you will be shot in your left knee to-morrow morning." It was so plain, that I turned to see who spoke. It was moonlight, but no one was near me. My men were quietly resting on the bank, awaiting orders. I fully realized that my mother was giving me a timely warning. I was satisfied that she saw that I was getting into trouble that might cost me much annoyance. So far in my life, my mother had never deceived me. She had never told me a falsehood. Why should she now? I knew that her words would come true. When I stopped to think over my orders, I was to scout as far east as the Tennessee River. Here I was planning to go beyond the river. I was going beyond where I had orders to go. Should I fail in my expedition, should I be repulsed, should I lose some of my officers or men, the whole blame would come on me. I might be dismissed from the service for disobedience of orders, I had been told that day by a conscript that had escaped from the enemy's camp the day before, that the enemy were ex-

pecting reinforcements, that a full regiment of cavalry were expected there that day. Perhaps they were there now, and my mother was giving me the warning to save me from disaster. "What shall I do?" I could hear the promptings of my French Captain, urging me to make the attack. My own judgment and reason said go slow. While deliberating as to the best course to pursue, the voice of my mother came again. As I listened, I heard these words,—“Never mind Cicero, the wound will not be serious, you will go home and have a good time.” Surely I was agoing to be victorious in my fight with the enemy, because, if I were to lose the battle, we should either be killed or taken prisoners, then I could not go home. No, that last message meant for me to go ahead. And go we did. I immediately ordered the men into the boat, and started across the river. It took us until nearly daylight before we got into position to make the attack. My men, knowing that they had superior numbers to meet, did their duty in a quick and very satisfactory manner to me. But the predictions of my angel mother had come true. I had been shot in my left knee as she said I would.

But how was the second part of her prediction to come true? The wound would not be serious, and I was to go home and have a nice time. To get a furlough to go home at that time, was a very hard thing to accomplish. Furloughs were a hard thing to get. Away from home as we were, a boy could not but think how he would like to get home where mother could care for him. As soon as the prisoners were secured, and the horses and other captured property listed, I took the wounded and crossed to the west bank of the river, where the men were that I left behind.

I instructed Captain Adamson of my command, to get the prisoners and captured property to the west bank of the river as soon as he could, as he was liable to be attacked at any moment. Soon after I got across the river with the wounded men, Sergeant Cutting, one of my most trusted sergeants, came running into the house that we had secured for the care of the wounded, informing me that his men had reported five steamers coming up the river, that they were about one mile away. As the enemy had boats on the river, he did not know

whether they were friends or enemies. Soon he came back saying he could see the stars and stripes floating at the mast-head. My mind was very much relieved, as my men on the east bank of the river, that were guarding prisoners and caring for captured property, would have little chance of getting back to the west bank of the river if the enemy came up with reinforcements. As soon as they steamed up opposite our place, Sergeant Cutting signaled them to come ashore. As soon as the fleet effected a landing, several officers came ashore. Among them were the surgeons of the fleet. They examined my wound carefully, and very politely informed me that my leg would have to come off just above the knee, that the wound was a very bad one. Then I remembered that my mother had told me the night before that the wound would not be serious, and that I would go home and have a good time. "Surely, my mother has made a mistake. If my leg must come off to save my life, I have a most dangerous wound." So far in my experience my angel guides had made no mistakes. "Now, shall I trust my life in the hands of five experienced surgeons, or shall I rely on the words of my mother?" As I lay there on the bed, I thought it over. "No," I said to myself, "my angel guides have made no mistakes in the past, I will trust to their counsel and advice." I then told the surgeons that I had decided to take my chances, and let the leg remain on; that when that leg was buried, my head would be buried with it. They then withdrew, and cared for the wounded confederates that were in the room. As they withdrew, another officer, that had been talking to the confederates, came up and asked me where my camp was, how far away it was, and how I expected to get back to it in my wounded condition. He told me not to undertake the trip in the condition I was, but to come on board of his boat, and he would see that I had medical care and attendance. I accepted the offer of this officer. Soon a detail of sailors appeared and carried me on board the steamer *Fair Play*, which proved to be the flag-ship of the squadron. The officer who had come to my assistance was Commodore Leroy Fitch, the commander of the fleet. He kindly volunteered to send one of his gunboats over and get the prisoners and

captured property. He likewise took the prisoners off of our hands, saving my men the trouble of guarding them back to our camp. The fleet then proceeded on up the river as far as Mussel Shoals, then turned back to the Ohio River. As soon as the surgeons said I could be removed, the Commodore signaled the river Packet that ran from Cairo to Evansville to come alongside and take me off. Soon I was landed in Evansville, Ind. and on a train speeding for my home in Michigan. Here I was met by the girl that had promised to marry me as soon as the war was over. We decided that we might as well get married then, as to wait until the war was over. She wanted to show her love and respect for me, by caring for me while I was suffering from my wound. We were married. I remained at home until I was able to again mount a horse and assume my duties. The full prediction of my angel mother had come true. I was wounded as she said I would be. It was not serious, and I went home and had a nice time. That incident in my life has helped to confirm me in my belief that the so-called dead can communicate with mankind. I could go on and relate more incidents of like nature that I have experienced, not only in the army, but many that have been just as convincing in my many years of every day life.

[I made inquiries of Major Newell in regard to the voice. The following letter explains—Editor.]

Seattle, July 8th, 1910.

Prof. James H. Hyslop,

My Dear Sir:—

Your letter of the 19th of May, was rec'd in time, but owing to my time being so much taken up, I could not find time to answer it. But this morning, I will take time to answer the questions you ask as best I can.

You ask, how did I know, that my Mother and Pierre Thomas were guiding me. The case I mentioned in my communication, was when I heard a voice speaking to me, as I was standing on the bank of the Tennessee River. How did I know that it was the voice of my mother? I wonder how Eli knew that it was God's voice that spoke to Samuel

that night that Samuel reported that a voice was calling him.

I am aware that these voices are not audible, that is, they were not audible to any other person that might have been standing near me, but to me they seemed to be audible. There was a certain expression about the voice. If your wife was in another room, and you heard her call to you, you would reply, knowing that it was your wife, without going to see who spoke. There is a certain expression to every voice, that we know who speaks, especially if it is a person as near to you as your mother. After she left her body, there was never a week passed but what I heard her speaking to me. Often, it was in the stillness of my room at night, when it was so dark that I could not see anything in the room. Again it was when a boy at play, I would hear her words of caution, as she seemed to be near me, watching over my every act of life. There is a tone of expression that cannot be mistaken. In speaking to me, she always used my first name, Cicero. That name was hardly known in the army, outside of a few of the boys that went with me into the army. I was only known as Captain or the rank by which I was known.

Then you ask, Why did I know that it was Pierre Thomas that was guiding me.

Here is a question that needs more explanation. I never knew Pierre Thomas when he was in earth life.

But I knew this. After I was commissioned an officer of Cavalry, there was an influence that often came to me, that was so different from that of my mother. Whenever I felt it, it made me feel like another person. I was in a high nervous strain, every move I made was quick and very impulsive, there was a short quick snap about it. Every order I gave my men, was a quick, short and very impulsive order, not in the least like myself. My nature was to move slow and careful. I noticed that when I acted as I was impressed to do by this strange mania, I often call it, everything went well with me. I made no mistakes. Therefore I let it take possession of me, and I followed in its lead. This strange mania would impress me to do things that my better judgment said, "No,

do not do so." My reason said it was not the thing to do. But this voice, said, "Do so and so." If I disobeyed, I suffered for not doing or obeying its orders. When I started with those despatches for General Sherman's Headquarters, my best judgment said, "Go back to camp, and report that it was impossible to get through the lines of the enemy. A full Brigade has been driven back by the enemy, I could not get through with one company." But this voice said, "No. You can get through, follow my directions." That entire night, I was under the control of that mania. When I got to Moscow, my guide said, go to the north. But my reason said NO. I must feel of the enemy and see if they were there. I followed my own reason, and found them in force. Then I listened to my guide. I went as he directed. At times I could not give way entirely to his promptings. Therefore, I let my own reason have sway. At that time, I did not know that it was Pierre Thomas, my stepfather or grandfather, as he called himself, that was guiding my movements. But I knew it was not my mother. The influence was so different.

This same impulse is felt with many people even at this day. From my experience in life, I have reason to believe that people are often taken possession of by some disembodied spirit, the same as I was. Pierre Thomas as I stated in my letter, was a Captain of Cavalry under Napoleon. His love for the Cavalry service was the same after he left his physical body behind, as it was when he was serving with Napoleon. Nearly fifty years have passed since I commanded the White Horse Company of the Third Cavalry, but the love of White Horses is so implanted in me, that whenever I ride, it must be a white horse. On last Memorial Day, I was selected by the Grand Army of the Republic as Field Officer of the Day, or Grand Marshall as we sometimes call it. I felt that I must have my staff all mounted on white horses. I found where I could get them. Therefore I had my four Aides-de-Camp all mounted on white horses, it goes to prove to me that the love of the service follows us through many years. So it was with Captain Thomas. His love for the cavalry service was the same as when he was in the flesh.

He has not changed. He saw in me a tool that he could carry out his love for the cavalry service. I cannot help but think and believe that it was Captain Thomas that guided me. Then again, Captain Thomas came to me at Cincinnati in, I think it was 1869, and told me through Lizzie Kizer at a public meeting, in a church one Sunday evening, that he was often with me guiding my movements. While in Cincinnati, I was in the State Military Service. The woman, Lizzie Kizer, acted, while giving the test, the same as I felt whenever he was controlling me. How I can better explain this condition, I do not know.

Dr. Hyslop, I am well satisfied in my mind that many of the cases now before the courts, men that are charged with high crimes, are in the same condition that I was: only they are controlled by men or women that seek to do wrong, but they are controlled in the same way. They act on the impulse of the moment. They, of themselves, are not to blame. I can recall incidents that have come into my life when I have had to fight for my life, as it were, to overcome these strange influences that would get possession of me.

Faternally yours,

CICERO NEWELL.

EDITORIAL.**PROFESSOR MUENSTERBERG'S PROGRESS.**

In his work on *Psychotherapeutics* Professor Muensterberg flatly denied the existence of the subconscious, tho he said it would take a good many words to explain what was meant by saying of it: "There is none". However here in the magazine article on Beulah Miller and her phenomena he has come so thoroughly to believe in the subconscious that he uses it to explain what he witnessed. This is certainly great progress. But when and where did he get the evidence for the existence of this subconscious? Has he ascertained that he can no longer move in respectable society unless he believes in it? Has it not revolutionized his psychology to accept the existence of that which a little while ago had no place whatever in it?

The papers heralded far and wide that he was investigating Beulah Miller, and something was expected of him in this respect. He has at last appeared with an article in the *May Metropolitan Magazine*. He seems to have made an honest effort to ascertain whether there was any evidence for telepathy in that case and the present writer must say that he deserves much credit for his willingness to experiment with the child, a thing which our other academic Philistines are too dignified to do. There was an opportunity right in the locality for a psychologist to study the case and he seems not to have gone out of his comfortable nest even to see it. Professor Muensterberg shows more than the usual academic willingness to look into alleged marvels and this *Journal* will not begrudge him any praise for doing so. On the other hand, it is glad to see the academic man getting out of his lair and meeting the facts.

This is not the place to state the facts on which Professor Muensterberg rests his explanation of the case. Readers must go to the magazine for them. But he frankly admits

that he witnessed interesting phenomena. However, he rejects the telepathic "hypothesis" and adopts that of "*unintentional signals unconsciously interpreted*" as the true explanation. He evidently repudiates the conjurer's right to judge the case, as he acquits the child and the family of all fraud in the matter, and virtually implies that the problem is for the psychologist, not the conjurer. With this view we fully agree and are glad to see it practically recognized here. But finding that the conjurer's simple hypothesis of a consciously worked up signal code does not work, he resorts to a modification of this and makes it an unconscious signal made by the person transmitting the thought and an unconscious reading of this signal by the child.

Now if Professor Muensterberg thinks he has gotten rid of telepathy by any such theory he ought to know that he is either mistaken in that assumption or he is mistaken in regard to the scientific conception of telepathy. The mistake, I think, which Professor Muensterberg makes in this matter and also in nearly all that he says about psychic research is found in the following facts. (1) He assumes that telepathy is essentially connected with some sort of waves or vibrations, brain or ethereal, that determine its nature. (2) He assumes that telepathy and the supernormal are loaded with implications of the supernatural, which is precisely the thing to be proved. (3) He assumes that there is a distinction between telepathy and unconscious signals unconsciously interpreted.

Now it does not seem to the present writer than any one of these assumptions is correct. They prevent him from seeing the real interest of his facts. When you are able to call a thing "natural" you do not get rid of its interest, if it in any way differs from ordinary experience. The word "natural" is only a counter for fools. It covers everything from the falling of a stone to the seeing of objects, hearing sounds, color adaptation and all the marvels of physical science, to say nothing of the wilderness of the subconscious. It is worthless for making anything whatsoever intelligible. It only excuses men from investigating.

In regard to the conception of telepathy which he as-

sumés, it is only fair to say that he has a certain kind of justification for it in the views of crack-brained people who explain everything in the universe by vibrations and try to reduce telepathy to this. But Professor Muensterberg ought to know that psychic researchers of any scientific standing do not hold to any such views. It has been a term merely for naming a class of irreducible facts, at least irreducible to ordinary experience. It is not an explanation, tho the public that Professor Muensterberg has in mind does often take that conception of it. But he should not make the psychic researchers responsible for that. They have regarded it merely as a name for facts, not a name for any known process. He should attack the theory of brain waves, not the descriptive term telepathy. He confuses issues here. And he confuses them all the more when you see that no one can tell the difference between telepathy and unconscious signals unconsciously read. They may be identical. They may be different. No one knows, and Professor Muensterberg has given us no evidence of what they are in this special case. He rejects telepathy because he found no evidence, and he might have seen that the same evidence or lack of evidence required him to reject his unconscious signals unconsciously read. What is evidence for the one may be evidence for the other, and what is not evidence for one is not evidence for the other. If we knew what telepathy is, this statement could not be made, because we do not know what the unconscious signals unconsciously read are. We, in fact, know very little, if any more, about subconscious processes than we do about telepathy. Both are terms for our ignorance of all but the facts. As processes they may be the same, or they may be different. We do not yet know. Both are negative conceptions defining our ignorance, and only academic prejudices, which may be good or bad, prevent us from seeing this circumstance.

Professor Muensterberg says he did not find evidence for telepathy in the facts described in his experiments, and taking them as described, this verdict would not be disputed by the scientific man. But I think the scientific man would also say that he gives no evidence for his own theory. But there

is one good thing in his attempt to explain, which our believers in "X ray vision" and simpler theories would do well to note. Professor Muensterberg proceeds along correct lines in searching for his explanation. He does not use terms that are new. He does not coin phrases that cannot possibly mean more than the facts themselves. He employs the language of familiar experience. He associates his explanation with the idea of *signals* which we understand in normal life, and which in the subnormal life can be made a more or less familiar fact within certain limits. He gets the advantage of appealing to the known, or apparently known, and thus satisfies scientific requirements. But he does not see, apparently, that the scientific requirement also demands that he prove the application of his hypothesis to the facts. He only guesses at this and readers take his *ipse dixit* based on a guess for the fact when he has no more evidence for the actual signs used than he has for telepathy. The public that is as much prejudiced against telepathy as its adherents are for it, shouts with approval while the advocates, grind their teeth with rage, and both are wrong!

The public, however, which favors telepathy has itself largely to blame for the situation. It will not suspend its judgment, but rushes into absurd explanations of telepathy which come to be the meaning of the term tho it was intended only to name facts not normally explained. Now there is nothing clearer than that Professor Muensterberg has to admit that the facts are not normal. People going about are not generally reading unconscious signals unconsciously made by others in the coincidental way described with Beulah Miller. The facts are exceptional. This Professor Muensterberg admits, and what more beyond the normal could you have than unconscious reading of unconscious signals? But you say it is not supernormal. Well, you say it is not abnormal, as you do not apply hysteria to the case, or any other condition justifying that description. Nor is the phenomena in any rational sense subnormal. You cannot but call it supernormal, tho that term may not take us beyond the fact that the case is exceptional and not reducible to what we call the normal in its accepted

sense. This only means that both the normal and the supernormal are relative terms. You can draw the line where you please. It does not help to call the subconscious normal. It was not long since that the subconscious was not suspected and it was not long since that Professor Muensterberg himself denied the existence of the subconscious, as we have remarked above. Then the subconscious was not normal, and we have only stretched the meaning of the term normal when we resolve to include the subconscious in it. Now when you go still farther and speak of unconscious reading of unconscious signals you are again stretching the term normal beyond all rational meaning when you apply it to such phenomena. I have no objections to doing so, but I would not be under any illusions that I had eliminated the mystery of the case. We could just as well call telepathy normal in order to answer prejudice, and Professor Muensterberg's procedure is only juggling with words in fact, if he supposes that he has satisfied any scientific mind by this sort of conjuring when we want to know what the signals are and how little Beulah Miller interprets them only on such emergencies. She ought to be the victim of untold obsessions from such unconscious signals from her mother and sister. All that Professor Muensterberg has really done is to cover up unexplained facts by familiar words which do not apply at all, at least so far as the evidence goes. He is half conscious of this when he admits that it would take months to experiment adequately with the child, and he would have done better to have insisted on this and not rushed to a magazine with a garbled account of such experiments as he has described.

We hope ourselves to have something to say about the case later. It will depend on whether we shall be allowed to experiment even as much as was Professor Muensterberg. In the meantime it may be well to recognize that popular conceptions of telepathy are not the ones which should be attacked unless you distinguish between them and the descriptive meaning of the term as used by scientific men. In this respect the article of Professor Muensterberg only throws dust in the eyes of the public, though he may be well

meaning enough in this. I can quite understand his prejudices in favor of "normal" explanations where you can get them. That is the business of all of us. But there is no use to suppose that telepathy overthrows psychological science any more than does the conscious or the subconscious reading of unconscious signals. Psychology cannot be overthrown by any facts, normal or supernormal. Only our worthless metaphysics about it is likely to be disturbed by telepathy and other facts. Half the talk we hear about the brain and its processes is pure metaphysics and imagination, and so are likely to be overthrown by every new fact we find, whether normal or otherwise. But what we really know about psychology will never be set aside by knowing more. Professor Muensterberg confuses his metaphysics with science in this problem. Telepathy might well revolutionize his metaphysics and so ought this talk about subconscious reading of subconscious signals, but they would never revolutionize scientific facts that have been established. He is unduly frightened about his metaphysics in the name of science.

I think that the chief criticism that can be brought against Professor Muensterberg's attitude of mind is the one that can be brought against the academic mind always. In his antagonism to the layman the academic votary gets into the habit of confusing cautiousness with mere throwing of dust. When he had to face Mesmerism he talked glibly of the imagination. When he was forced to abandon the imagination as a miracle worker, tho he might have had more sense than to adopt it, he took his stand on "suggestion", and now he has worn that threadbare, tho it never meant anything so intelligible as the imagination. Now he goes into the impenetrable wilderness of the subconscious with the same confidence that he had displayed in his reference to imagination and "suggestion". He constantly changes his ground, tho he insists that he has not done so. The more he changes the more he remains the same. He never knows when he is whipped. He changes his terms and supposes that the silence of his antagonist is a sign of their vanquishment. The recent performance of the academic gentleman under review

illustrates it clearly and even the newspaper editors had the sense of humor and insight to see through its dust throwing nature by saying of it: "According to the experts Beulah Miller is not at all a psychic mystery, but something still harder to understand." Some day these academic priests, like the Roman augurs, will smile when they meet.

BOOK REVIEWS.

Spiritism and Psychology. By Th. Flournoy. Translated from the French by Hereward Carrington. Harper and Brothers, New York. 1911.

This is a translation of the work by Th. Flournoy entitled "*Esprits et Mediums*", with the explanatory title "*Melanges de Metapsychique et de Psychologie*." The translator's title very much abbreviates the author's. He has also abbreviated the matter so that the translation contains less than one-third of the original. It contains the more interesting discussions and facts of the author. There is also a considerable Introduction by Mr. Carrington in which he explains the philosophical position of the author and defends the Palladino case in this country, as this subject comes up in the work of Professor Flournoy.

The book should obtain a reading in this country and perhaps it is sure to do this from all who know his remarkably interesting volume "*From India to the Planet Mars*". It will receive more academic attention than most literature on psychic research, and yet the academic man will be disappointed if he expects to find a rejection of all supernormal phenomena. Professor Flournoy accepts the genuineness of physical phenomena without offering an explanation of them. He criticizes the spiritistic theory, tho believing in a future life. The unreformed sceptic will not like the concessions that he makes to the supernormal, but they are here. Yet he is conservative in the treatment of it. Psychic researchers will be interested in it greatly and we are very glad that it has been translated. When reviewing the original we expressed the wish that it were done. Our wish has here been fulfilled.

We could go into a minute examination of the book, and discuss the views expressed on their merits. But there is nothing in the author's views that would justify controversy. Tho differing with him more, perhaps, than Mr. Carrington, the book is too sympathetic with the truth to entertain any hostility toward his point of view or opinions.

There are perhaps some things introduced by the translator that are hardly relevant to a book that did not contain them and perhaps some unwary inconsistencies between statements in the Introduction and discussions in it and in later notes. But I shall not particularize.

The Coping Stone. By E. Katherine Bates. Greening and Co., London, 1812.

Miss Bates is rather fertile in the use of her pen. It has not been long since we reviewed two other books of hers. The present one gets its title from the last chapter. The next to last is called the Prelude and the fact that there is no Preface leaves us to our wits to know why the Prelude comes last. Apparently there was a justifiable motive in this. The book is not primarily for helping in scientific psychic research, tho incidents of importance are scattered throughout the book. There is a variety of subjects treated, but they all have a "spiritual" meaning, if we may appropriate its ethical and religious coloring to describe its departure from the strictly scientific role. The book will be helpful to those who want to see more than tests of the super-normal and who wish to know the relations and bearings of the fundamental problem with which the scientific researcher into the facts is employed. Miss Bates always brings the subject out of the laboratory and spices it with general ethical values and issues. As critical students of the problem we should have to say that she does not satisfy scepticism with her facts, but we must not put ourselves in the position of the mathematician who insisted that Paradise Lost proved nothing. There are other values in life besides proof, and then experiences like these in abundance would go a long way toward proof, if they did not actually achieve it.

A Mathematical Theory of Spirit. By H. Stanley Redgrove, Assistant Lecturer in Mathematics at the Polytechnic, London. William Rider and Son Ltd. London.

It would hardly be too much to say that the author starts out with the promise to apply mathematics to metaphysical problems and then forgets his promise and never attempts to fulfill it. There does not seem to be the slightest trace of what mathematics are, except that if you multiply 2 by 2 you get 4 as a product or A by B you get AB. The elementary processes of mathematics are mentioned but the book ends with that, tho there are some statements about Swedenborg who evidently influenced the author's thinking. But anything like applying mathematics to metaphysics is wholly absent from the book.

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CONTENTS

GENERAL ARTICLES:	PAGE	INCIDENTS:	PAGE
Mediumistic Investigations and Their Difficulties - - - - -	305	Experiences in a Private Family - - - - -	341
EDITORIAL:		Premonition - - - - -	362
Experimental Fund - - - - -	339	Premonitory Dream - - - - -	364
"Voices From the Open Door" - - - - -	339	BOOK REVIEWS - - - - -	367

MEDIUMISTIC INVESTIGATIONS AND THEIR DIFFICULTIES.

By James H. Hyslop.

Knowing the difficulties under which Dr. Richard Hodgson did his work and desiring to put him in a position to carry it on more effectively, I once went to a wealthy gentleman, living on Fifth Avenue in New York City, who had spent thousands of dollars on fraudulent mediums, and asked him to do something for the scientific side of the investigations. He replied that he would give us \$10 to investigate the mediums in New York City, saying that this was sufficient and that there was no need of investigating cases as the Society did it. He could not understand how a man could spend from fifty to seventy-five thousand dollars scientifically investigating this problem, as Dr. Hodgson had done. Understanding of scientific methods and requirements were as far from this man as from a child, and in spite of the deception which he admitted he had suffered at the hands of mediumistic vampires, he still clung to the delusion that the phenomena were determinable in the simplest manner.

On another occasion, while campaigning for the organization of the present American Society, a gentleman who gave me \$5000 for the preliminary fund was talking with me about the plans when I happened to remark that we wanted a

million dollars' endowment. He looked at me strangely and said to me that I should not tell anyone the fact, as it would frighten them from giving anything. He then confessed that he had not understood how I could use the \$25,000 which I had sought for the organization fund. I soon explained to him the necessity for a large endowment and he was more ready to acquiesce, tho still perplexed to understand how a large endowment could be used. He was accustomed to seeing men spend a small fund on some project and publish the conclusions, while the public accepted the verdict without question. Psychic research was to him as simple as looking in the grass for a lost pocket-knife.

One can overlook the limitations of the layman in such matters. But it is different with the scientific man. He is supposed to know something of the difficulties attending all scientific research and to know that we cannot rush into the investigation of complicated problems without possessing the patience of Job and the resources of a Cræsus. Unfortunately, however, this class of men does not always, or often, exhibit the virtues required of it. Ignorance and stupidity often characterize it as they do those who are less favored by scientific training and intelligence. It may not be general ignorance that serves as an obstacle, but ignorance of the special facts demanding attention, and the stupidity is not that of general ignorance, but such as is produced by the bias of actual knowledge in other departments, which tends to establish a body of prejudices against any new ideas. What the scientific man often gains by his knowledge, when he is asked to listen to new facts, is lost by the tendency to dogmatic limitations of his knowledge. What we supposed to have become a fixed law of things tends to exclude all real or apparent exceptions from recognition, real exceptions rightly so, but the problem to be settled is just when we have real exceptions.

This previous knowledge not only tends to establish a bias against new ideas, but it tends at the same time to associate with it a fixed reliance on those methods alone by which that previous knowledge has been obtained. The consequence is that impatience is displayed when any demand

is made that other methods are necessary for investigation than those which prevail in the well-known. But it may just as well be learned first as last that sporadic phenomena require more patient methods than those which we can obtain or discover almost at will.

It is the ordinary layman who exhibits the proper patience with the phenomena of psychic research, rather than the scientific devotee. Whether it is because he has learned that he cannot control the phenomena as he desires or because he has the time to spend in the work makes no difference. He has learned the lesson which the scientist still needs to learn. There is some excuse for the impatience of the scientific inquirer in the fact that, in his ordinary investigations, his time and means are sufficient to accomplish much within reasonable limits. He can solve his problem in a comparatively short time and with less resources than are required for the study of sporadic facts. No doubt he could manifest the proper patience with slow methods had he adequate means to investigate and decide so large a problem as confronts the psychic researcher. But until he has the time and means he must naturally be pardoned some impatience that he cannot solve a problem within the limits which the layman assigns to the inquiry. But whatever the reason for the situation it may be well to understand just what is necessary for studying the phenomena which come under the purview of psychic research.

The principal object for consideration is the problem of managing mediumship. We are not concerned in this discussion with the general field, but with the specific one of mediumship. All other psychic phenomena require special patience and knowledge for their correct handling and perhaps this is well enough admitted by those who have experimented with telepathy. But mediumship attracts our interest more distinctly because of the alleged or superficial character of the phenomena. These purport to be the result of spirit intervention, and survival after death has such an absorbing interest for most people that the impatience for being assured of it determines the impatience of the inquirer with methods that do not lead hurriedly to conviction.

One thing must be said and it is that the ordinary layman has usually shown more sense in mediumistic experiments than the scientific man. He soon learns that he cannot dictate or determine the conditions under which he can experiment. It may be that he knows better the limitations of his knowledge and that he has to let things take their own course in such conditions. But apart from this explanation of his action he also sees more quickly and recognizes more intelligently the fact that he is dealing with phenomena and conditions that do not conform to the ordinary standards of experiment. He treats the problem, whether instinctively or consciously makes no difference, with the tacit admission that the conditions determining them are not known and that we are dealing rather with an observational than an experimental science. This is the hard lesson for the scientific man to learn, accustomed as he is to assuming a complete knowledge of the conditions when he experiments. But this is the scientific man's great mistake. Experiment is a very limited method in mediumship. It resembles only in a slight degree experiment in the physical sciences, and this degree involves only the control of a small part of the situation. The unknown complications are indefinitely numerous compared with those of physics and chemistry.

Taking the results superficially with mediumistic experiments it seems a simple thing to get the phenomena. It matters not what the explanation, whether they be regarded as due to secondary personality, telepathy or spirits. We simply go into the presence of the psychic and the facts are presented to us by writing or speech in the ordinary way. We make no allowance for complications and difficulties. We think that, if we are dealing with spirits, they should be able to communicate with us in a perfectly glib fashion. Some things seem to come so easily that we think all that we desire should come as easily and as promptly as we can ask questions. It takes us time to learn that this is not true. Of course it is natural to wonder at the limitations of the phenomena when those we obtain do not seem to be affected by any special difficulties. But it is just here that the layman has outstripped the scientific man in his discovery that he

cannot control the conditions under which the important facts are obtainable. The self-confident public and the dogmatic sceptic, without any personal investigations, sit in judgment on the problem and imagine that, if we obtain anything supernormal at all, we should get anything we desire. This is basing expectations upon the conceptions of normal intercourse with each other, and perhaps, when some incidents apparently come easy, it may be natural to make this assumption. But investigation soon reveals its falsity, even tho we cannot explain the anomaly and even tho we regard the phenomena as wholly telepathic. On any theory whatever of the facts this circumstance is true, namely that the difficulties are such as to make the work observational rather than experimental, and that view of the task invokes comparison with astronomy rather than physics or chemistry. We can do nothing to make the conditions under which we observe and record astronomical phenomena. We wait for them to occur in the order of nature. In physics and chemistry, and to some extent in biology, physiology and other sciences, we can determine the conditions under which phenomena may be produced and observed. But if we have any facilities at all for determining the situation in psychic research they are much more limited than in any other field of inquiry.

The important consequence of this fact is the necessity of more humility on the part of our so-called scientists. Were the field a well understood one and the laws of its phenomena recognized, this humility might be less obligatory. But where we are absolutely ignorant of the conditions which determine the occurrence of the supernormal, it is our first duty to study the situation as we would the weather or an eclipse of the sun. We are not to dictate what the phenomena shall be, much as it might hasten conviction if we could. We must simply observe and collect facts until we can ascertain what their unity is. We are not to start with any preconceived hypothesis, whether of the normal or of the supernormal, but to collect and classify our facts until they reveal their own significance. This has not been the policy of institutional science in respect of psychic research. Its at-

titude has been to predetermine the conditions under which it would be convinced, much like the man who would not admit that the earth went around the sun unless you made it clear to his sense perception that the earth was moving.

We shall come to illustrations and proof of this duty to remain at the observational point of view a little later. We must first indicate the attitude of mind and interest which should govern method of investigation in such phenomena.

The first thing to be demanded of any man who makes the slightest pretense of interest in psychic research is that he be open to any point of view regarding the facts. The usual habit is to assume that we are necessarily limited to the search for spirits and that our whole interest is in that outcome. This is to assume that nothing has scientific interest unless it be supernatural and, more particularly, prove the existence of spirits. This position or attitude of mind may well be pardoned in the layman who does not care for science. But for the professed scientist to remain on this level is to demean his vocation. It is his business to be interested in all mental phenomena of an unusual kind, whether they have any bearing upon spiritistic theories or not. Indeed if his perpetual ranting about subconscious processes be true and intelligible; if he knows one half as much about these as he would have us believe, he might appreciate the opportunity to accumulate the facts that might prove his pretensions. The really scientific man should be as much interested in secondary personality and the subconscious as in any other view, and if his sceptical limitation of the supernatural is to be justified or proved, he must be more interested in the non-spiritistic than in all the miracles of the people whom he ridicules.

One of the clearest facts of scientific knowledge is that the supernatural actually exists. It makes no difference what explanation you give it. The facts which we name telepathy,—namely, mental coincidences between two persons' minds that are not due to chance—and mediumistic phenomena that claim to be messages from the dead and cannot be normally explained, are as indisputable as are those of the weather or of sunrise and sunset. It is equally evident to all

intelligent students that these facts of a 'supernormal' are found in an environment of more or less subconscious processes connected with a great deal of chaff and twaddle. These subliminal phenomena are little known and quite as little studied. They cannot be ignored in the explanation of the supernormal. They may not require the same causal source, but they are an integral part of the whole which demands explanation, and the really scientific man cannot exclude them from his attention while seeking either the certification or the explanation of the supernormal. He must be as much interested in this chaff as in the more mysterious phenomena that are apparently more sensational. It does not explain them or make them intelligible to call them subliminal or subconscious. This is only a subterfuge, if it is supposed that we understand them as well as our normal experiences. Secondary personality, which the public often thinks is a kind of independent being besides our real self, but which is nothing of the kind to the scientific psychologist, is a source of much confusion, simply because it is a refuge from more exciting causes. Possibly men will not concede their ignorance of the subliminal until it can no longer be a protection against the spiritistic theory and then they will set about investigating it. They did this with muscle reading. In the days of Cumberland and Bishop it was the custom to explain all their phenomena as muscle reading. No one thought of scientifically investigating the nature and limits of this phenomenon. But now that more important phenomena are forcing themselves upon the scientific world, the psychological Journals, twenty and thirty years behind the times, are beginning to publish detailed reports on muscle reading and similar phenomena. It is now highly respectable to investigate muscle reading, but at the earlier period it was only to be used as a thing which we supposed we understood, especially when it could be invoked to escape more disagreeable claims. It will probably be the same with secondary personality and the subliminal. They are to be treated as well understood phenomena as long as they can serve as a refuge against so disreputable a belief as that in spirits and a future life!

But whatever utilities the subconscious may have in the warfare with spirits, the scientific man cannot ignore an interest in them, if he is to sustain his reputation for science. The very association of the supernormal with the subconscious makes it imperative to be as much interested in the one as the other, if we are scientific. The nature and limits of the supernormal are circumscribed by this very setting. The explanation will take in the nature and limits of this environment as well as anything that transcends them, and a man who estimates the facts without being equally interested in the whole field descends to the same low level of intelligence as the people who accept it all as transcendental and view it with open-mouthed wonder. I feel some sympathy with this credulous class, but none with the *soi disant* scientist who is as much interested in spirits as the ignorant, and either tries to make you believe he is not by ridiculing their claims or refuses to accept them because he cannot take the chaff with the wheat. With him, too, it is either all or nothing, a criterion that proves him quite as ignorant as the class he despises. If science has to respect the sceptical point of view, his opportunity lies in understanding the subconscious phenomena as a means of assigning limits to the supernormal and correcting the illusions that infect the naïve interpretation of psychic phenomena.

There is another set of considerations which the reputed scientific man has to learn and which he has not yet recognized. They are the variety of limitations under which he can obtain satisfactory results. There are all sorts of conditions to be observed which will frustrate the most anxious expectations unless they are reckoned with in experiment. We can best explain what they are by narrating the facts of experience on the part of those who have investigated the subject. A brief history of the case of Mrs. Piper will introduce this aspect of the problem.

Readers of the Reports on that case will recall the fact that the first "control" of Mrs. Piper called himself "Dr. Phinuit Scilville", or "Dr. Phinuit" for short. He was never able to prove his identity and in the discussion of the phenomena he had to be treated as a secondary personality

of Mrs. Piper, that is, a dream fabrication of her subconsciousness, whatever he was or might be in reality. The phenomena manifested by him never satisfied Dr. Hodgson until the Emperor group of trance personalities came into control. It was clear enough that many of them had at least the appearance of being spiritistic, but they were so un-systematic and chaotic that mind-reading appeared a tolerable explanation until the aspect of the case changed under another "control".

This change followed the death of the Rev. Stainton Moses in England. He, too, had been a medium and his "controls" called themselves Emperor, Rector, Doctor, and Prudens, associated with still others. After the death of Mr. Moses the experiment was made of seeking the same personalities for the work of Mrs. Piper, and whether we treat them as the result of suggestion or not, they appeared to communicate there. On one occasion Dr. Hodgson seemed to be in communication with Emperor, the chief of the group, and asked him if he thought he could do anything with Mrs. Piper, as he had done with Stainton Moses. However we explain the reply and subsequent development of the case, Dr. Hodgson received the response which, as nearly as I can recall it from a conversation with him, was: "This is a worn and battered machine. It has been very much abused. I do not know whether I can do anything with it or not. I am willing to try if you will follow my directions".

This being a rather rational possibility, Dr. Hodgson, not having been able to satisfy himself with the experiments he had been performing for some years, resolved to accept the situation and try another experiment. He agreed to let Emperor make the trial, whatever this personality was, whether a subconscious creation of Mrs. Piper or what it purported to be, and made his pledge to that effect which he kept for the rest of his life. It was this pledge and the conditions which it imposed in the course of his work which made it so difficult for many persons to get sittings, and some not at all. This he could hardly admit or avow at the time, except to persons in his confidence. He would have been totally misunderstood. It was not any pre-established

confidence in Emperor that induced him to take that course, but the necessity of trying an experiment and carrying it out to the end, whatever the consequences.

When the promise was made and the situation accepted, Emperor began to lay down specific rules for the guidance of the experiment. They did not spare Mrs. Piper. They were quite as rigid in demanding sacrifice upon her part as upon his. They regulated the times of work and rest for both of them. This included the number of experiments per week, but no specification of rewards. The diet and reading of the medium were especial objects of direction and limitation, the diet being an abstemious one. The diet of Dr. Hodgson was also the subject of careful regulation, and all aspects of his physical health. As a part of the experiment these were followed, and it was only a short time before the physical health of Mrs. Piper began to improve. It was apparent to all that the régime of Dr. Phinuit had more or less depleted her health, but this began to improve and with it the results of the mediumistic experiments. The character of the messages changed from an unsystematized and crazy-quilted mosaic of incidents to a perfectly orderly method and psychologically coherent style. The communications, whatever interpretation we give them, appeared to be rationally directed toward a scientific end, namely, that of proving personal identity, and at times of indicating the philosophy of the whole affair. It was in the course of these experiments that Dr. Hodgson became impressed with the fact that the scientific conception of the problem had been fully realized outside the consciousness of the living, assuming that the whole non-evidential material was not a fabrication of Mrs. Piper's subconscious action. But whatever its source, it took the right point of view and represented a complete alteration of the character and position assumed by the Phinuit control, which never showed the slightest appreciation of what the problem really was, in spite of the fact that "suggestion" and inferences from the conversation of Dr. Hodgson had the same chance to create this systematic process with Phinuit in control as when he was deposed.

But the explanation of the phenomena is apart from the object of this paper. It matters not how we interpret them, whether as from a subjective or an objective source, they represented an entirely changed conception of the problem according with what science might naturally expect in so complicated a situation. The reduction of the number of sittings might be attributable to a personal interest on the part of Mrs. Piper's subconscious to escape obligations and work, but the limitation of her diet to a less Epicurean one could hardly be ascribed to such a motive. In any case we have the fact that the health of Mrs. Piper and the character of the mediumistic results improved under these directions, and Dr. Hodgson found with himself that his own bodily condition was certainly not injured by accepting the suggestions thus made as to his own course of conduct. He told me that he was never physically better in his life than when following out the directions of the trance personality who gave the name of Imperator. As a scientist he felt the obligation to test the advice and directions given. They had some resemblances in nature and effect to the suggestions and directions given by the trance personalities to the author of the Oahspe Bible, which is a remarkably interesting document to psychic researchers, regardless of any interpretation that may be given to it.

All this, however, is somewhat beside the mark. The primary interest in the phenomena is brought out in two things. (1) There is the light which this concession to the trance personalities throws upon the nature and development of mediumship. (2) There is the discovery of a very delicate mechanism connected with mediumistic experiments, a mechanism which the average Philistine never suspects and usually is too conceited and imperious to respect in his methods. What Dr. Hodgson soon remarked was the futility of the assumptions which he had all along been making in dealing with the trance personality calling himself Phinuit. Dr. Hodgson not only assumed that Phinuit was a secondary personality of Mrs. Piper, an assumption which was justified clearly enough from the standpoint of the standard of personal identity which is necessary for proving the existence of

spirits, but he also assumed that he could badger Phinuit as he pleased, treating him as he would some common liar or fraud whom you could accuse and abuse to your heart's content. Simply because Phinuit was not able to answer questions in the manner in which we had *a priori* supposed spirits should do, it was quietly assumed that he could be brow-beaten and abused as a common cheat. Having found in the end that he never came to any definite conclusion by this method, Dr. Hodgson resolved on treating the trance personalities as if they were what they claimed to be, and the whole nature of the phenomena seemed to change into something like a rational order. Phinuit himself mellowed down into something like a human being and had less trouble in getting fair consideration. But above all the Emperor group of trance personalities gradually gained such ascendancy over the Piper subconsciousness as to actually dispossess the former control without his ability to even protest effectively and he disappeared to return no more, save perhaps once when a special friend of his régime had died. Experience in other cases has shown that some dangers exist in any forcible or violent means of exercising such controls. Here it was left to the tact and intelligence of the Emperor group which was to supplant Phinuit and they did it not only without friction of any sort but also accomplished their object of improving both the physical health of Mrs. Piper, which had been undermined by Phinuit who did not know his business, and the character of the results which were of special interest to the psychologist.

But the most important discovery was the delicacy of the conditions under which he had to conduct the experiments. It showed itself in a variety of ways which only Dr. Hodgson could describe in detail and he told me but a few of them. Any disturbance from a departure from the rules laid down by the trance personalities showed its influence upon the "communications". I need say nothing of the disturbing effects of the physical conditions which made two or three operations on Mrs. Piper necessary. These would seem natural to the medical man. But the remarkable incidents were the slightness of the physical irregularities that

affected the mediumistic results. I remember once in one of my own sittings that the crossing of her feet accidentally under her chair, a slightly irregular position for them, resulted in almost preventing the automatic writing. The trance personality could not tell what was the matter but was aware of some disturbance and called attention to it. We at first thought it was probably caused by shifting of her head so that she could not breathe easily, but we found her all right in this respect and finally found her feet crossed in an uncomfortable position under her chair. Dr. Hodgson simply uncrossed them and there was no more difficulty with the automatic writing which had previously been cramped and almost impossible.

After the Imperator régime had developed its work and methods to a high degree of efficiency and delicacy it was remarkable to study Mrs. Piper's right hand. While the rest of her body was limp and inert, as flaccid as a piece of dead meat, her right hand was as animated and intelligent as a living person. Its behavior was precisely like a human intelligence in its adjustments to the situation. Now it would go to the mouth of the sitter to receive a message from him and then it might "point to a spirit" in the air before proceeding with the writing. Or if it began the writing it might interrupt it at any necessary stage and "point the finger" in the air as if communicating with a spirit, or make there the sign of the cross probably calling for the help of Imperator. Or it might roll rather vigorously in dissent from something or pound the table in assent, these varying with the positiveness of the assent or dissent. At changes of control or communicator the pencil might be dropped and the hand become limp and inert for a few moments and then become animated again when control was resumed. Nearly always at this change the assumption of a new control manifested evidences of difficulties in getting this control of the motor system, the hand exhibiting all the phenomena of a person struggling to do some act which he had not yet been trained to do. The hand seemed to know how to regulate the distance between the lines in the writing, tho this was never done in a manner to imply any adjustment to visual processes. There was not

the slightest evidence of clairvoyance in its behavior. Mrs. Piper's eyes were buried in pillows on a table with her head turned away from the table on which the writing occurred, so that she could not have seen the pad had she been normally conscious, which she was not, while her eyes were fast closed. But there was no clairvoyance manifest in the movements of the hand. It could not tell when it was going to run off the pad, and the management of the lines was like its prevention of the pencil from running off the pad, namely, the result of muscular habit adjusted probably to visual memory, tho subliminal. It acted just like a mind concentrated on its task without any direct visual control of the muscular movements of the hand and ignorant of the precise situation, until some little hap like the running off the pad, when it quickly discovered the nature of the situation, and would intelligently adjust itself to proceed with the writing.

The writing was always rather rapid and when a page was finished the hand would move up to the top of the sheet and proceed on the same page unless prevented. It was always our business to be ready to tear off the written sheet promptly when it was filled. The hand always paused when we did so, but would not pause unless we tore off the written sheet quickly. Often the mucilage held it and there was difficulty in getting it free. This sometimes occasioned the necessity of either putting our hand across Mrs. Piper's hand or of seizing it. Seizing it, however, was more frequently necessary when it ran off the sheet or began to superpose on the previous writing. Very soon this act was protested against by the trance personalities. They gave specific directions not to put our hands across hers while writing, as it was said to disturb them, and seizing the hand was said to make the "communicator" dizzy. The claim was that they used the nerves of the hand for effecting the writing. They directed that it was sufficient simply to call out and this would interrupt any delinquency on their part. It had been noticed that any seizing of the hand, especially if violent or too sudden, interrupted the communications, and led to the acceptance of the corrections with improved results as a consequence. The hand was apparently hyperæsthetic, that is,

acutely sensitive, tho the skin was anæsthetic, that is, insensible to touch or pain. It would seem that only the motor sensibility is alert and the others anæsthetic and dissociated. But however this may be, a view which is wholly conjectural, it is certain that the hand exhibits that kind of sensitiveness which represents a very delicately adjusted organism and whose functions cannot be roughly disturbed without correspondingly affecting the act and the contents of the automatic writing.

I have observed much the same thing in the behavior of Mrs. Chenoweth's hand in connection with the work of the same alleged group of trance personalities, tho she knows absolutely nothing about what I am telling about Mrs. Piper's hand. Mrs. Chenoweth's hand did not exhibit the same variety of actions or dramatic play of personality, but it was just as sensitive to contact and the disturbance to the messages from rude contact was the same. I adopted the policy of moving it very carefully when there was any reason at all for touching it. Her hand had not the same muscular tonicity as that of Mrs. Piper. That is, it was more limp and lethargic and there was more difficulty in using it for the writing. Its inertia was greater than that of Mrs. Piper's and probably this was one reason that it was harder to give evidential matter. But however that may be, the fact more probably affected its dramatic action and the degree of sensitiveness displayed.

The man who does not learn this liability to hypersensitiveness in the physical organism of mediums and who does not act accordingly is not fit to engage in the investigation. He will never accomplish anything systematic in the field until he learns this lesson and adjusts his action to it. He will succeed only in getting fits of phenomena with that sort of confusion and mistake which has been the standing perplexity of the whole subject, tho, when discovered, it throws more light upon the nature and difficulties of the problem than all the uninterrupted success we could desire. But the best results come from cultivating habits of conduct toward the process of communication which assume that we are dealing with a delicate mechanism easily disturbed or thwarted in its action and that the management of it lies almost entirely with

the controlling agencies, which require more obedience than dictation on our part. It is a case where we have to follow nature, not command it. It resembles what our amateur foresters had to discover before they succeeded in cultivating good lumber trees. They at first supposed that they had only to plant the trees and let them grow at proper distances apart from each other. But they soon discovered that this only resulted in the existence of branches all the way to the ground and they had to take a lesson from nature in her primitive forests where she allowed them to grow in such density and abundance that the only way to get light and the actinic influence of the sun's rays was to get them from the top of the trees and not from the sides. In this way the limbs were smothered out on the trunk as the trees had to have a long stock to get the chance to develop. Those which could not develop this stock perished in the struggle for existence, and left the more successful competitors with a stock that would not grow lateral branches low down, since the trunk was now enclosed in shade. Foresters, then, had to start a forest by following nature, namely, by planting their trees as thick as they would stand and letting them weed out the weaker individuals. They did not attempt to dictate to nature the conditions under which it should develop lumber trees. The psychic researcher will have to learn the same lesson. He must not dictate the conditions or manner under which he is to have his results. He must learn to adapt himself to the conditions of nature and substitute patience and ingenuity for impatience and laziness.

This last remark brings us to one of the most important aspects of the whole problem. Not only must the experimenter learn to recognize the liabilities to extreme sensibility in the medium, with the required cautiousness not to disturb it, but he must learn to exercise the utmost patience with the phenomena as a condition of getting any command over them at all. The development of a mediumship is a slow process. It is not a plant of the mushroom type. It may suddenly manifest itself or we may unexpectedly discover it, as if it had grown up over night. But experience has shown that it may be long in developing without betray-

ing its presence. But when you expect to have systematic work done you will have to treat the mechanism as a matter of slow growth and regulate it according to the results which experience teaches us can be best obtained in that way.

Even after Mrs. Piper had gone through a spontaneous development of ten years it took the Emperor group of controls several years to get any sort of "hold" upon the mechanism. They had to overcome the habits established in the organism by Phinuit, and this is true on any theory whatever of the process. It is not necessary to assume that they are spirits in order to recognize this fact. It is simply one of the incontrovertible incidents of the case regardless of the explanation. But they were years developing the conditions under which the phenomena became what they were for several years prior to Dr. Hodgson's death.

Dr. Hodgson had to remain a silent and passive spectator of the process, simply watching and waiting for the promised results, which came at last and showed by their character an entire justification of the demands of Emperor, whatever view we take of his personality.

I had a somewhat similar experience with the case of Mrs. Smead. She had done planchette writing as a child and continued it for some years. In 1895, some years after her marriage, she took it up again and experimented with it, in connection with Mr. Smead, for some months and then suspended it for five years, when the public interest in psychic research induced Mr. Smead to try some further experiments. In 1895 many of the communications purported to come from deceased friends who claimed to have information about the planet Mars and its inhabitants. There was nothing evidential in all this and it had to be referred to the dream or trance fabrication of the subconscious. But the interesting fact is that, in spite of the suspended work of five years, the capacity for mediumistic work seems to have developed in the silence and without practice. Soon, however, this was interrupted by a personality giving the name of Harrison Clarke who was never able, any more than Phinuit, to prove his identity. He effectively terminated the Martian incidents, however, and developed automatic writing. In fact,

he did not have any trouble with it from the outset. He imperiously excluded all other communicators and not a whisper even could come from the former controls, while he arbitrarily limited himself to such communications as suited his fancy and could not or would not permit others to communicate either in proof of personal identity or for other purposes. His dexterity and skill in the automatic writing was nothing short of the marvelous. He could write normal, inverted, and mirror script with equal facility. He might write one word of a sentence in the normal manner, the next in inverted style and the third in mirror writing and without betraying any evidence of it in the use of the pencil. It went on as if writing only one kind of script. Once Mr. Smead asked him to write the word "Philadelphia" and leave out the vowels. Quick as a flash he wrote it in mirror writing and left out the vowels. Mrs. Smead had never attempted mirror writing in her life until it had been fully developed in her trance or mediumistic phenomena, and she then tried it to see if she could do it normally. She found it a painful and difficult task. But Harrison Clarke liked to perform unusual feats of this sort, thinking that it proved he was a spirit. He was much like Phinuit in this respect. He really had no conception of what the proof of spirit identity really was. He thought the astonishing nature of his tricks, representing facts not easily accountable by the normal habits of Mrs. Smead, sufficed to establish his claim. But, as soon as he proved that he was unable to establish his own identity and was unwilling to let others do so, he was told that he must either leave the medium or conform to our demands. He finally consented to leave when he saw that we would not accept his claims, but he stated before going that the medium would not be able to use the pencil which he could use with so much facility.

This statement was no idle threat. It turned out to be true and Mrs. Smead had to return to the planchette and, tho I tried to have the pencil substituted for it, Mrs. Smead could not even make scrawls at first with the pencil and it took two years to learn to write in the trance with the pencil. All the habits of the planchette had to be overcome and to

be educated out of the way. She could write previously with the planchette, if anything, better than she could normally. But with this same hand in the trance she could not even use the pencil. The motor habits of the trance had to be recognized and it required two years of experiment to effect this. It is probable that the retention of Harrison Clarke would have developed this power much sooner, so that his displacement would not have been followed by so long a period of development for the normal automatic writing.

Even with this experiment it took me five years to develop those mental and automatic habits which reproduced those of Mrs. Piper. The psychological and physiological machinery seemed to require a wholly different system of habits from those of both the normal and the subliminal mechanism prevalent before I began my experiments with her. As I remarked, it took me five years to accomplish this and I am sure that ninety-nine out of every hundred, perhaps nine hundred and ninety-nine out of every thousand, scientific men would have abandoned the suit in disgust after half a dozen or perhaps one or two experiments. They are so accustomed to looking for novelties or miracles that they do not have any patience with the subconscious, where they are quite as ignorant as they can possibly be about miracles.

I may give another illustration of the time and patience required to develop such phenomena as prove worth while. A friend had a sitting with Mrs. Piper and went almost immediately afterward to Mrs. Chenoweth and had some good cross references. She called my attention to the fact and advised trying the case. I did so with some good results, including one excellent cross reference. The record is published in the *Proceedings* of the American Society (Vol. IV pp. 722-726). At a sitting by another friend there was a very imperfect attempt at automatic writing and with the results of my own experiment, which was not automatic writing, I resolved to have a system of experiments to develop this capacity for automatic writing. I employed a lady to experiment once a week for some months simply to see if the automatic writing would improve. At the end of this period I found the promise sufficient to bring Mrs. Chenoweth to

New York for one week out of the four during a period of four months, that is, ten sittings a week or forty in all, just to see whether it would be worth while to experiment further. The improvement from these forty sittings was such that I resolved on a year's work of every other week, ten sittings a week, to see what the development would be. The improvement was remarkably good. But here were more than 250 sittings just as development and not as work that is comparable with the Piper cases. We found too at the end of it that the ten sittings a week were too much and that we should not have had more than five. I had been as careful, too, as possible not to overwork the medium, but with the utmost care and, doing absolutely nothing either against the desire of Mrs. Chenoweth or contrary to the express permission of her own controls, we yet found that we had done more than we should have done. Yet we had not developed the case with all the 250 sittings to the point of its best capacities. It would probably have required several years more to achieve the desired results. We did obtain some evidence as good as anything that Mrs. Piper ever did, but we could not rely upon doing this steadily. The admission of strangers to the sittings showed that it took time for the communicator—regardless of theories as to what a communicator is—to get adjusted to the conditions involved. How long it would have required to get the desired results no one knows. But it took nearly two years to develop the automatic writing in a way to determine the promise of the case, and yet I have known sitters to go away after one sitting and pronounce it a fraud. They were often people who knew no more about real frauds than children and simply because they did not get marvels at one stroke they thought the case worthless. I have known scientific men to do the same, and I have known intelligent people to go away disgusted with several sittings, but when they had the chance to study the detailed records which I had made of the sittings they completely altered their minds.

All this illustrates what we have to deal with in mediumship. The majority of laymen who visit mediums are as unfit to judge of the phenomena, even when they come from

rank frauds, as they are to determine when facts are super-normal in honest and tried psychics. They are sure to call a hysteric a fraud. I know one lady who had a sitting with Mrs. Chenoweth and who said as soon as she left the room that she was only a very common fraud. All she had to base the judgment upon was the opinion that the sitting was a failure. When she had a sitting with Mrs. Piper and got some of the same facts there she changed her conviction and admitted that Mrs. Chenoweth had mediumistic powers. The average scientific man would have acted in much the same way. He too expects miracles at once and, if he gets none he thinks his professional reputation is in danger of sacrifice unless he ridicules the case. When he has spent years in the work and had hundreds of sittings with cases no better than hysterics and gotten nothing but subconscious dreaming he may feel himself qualified to be modest in his judgments.

Another case showed the necessity of patience and ingenuity more than any of these. Mrs. Piper, Mrs. Smead and Mrs. Chenoweth impose no limitations on the experimenter and such as he finds are in the nature of the phenomena and in the mental and physical accompaniments. Miss Burton also normally imposes no limitations. But in the trance we meet with the imperative necessity of darkness or nothing occurs in certain types of phenomena. This is true on any theory whatever of the facts. Assuming them to be unconscious fraud you cannot study them under the conditions of darkness, and if you insist that you will pay no attention to the phenomena on these terms you cannot investigate the hysteria that prevails in the case and which would not manifest itself in any other conditions. Even in this situation there are variations of mental and physiological conditions affecting the occurrence of phenomena. Now she is lethargic, and again she is cataleptic. At still other times she is muscularly normal but otherwise abnormal. Now she may be totally insensible to touch, and again acutely sensitive. Again, she may be sensitive on one side of the body and insensible on the other. This sensibility and insensibility may change from one side of the body to the other in

an instant. Again, I have known her to be insensible all over the body up to the larynx and above that she was normally sensitive and awake, capable of observing her own phenomena and often not knowing that her own hands were doing what her eyes saw, for example, producing lights. Then there was an unstable condition when she saw clairvoyantly and might, with a little jerk of the hand fall instantly into a trance, and have to be brought out of it before the visions would continue.

In all these situations the utmost patience and ingenuity were necessary for making any observations at all and these had to be conducted entirely through the sense of touch. What I have reported above was ascertained almost entirely through this sense. In such conditions you have to experiment for months to find any results at all and the important facts occur rather accidentally in the environment of many phenomena that purport to be miraculous but which are not so at all and have to be treated as the accompaniments of what is valuable in the case. You cannot produce them by demanding light or that they shall occur when five minutes of observation would settle what you may want to know. You have to study them as they happen to occur, or not at all. You will only defeat your own object if you go about insisting on having your own conditions. You may decline to investigate under any others, but you cannot pronounce judgment on what you have refused to examine. The conditions affecting abnormal phenomena are so complex that the ordinary laboratory standards for investigating normal subjects do not apply and the man who insists on them does not know his business.

Another case is of interest in this respect. It is a case of a young boy who was the subject of apparent telekinesis and apports or the translation of matter through matter. This case was reported in the *January Journal*, 1913, (Vol. VI, No. 1). This, as usual, required darkness. We could not get conclusive evidence of the genuineness of the phenomena. They were just as elusive as usual in such cases. The boy was not in a trance and seemed to be a perfectly normal boy. If we had stopped our observations at the point which

showed that he was himself doing the things we should have gone away with the verdict of a "naughty boy", Mr. Podmore's shallow way of ending investigation. But I was resolved to ascertain the real nature of the facts. I gave no hint to any one of what I wanted to ascertain. The boy was a perfectly sincere, honest lad. His parents are known on both continents. The boy himself ridiculed the phenomena which he had witnessed in the family and was never convinced until he became the victim of mediumship. All this, of course, you can still call shrewd tricks on his part to continue the illusion of the observers. But any one who knew the lad and had studied the facts would not entertain this suspicion. But to remove it I had to perform experiments and make certain tests after I had formed the belief that the phenomena were produced by him and were not the independent and mysterious things that they superficially appeared to be. I resolved, therefore, to see if I could discover evidence of anæsthesia. I kept my counsel and after a number of experiments I went to him and asked him to close his eyes and do his automatic writing with them closed. I then tested his hand for anæsthesia and found it there. A little later, when his chair was rising and falling while he was sitting on it, I tested his legs for anæsthesia and it was present. Later in connection with the levitation of a heavy table I found a book on his knees with which he helped to raise the table and his legs were anæsthetic. Now all but the automatic writing had to be done in the dark and the important fact to note is that, if they had not been done in the dark I would not have discovered the anæsthesia. The boy would have seen himself do the things or sight would have prevented their occurrence. It was because he could not see and did not feel that he was able to do the things undetected by himself. In the light he would have seen his actions and inhibited them. Or perhaps the visual perception of the actions would have prevented the existence of anæsthesia and they would not have occurred. Or better, the possibility of seeing the limbs might have prevented the anæsthesia and with it the possibility of doing anything. Dr. Morton Prince records that Sally, in his case of a dissociated

personality, could feel if her eyes were open, but could not feel if they were closed. I know another case in which closing the eyes increases anæsthesia. Perhaps similar conditions prevailed in this case. But the important thing is that I could not have discovered the anæsthesia if the light had been permitted. The normal condition of vision would probably have prevented both the phenomena and my chance of studying their real accompaniment. The boy would have had to suffer the reputation of a fraud and we should not have had the opportunity to develop it further, which we did and obtained some excellent evidence of the supernormal and some equally excellent cross references. The average Philistine, who is afflicted with *non compos mentis*, when it comes to these questions, would have flouted the case with Podmorean sneers and added another to the list of "naughty boys," only losing an opportunity to recognize that the investigation only begins where that class of investigators leave off.

Let me call attention to another type of facts which illustrates the delicacy of the conditions with which we are dealing. They were observed in many a situation by Dr. Hodgson in his experiments with Mrs. Piper. I shall note only my own observations with Mrs. Chenoweth. Very often it is necessary to know the name of a given person connected with the communications in order to even inquire as to their truth, or it may be important in the estimation of the evidence to know it. But Mrs. Chenoweth has special difficulty in giving proper names. What I have observed, however, in asking for them is that you can very rarely get them at once. Usually I find that the desire is evaded and the communication goes on and the name comes out at an unexpected moment, if it comes at all. In the long study of her case I have had difficulty even surmising what the cause of this may be. But by keeping a conscientious record of all the chaff and non-evidential matter and studying it as a psychological phenomenon I am beginning to get some hint of what the difficulty is. Mrs. Chenoweth is a visual and depends little on hearing for understanding experience. A name is not part of the visual conception of a person or thing. If

communication comes in pictures, as it does with Mrs. Chenoweth in all but the direct automatic writing, the process of giving the name has to be converted quickly into pictures of writing rather than pictures of things, and this affects the stability of the conditions necessary for communicating. There seems also to be some evidence that any question by the sitter has a tendency to affect the conditions of control for a moment and, if it tends to establish rapport with the questioner, the control loses it by the same degree and has to recover it to continue or to answer the question. In the meantime the panoramic pictures in the mind of the communicator have gone and cannot be restored or repeated easily. You cannot badger the subliminal conditions for transmitting the images; the best you can do is to be patient with them.

I quite understand the influences in this age which stimulate haste in discovery and explanation. Science is revolutionizing everything each year and progress has been so rapid that the demands on the investigator in every field allow him no rest or peace unless he reaches the goal of his suit over night. The public is not interested unless we keep it excited, as do the newspapers, and unless a problem can be solved in a single experiment this public does not think the question worth considering. This spirit of haste has saturated our whole life and scientific investigators are allowed little time in which to do their work. They imbibe the spirit of the age and their own interests and profession require results at once. Besides, the normal problems which they have to solve offer fewer complications and more numerous phenomena, often reproducible at will, than anything that psychic research may provide. Intellectual habits formed on a basis of constant phenomena extend their influence into fields where it may take years to get a single event worth the consideration. Hence they turn a deaf ear to the protestations of the more serious and more patient observers. Unfortunately they are helped in their neglect of the facts by the ignorant and prejudiced attitude of contempt which the public exhibits. The average man in this country assumes that success in business, which is largely a

process of cheating your neighbor, qualifies him for pronouncing judgment on all the problems of the universe and he is not more humble in physics or psychology than he is in politics. Because he can cheat his fellows he thinks he can decide scientific and other questions. He domineers the interests of the educated man and creates the atmosphere and environment in which we must all live—and woe to the man who does not make his peace with this rattle-brained, sensational and tyrannical public.

But if there is to be any progress in psychic research at all it must be in defiance of this condition of things and with the patience of Job in the face of the relative paucity of the facts. The scientific man must learn the sporadic character of the phenomena and the complexity of the conditions under which they occur. The problem, whatever its solution, will not be accomplished over night. He will have to take years simply to accumulate his facts and a longer time to discuss them. Even in the field of the subconscious where the average psychologist thinks, or allows the public to believe he thinks, that he knows all about the phenomena, he is in fact as ignorant as a child. As individual phenomena they no doubt resemble the normal phenomena of mind in all but certain important aspects, such as anæsthesia and amnesia. But they are complicated with such irregularities when taken collectively, and often with such impersonation of foreign realities, that the *ensemble* of them is wholly unintelligible. To unravel their meaning will be no easy task and unless a man is willing to exercise the patience which is implied in the description of the phenomena above he has no right to engage in the work or to pronounce any judgment whatever upon it. If he insists on haste or on ridiculing the phenomena and the explanations that offer themselves to intelligent people, without himself spending years in the work, the only educative force which can be applied is either to subject him to the contempt of the public which he fears or to boil him in Dante's Maleboge for a good portion of eternity until he learns some sense. He will never make any progress in the subject until he does learn the lesson of patience with the baffling situation in which the phenomena occur and be con-

tent to work years where ordinary interests may be satisfiable in a day. The sporadic nature of the facts and the environment in which they occur, itself a part of the problem, make them so perplexing that the solution of their meaning may have to wait for the results of generations. This once realized, he may learn the lesson which they teach. Enthusiasts, of course, in the subject itself may have to learn patience with the ordinary man's impatience in the subject and indulge him a mercy which the rather savage view just taken might not seem to imply. But if criticism may be allowed this extravagant humor for a moment, it may press more effectively the point to be made, and that is that the ordinary standards of success used in the laboratory for normal facts will not apply to those of psychic research. Its facts are so anomalous and occur under such exceptional conditions that, like the residues of physical science, they can be studied only at the rarest moments, in the most complicated environment, with the most delicate instruments, with the utmost patience in the midst of constant disappointments, with a perpetual eye for concomitant incidents which most men wholly neglect to observe at all, and with the view that individual or isolated incidents alone are not going to offer any solution of the problem. Darwin spent twenty-six years accumulating his facts on certain aspects of his theory before he ventured to defend it, and he had the advantage of getting his facts with comparative ease, while the psychic researcher has often to labor for years to get a single fact of importance in the interpretation of the whole. Unless the question can be approached in this spirit and with the expectation that years, or even centuries, will be employed in accumulating and classifying the phenomena, the student had better be humble enough to admit his limitations and to let the subject alone. This is the least he can do and he certainly can have no excuse for pronouncing a judgment that it requires generations to form.

The discovery of a new explanation for the difficulties of communicating and of the frequently trivial nature of the incidents, tho this latter fact is due mostly to the very necessity of proving identity, throws light on the demand for

patience in such work. I refer to the process discussed at some length in the *Proceedings* (Vol. VI pp. 51-93) and the *Journal* (Vol. VI pp. 241-290), where the idea is that certain types of mediumship require the messages to be sent by means of "mental pictures" and delivered in the form of telepathic hallucinations to the medium or the control. Let me outline this briefly to make it clear.

The communicator simply thinks. He does not speak. He allows a stream or panorama of his memories to float along in his mind. These "become visible or audible" to the control or the medium. That is, they are transmitted telepathically and produce phantasms in the mind of the control or medium, or in that of any intermediary, and are then transmitted in the same form through any number of media to the last, and thus appear as realities to the mind or minds which convey them to the sitter. Now in this process the whole mass of consciousness, the central and marginal incidents, are equally transmitted to the intermediaries or mediums and a selective process has to be employed by the control or the medium to determine either the incidents intended by the communicator to be sent, or those which represent an organic unity illustrating the identity of the communicator.

This conception of the process means that, unless the control or medium can select intelligently the incidents or thoughts passing through the mind of the communicator, strange and unrelated incidents may pass to the sitter and, tho recognized, would not appear to represent the communicator in a rational state of mind. All the worse would the appearance be if the incidents are not recognized. This might well give rise to the apparent dream-like character of the communicator's mind. But the important thing for us here is not this dream-like character of the incidents, but the assumption that the communicator may not be able to inhibit the transmission of his thoughts, *whether central or marginal*. This carries with it the imperative demand that sitters shall be patient with the process. In this situation we cannot demand that a specific fact shall be given at once. Interruption of the voluntary stream of consciousness in

the communicator may do much to prevent ready and clear recall of incidents which are answers to demands, and any peremptory claim on immediate reply will only tend to confuse a mind otherwise more or less under rational direction, especially if demands should in any way confuse the mental condition of the medium's subconscious. In any case, the total mass of consciousness that may contain the answer to a question may contain facts that are not the desired answer, or any answer at all. The control or medium has to determine the selection that will be fitting. It may require time, with the repetition of incidents or ideas and the intensification of them, to enable either control or medium to determine what is relevant. In this situation the veriest tyro in scientific method would realize the necessity of patient waiting and readiness to put up with all sorts of disappointments in obtaining what he desires. He will have to let things take their own course very largely, if not altogether. He cannot force them. Insistence on immediate delivery of information, as we can expect it in life, may only tend to create confusion worse confounded, and it will be the better part of valor and discretion to remain passive and let the natural course of association in the mind of the communicator decide what shall be transmitted, at least until such conditions can be developed as will make interchange of question and answer more easy and free from the liabilities to confusion.

All this will be especially true, if asking questions or demanding specific things of our own liking, tends to disturb the equilibrium or adjustment between the medium's mental condition and that of the communicator. In some cases, I have no doubt that simply asking a question tends to interrupt the rapport of the medium's subconscious with the communicator and to establish it with the sitter. In such cases the whole mental status of the communicator may be altered and in the readjustment of rapport the lines of association may be so disturbed as to prevent voluntary recall for a while. Add to this also the possibility that questions may not be transmitted intact to the communicator any more than his messages are transmitted intact to us, and we may well

understand the halting and evasive character of the answer. We too readily assume that our questions and demands are understood, but in the interrupted rapport of the medium's mind with the communicator all sorts of dissociations may occur and make our inquiries and demands appear as absurd to the communicator as his answers are to us, or only partly understood, and with the interrupted stream of ideas in his own mind voluntary recall of the incidents answering our demands may not be easy or possible. I have remarked hundreds of situations which this conception of the process accurately describes.

Then, again, add to this the apparent fact that there is interfusion of personalities in the process of communicating and we shall see a very rich source of confusion demanding patience to unravel. I mean by this interfusion the fact that the communicator's stream of mental states interfuses more or less with that of the medium's subconsciousness. It is possible that a reciprocal interchange of mental states takes place between them all the time, and the communicator must be able to inhibit the return of what he receives from the medium's subconscious, if he succeeds in repressing in any respect the influence of that subconscious. In the presence of such interfusion and influence it would be a very likely thing for the communicator to misunderstand the question put, especially if any dissociation, for whatever cause, existed in the mind of the medium to distort the question. The liabilities of disturbing rapport in asking questions would increase the difficulties of receiving rightly the question and of returning the correct or a relevant answer, when the question was correctly understood.

The student of abnormal psychology should appreciate this situation and recognize the propriety of patience with it, and let it, when he can at least, work out its own salvation. It is certain, however, that any insistence of having his own immediate answers to questions in such a situation is very likely to result in getting none of a supernormal character. I found it always best in this "mental picture" method to let things complete themselves before asking questions. It was even very difficult to tell when it was prudent to ask a

question at all, as it was never certain when an incident was completed and I had often to let a chance pass by because a change of topic occurred, and then I did not deem it wise to interpose a second change by reverting to the old topic and losing the new one. Experience, however, has taught me that usually, at least, it is best to move slowly in such situations, even at the loss of a good point, tho at times I have found the intrusion harmless to the communications and even profitable to the evidence. But there is no fixed rule here save the best prudence one can exercise. Haste and badgering, however, are fatal.

It must be remembered, too, that this "mental picture" method which I have described was an episode in the development of conditions that improved the messages. Had I not behaved myself in a manner to encourage this experiment on the part of the double control, "driving tandem," as one of them called it, it is possible that I should have defeated the results at which they aimed. The course pursued was to let the controls manage everything as far as possible. I asked only to interrupt this course enough to show that I was drawing upon a reservoir of knowledge that was larger than either casual or detective information could supply. I thus found it best to let the communicator choose his own incidents for his identification and to elicit memories by questions only for the purpose just mentioned. In this way I think the results have been much better than if I had tormented him with queries along the line of my own recollections which might be very different from those of the communicators. We are too often dominated by the false assumption that we are dealing with a situation that is no more complex than ordinary conversation between the living, where, if we are able to say anything, we can tell all we know. It is natural enough to suppose that, when a message comes apparently with ease, the communicator ought to be able to answer queries as easily. But the fact is that we do not know anything whatever of the conditions that make any message possible. We cannot assume that they are as simple and controllable as those in normal life between living persons. There is the lack of control of an or-

ganism which is not one's own. There is the difficulty of determining what thought shall influence that organism when it can be controlled generally, the marginal thought being as liable to come through as the central one. There is the matter of adjustment to such an organism that is necessary to get anything through, whether central or marginal. There are perhaps many other limitations on the transmission. The bare possibility of these limitations that might be suggested by normal experience in connection with the development of control of our own bodies from infancy and by the effects of accident and disease. All these ought to make us exceedingly patient with the conditions affecting the super-normal. Any attempt to decide what they shall be to produce the facts will only defeat your purposes and render all efforts nugatory. We cannot determine the conditions of success here. The science is observational, not experimental in the sense that we can control conditions.

As a further illustration of the difficulties and of the need of patience with the conditions necessary for successful experiment I may refer to a more recent development in the case of Mrs. Chenoweth. I have been discussing the case as it appeared under the régime of a double control, the "driving tandem" process of communication by "mental pictures". The controls as well as I, all along these experiments, were conscious of difficulties in getting proper names, and also specific incidents without subconscious coloring. In the course of further experiments a situation arose in which it was extremely important that I should have two proper names. I indicated as much and in the effort to get them, which was successful, there developed a trance condition that became the standard for future work. The struggle was great to get the names and probably the trance condition for it was deeper than with the tandem control. But whether it was this or not, it was certain that the names came more directly. There was no attempt to get them by double control or picture methods. The communicator gave them directly and the success was such as to awaken the enthusiasm of one of the controls sufficiently to say that she thought these efforts marked an era in the work of Mrs. Chenoweth.

The evidence of the truth of this was the fact that, ever since, the communications have been direct and not by mental pictures, save occasionally where it was necessary to encourage the sitter by getting incidents which the communicator could not give directly.

But the important thing that I have marked in this new development of the case was the extremely delicate condition under which the direct communications occurred. It was apparent that it gave the medium much more discomfort than the previous methods. This discomfort was both conscious and subconscious. During the trance there was constant evidence of distress or discomfort, and after the trance there were feelings that even discouraged the psychic in her work, and only the consciousness that she was more successful than by other methods induced her to endure the inconveniences of the new method. But it was the delicately balanced character of the conditions that had to be respected to get anything at all. The automatic writing was more difficult. It was indeed different in character from that of previous experiments, with the fundamental features similar. But at times she could not write at all and long pauses had to be regarded, and when the writing occurred, if it was by the communicator, it was very much slower and more deliberate than with the regular controls. The amount of matter obtained in the usual time was only half what it had been. More important still was the fact that for two or three months there was almost complete silence by the regular controls. They seemed unable to intrude themselves in emergencies. If the communicator could not occupy the time the sitting had to be closed. Changes of control of any kind seemed impossible. When the psychic began to come out of the trance she showed unmistakable signs of subliminal fear. It was possibly this that prevented the change of control to the regular ones when the communicator lost it. Whatever the explanation, it was two or three months before George Pelham and Jennie P. could intervene to come in and explain things. I dared not ask questions while the regular communicator was at work. It would threaten the communicator with the loss of control. Things had to take

their own course and I had to be indifferent to either success or failure. The months of experiment had to be devoted to development of the new phase, not to accumulating evidence, except as that was an accident of the new experiments. More patience than I had ever displayed was required and I could not do a thing to hasten either better conditions or satisfactory results. I had to live on experience and hope of what might occur to justify the work. I could not hurry the process or assure myself or any one of desired evidence. After three months of patient experience the subliminal fear began to subside and better results began to appear. The old controls began to show ability to take control when other communicators failed. But had I not shown unlimited patience with the situation I would not have gotten beyond the stage of the trance in which subconscious influences of the medium had an important part. But in this new phase, very meager in results at first, they became freer of subliminal coloring and the evidence both in specific incidents and in proper names became more accurate. What it may prove to be no one can tell; it will take a long time to develop this phase to its best possibilities. As we have eliminated much of the influence of the subconscious as manifested in earlier work, we have to evolve new habits which will not become fixed until the subconscious fear which has marked the new phase has been eradicated. This has been a remarkable phenomenon of it, and where it exists anything like the desired automatism will not arise. But after three months' work the condition has shown the desired improvement and has justified the patience practised with it, and establishes a precedent in the development of mediumship.

EDITORIAL.

EXPERIMENTAL FUND.

I hereby make an appeal to members, as I did last year, for an experimental fund. That appeal was met very generously by members. I explained there that it cost \$35 a week for the experiments. I have here to report that the year's work has been unusually successful. It will be some time before the results can be printed, but from time to time certain portions of it will be published in the *Journal*, but the main bulk of it will appear in *Proceedings*. I am working at a group of experiments whose character I do not wish to divulge, as it would somewhat impair their results to make the matter public and it may take two or three years to complete them. We have no funds from membership fees to devote to investigations. It requires the whole of those resources and some in addition simply to pay for the printing and distribution of the publications. No experiments can be carried on without extra funds outside membership fees. We hope there will be the same generous response as before.

I repeat that it will take about \$35 a week so that 40 weeks' work will require as much as \$1,400.

JAMES H. HYSLOP.

"VOICES FROM THE OPEN DOOR."

We reviewed the book by this title in the April number of the *Journal*. Since then we have made arrangements with the publisher to supply the wants of any members or readers who wish to purchase the volume through us. We make no profit upon it. The only object in doing so is to satisfy those who may have become interested in the book from that review and who wish to know more about the problem than that which confines investigation to the supernatural scientifically provable. The price is as follows:

Bound copy, \$1.25. Unbound copy, \$1.00.

Any member who will send us the proper amount as indicated in the price will receive the book direct from the publisher and we shall see to the settlement with him.

We must not be misunderstood, however, in the recommendation of this book to members. We do not indorse it as certified truth. That is no part of our business unless the verification of statements can be made in some way. The review of the book showed that we placed its value upon its psychological interest. We do the same here. But the volume is one of those things which we should wish to see investigated and recorded. It has great value when compared with similar work from other intelligent sources, such as this one seems to be. Several facts make the book an important one on any theory. (1) It is not conscious fiction. (2) It came through a mind that was opposed to anything like spiritistic communications until her own experiences convinced her of them. (3) Many statements coincide with similar statements by other psychically endowed persons whose work she did not know. (4) The work has an ethical and religious motive. All these make it quite worth reading at least, and suspense of judgment can be maintained until corroboration of the statements can be had in a scientific way. There is no doubt to the writer's mind that subconscious influences modify and color all communications whatsoever from the transcendental world and that it will require time to eliminate them and to arrive at the pure truth regarding it. But that is no reason for wholly rejecting such books or refusing them interest and scientific consideration.

The book has much the same interest that had and has "Spirit Teachings" by the Rev. Stainton Moses, whose work is deservedly celebrated, and we wish much that we had the means to collect and publish all such productions, tho they might have no other than a psychological interest. As time goes on we shall probably find that they contain more or less corroborative evidence of each other in the main features of their contents. At any rate intelligent people who do their own thinking will do themselves no harm by the critical reading of such books.

INCIDENTS.

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

EXPERIENCES IN A PRIVATE FAMILY.

By James H. Hyslop.

I am giving here a record of a type to which more attention will have to be devoted by students of psychology than has hitherto been accorded to such phenomena. The record is not published as evidence of the supernormal. That, perhaps, goes without saying, but as many people assume that anything published in this *Journal* is intended to have some important reference to the supernormal and especially the spiritistic form of it, it will be necessary to disavow any such motive in this and similar phenomena. For all that I know it may have some importance some day in the study of spiritism, but we cannot yet suppose that there is any evidence in such experiences either for the existence of spirits or for the validity of the statements made by the alleged spirits in the narrative. To the present writer the facts have a psychological value and only that, at least in the present stage of our investigations. That fact does not diminish their interest for the truly scientific man. That aspect of them is apparent in all illustrations of the supernormal and these borderland phenomena must receive equal attention. Their interest grows out of the fact that they spring out of the blue without any such experience and training on the part of the subjects as are necessary to accomplish the ordinary tasks of life or to compose literary and scientific work. The gentleman and lady who report the facts had no experience with Spiritualism and knew nothing of its doctrines except what came to them in this way. It is that circumstance which determines the whole interest of the record. It is not the product of the lady's normal beliefs or thinking. The

subject was new to her and the alleged communications did not come as a consequence of any reading on the subject of which she has any knowledge. Of course neither she nor any one else can exclude the possibility of glimpses, when a child, into some forgotten literature on the subject. But there is no recollection of it and her life and thought were primarily occupied with domestic work and the care of the family. The planchette writing and after it the usual automatic writing came as a pure accident and without any training for it. The consequence is that we have the same perplexity in such phenomena as we have in hundreds of cases like it.

Later phenomena occurring in the same family and mostly connected with the children were reported in an earlier number of the *Journal* (Vol. III, pp. 533-544). I also have records of later automatic writing by the mother which contains some fairly good evidence, tho very fragmentary, of supernormal information. All this shows that, whatever view we take of such a record as the present one, we have to reckon with the existence of supernormal capacities in explaining the whole. The difficulty is to obtain a criterion for determining the boundary line between the supernormal and the subliminal.

The record which I here publish manifests no superficial evidence of its claims. It is interesting as a psychological product first, and if it has any meaning for extraneous influences this meaning will not appear until we have collated many cases and eliminated the personal equation which the subconscious always furnishes in such cases. But that is no reason why we should not examine the facts in the single case with reference to its nature. The first of these is the most natural explanation of the data: This is subconscious production.

I am not at all disposed to question the right of this explanation to prior consideration and am wholly disinclined to attach any weight to the spiritistic explanation, tho not at all denying the possibility of this latter view. If tolerable at all the spiritistic view has to be admitted with qualifications that might even displace it altogether, or make its part in the

whole a negligible quantity. Of that again, however. At present the important thing is to recognize that such an hypothesis is wholly without evidence in the case at hand. The answers to questions by the automatist suggest very clearly subliminal influences, tho they do not prove it. It is possible that much conversation went on between séances about the contents of the writing, and all this would affect the result. No mention of these possible conversations and reflections is made in connection with the phenomena and the record. The fact is that very little was known to the reporters about the subconscious at the time: in fact, practically nothing, and so it would be quite natural to neglect considering this source of explanation and coloring of the alleged messages. It is possible also that the lady who did the writing could not give any clear account of the ideas that may have passed through her mind during this period. They might come out in this way without having given them serious normal attention. It is probably a hopeless task to ascertain whether they occurred or what they were if they did occur. But the possibility of them impairs the supposedly supernormal character of the messages.

There are, besides, interesting variations from the statements made by other psychics. For instance, I have known the "spheres" to be explained as conditions or states of mind rather than places. Here they are explicitly denied being states. It is not necessary to comment on such discrepancies at length. Each reader will have to examine them for himself and make the comparison with other records. The chief importance of the record in this respect is just this contradiction in certain instances with other and similar records.

The sitter seems to have been too-easily satisfied with the replies to questions, or was not sufficiently acquainted with the problem to put further questions at the time of the answer. There was too great a variety of questions. The sitter seems to have assumed, as most people do, that a spirit should know all about anybody that had died recently or centuries ago. It may be well enough to put such queries as psychological tests, but when made they should be followed up by other questions appropriate to testing the communica-

tors consistency and further knowledge. Besides, the break of subject was often too abrupt. No doubt the sitter was non-plussed by the situation and felt the necessity of asking something and put the first query that came into his head and so did the best he could. But it would be important in such situations that the sitter be equipped to pursue inquiries in a more systematic way. The communicator should have been made to give further information on each point, and that could have been done instead of apparently accepting the answers as facts. There was an excellent opportunity for a psychologist to have tested the case on purely psychological grounds. But the sitter had not that acquaintance with the subject which would have equipped him for the work. Hence all that we can do with the record is to put it where comparison with similar ones can be made.

The phenomena in this case get their interest from two considerations. (1) They come from private people who were sceptical and had no beliefs regarding the subject that would instigate or suggest the results. (2) They purport to be spiritistic. The first consideration removes the ordinary objections of the psychiatrist. The sitter is himself a physician and at one time was connected with a hospital for the insane and knew what such phenomena are. They occurred in this instance with a perfectly normal person who would never be suspected of hysteria or abnormal phenomena. Trickery cannot be supposed without assuming that the subject was deliberately deceiving herself as well as her husband. Hence the facts lie between the alternatives of fraud and the abnormal or beyond them. As to spirits in the case, we can tolerate that hypothesis only on the supposition either that the foreign influence is not very successful in getting messages through, or that the communicating spirit is insane or tricky. I have no objections to the latter hypothesis. It will be noticed that the control claiming to be Cromwell finally confessed that he was not this personality, but a priest. There was no evidence for his Cromwellian character. The history of the origin of these phenomena in such cases resembles this one in that the control has some sort of affinity for the ideas with which the subject has been familiar, and the sitter had

begun his education for the priesthood. According to the beliefs of spiritualists he had attracted to him a catholic priest who disguised himself as a Puritan and found that he could influence the wife to give communications. That is the only suggestive fact in connection with the spiritistic claims of the case. Apart from the probabilities that the subconscious was a most important factor in the results, the communications offer too little to justify even an apology for a spiritistic interpretation. We may not be able to reject this view any more than we can adopt it, and that is precisely the position I hold regarding it. I do not think we can either defend or reject the spiritistic hypothesis in such cases. We shall have to wait until we understand better those cases in which personal identity is proved and which also contain similar matter with this. In the meantime we can only record them and call attention to the perplexities in them.

The theory of subconscious fabrication or secondary personality will have to sustain its claims in the face of the following facts which inquiry brings out. Mr. K. informs me that he was educated as a Roman Catholic, having been baptized and confirmed in that church, but that his Catholic faith was completely gone at the time of these experiments. He had read nothing in connection with Spiritualism at this time and knew nothing about it beyond the ordinary ghost stories of simple life, "read nothing, heard little, and rejected that little as unproved nonsense." He had read nothing about Oliver Cromwell, and in after life nothing had drawn his attention to Cromwell, beyond the story which history gives of Cromwell's treatment of the Irish Catholics. He knew nothing about the doctrine of the spheres, very little of Byron, was an admirer of Burns and somewhat familiar with his poems, but knew little of his life. He had no definite ideas about a future life at the time, but was "an out and out agnostic."

In reply to the same questions Mrs. K. states that she was educated in the Episcopal Church and rain or shine went to its Sunday school. She was confirmed at the age of 14 or thereabouts. She is not certain whether she had ever read anything about Spiritualism before the writing, but thinks she

did not. "It is possible I may have read little things as they occur in the papers. In my childhood one person, my father, spoke to me a very few times about a 'voice' which he sometimes heard. All of my family, father excepted, were and still are bitterly opposed to Spiritualism." In her study of English history she had heard of Oliver Cromwell, but only as she had heard of other celebrated characters, but thought them "horrid". She says: "I can well recall that, but there were so many others in his class I paid no attention to him." She is positive she had never heard of the "spheres" even remotely. She had read the poetry of Byron and Burns and knew about them in her study of English literature. As to Catholicism, she thought the creed did not matter and did not give the subject one minute's thought or reflection. She had talked with her music teacher in her girlhood about Spiritualism. It was with this lady that she got her first messages in later years, "Oliver Cromwell" appearing as one of the communicators.

It will thus be apparent that Mrs. K. knew enough to have the work take the form of impersonation, but her knowledge and mental habits do not apparently explain the details as easily as a larger knowledge in normal life would make plausible. Mr. K.'s knowledge was so slight, in fact practically nothing, that he could not have influenced the contents of the writing in any material way from casual conversations. If we explain the product by the subconscious knowledge of Mrs. K., it will be with the qualification that the normal knowledge and prejudices are not clearly indicated in the result. I have no doubt that subconscious coloring is present and perhaps to a large extent. The coincidences with the teaching of other cases is not materially important enough to attach great weight to it. But it is not necessary to decide the merits of the case in respect of either spirits or subconscious work. The primary point is that the impersonation of spirits comes from a normal and honest person not trying to deceive any one without involving herself in it. If spirits are concerned with it at all they must be merely as instigators and not as transmitters of anything like evidence or material adequately coincidental with other in-

stances of the same kind. The presumption will always be that it is secondary personality or subconscious, these being one and the same thing, no matter how difficult it may be to make this hypothesis square with some of the facts. Our ignorance of what may have casually come to the mind of Mrs. K. and have been forgotten deprives us of any assurance that even a part of it is supernormal. In other words we do not know positively what the source of the messages is, tho having to recognize first that the presumption is for a subconscious one.

The following letters explain themselves for the most part. They give the history of the phenomena reported in the detailed notes. These notes, of course, represent but a part of what occurred, but being detailed they deserve preservation, and derive their interest from this history regarding them.—Editor.

Oct. 5, 1907.

Dr. James H. Hyslop,
Dear Sir:

At Mrs. K—'s request I am making reply to your letter of 3 inst. For, altho all we have obtained from the "other side" that is worth while came thro her mediumship—automatic writing—my notes seem to qualify me in her mind to give a comprehensive view of our experience. Possibly it is not such in kind as will interest you; for, to one familiar as you doubtless are with extraordinary psychic phenomena, whatever we have to offer may appear trivial. To us, with no or little experience outside our family circle, it looms large, I assure you, with importance, even at the end of twenty years and is still unequaled by anything we have read or heard of in the way of instruction relative to conditions on the other side. I found one exception in a recent article of yours in the Scrap Book, wherein you attribute certain irregular, eccentric manifestations to maniacal spirits. That is a new idea and an instructive one: has the ring of probability. Very much of that which is published and is popularly acceptable, I know—better perhaps to say I believe, is erroneous and untrustworthy. It is certainly at variance with information received by us and which appears far more probable. But, I am anticipating.

Now, to begin at the beginning, one winter's evening in 1888, while calling on a neighbor, Mrs. K. was shown a planchette the first she had ever seen, and invited to join the neighbor in placing

hands upon it to see if they could "make the thing go." Trials by the neighbor and a friend of hers, theretofore, had been failures. To their surprise and delight, it soon began to move, and in a short while was writing answers to questions. Mrs. K.'s account of her experience awakened my interest, and more profound amazement I never felt than on a subsequent occasion when I first saw planchette moved by unseen influence and controlled by unquestionable intelligence. It was plied with questions relative to things mundane as well as spiritual, the answers coming with about one half the speed of ordinary handwriting, astounding us in the scope of knowledge of things theretofore unknown and unknowable by ordinary means of human knowledge. At a sitting one afternoon, Mrs. K. suddenly withdrew her hand from planchette saying: "Give me a pencil" (first showing of impressionism) "I believe I can write with it better than with this." Upon taking the pencil, her hand at once flew along writing rapidly, as fast or faster on that first attempt than she could write herself. Thereafter planchette was thrown aside, and, for a period of three or four years, we were entertained and instructed daily by means of the wonderful writing. Our little circle was made up of our neighbor and his wife and Mrs. K. and myself, and knowledge of the matter made known to no one. It may be pertinent to say that, in my youth I was educated for the Church, but, at the end of a six years' course, I fled the seminary and abandoned the purpose just before time for holy orders. In me was soon exemplified *aut Roma aut nihil*; I quickly became an agnostic, abandoned everything of all I had believed and had been taught theretofore. To one in my state of mind, you may imagine the eagerness with which I questioned the intelligence controlling the pencil and the character of the questions. The replies were like rain to a parched plain, and drinking in this soul-satisfying knowledge, the dead within me awakened to new life: it was a resurrection into the amazing light of a new revelation! Such uplift as I felt in those days no tongue can tell, no pen describe.

The writing was, in the main, controlled by an intelligence asserting himself to be my guide (the leading one of six I was informed I had) tho the guide of the neighbor and Mrs. K.'s brother and my father (both on the other side) and a few others, also, wrote for us. They were all, however, far inferior to the leader, who announced himself to be the spirit of Oliver Cromwell, an inhabitant of the 6th sphere and whose avowed purpose was to make amends, thro me, for the "wrongs done to the people from which I sprang while he was in the flesh." His words, his counsel, advice and instruction were always tinged with piety, morality and deep religiousness; but he scorned fortune-telling or anything smacking of it and had little patience for

mere "test seeking." Mrs. K.'s impressionism was quite as wonderful as her writing. To illustrate: often, while otherwise occupied, she would turn from it and say: "They want me to sit for the writing," and, upon taking a pencil, there was the influence, ready on the instant, with something he wished to say. We obtained during those years stacks and stacks of writing, most of it of general interest, a great portion of it relative to personal and domestic matters. Then, some of his promises and predictions failed at a critical time in our lives, and we dropt the writing except at long intervals and finally altogether. Mrs. K. resisted the impression to sit for the writing and often had a hard struggle to throw it off. At times, when at her table writing a letter, repeated attempts would be made to regain control of her hand. So matters went on till our children, three boys, were youths of seven to eighteen, when they, too, began to show mediumistic qualities: clairvoyance, clairaudience and automatic writing. Later they have been controlled wholly. I took little notice of these accomplishments at first, but, as the gifts developed, I sat with them. Imagine my surprise and chagrin when they both saw and described my "guide," the quondam Oliver as in verity an old, grey headed monk, a bishop of the Roman church! Furthermore, so repulsive did he appear to their sensitiveness that, always upon his appearance, they would exclaim: "Oh, pa, I don't like him, I can't bear him!" and similar expressions of displeasure. At one time, they would see him in the brown habit of his order, again in breeches, girt coat and cone-crowned hat of the puritans with sword at his side. A number of Indians, attracted by the Indian collection of the boys, were appealed to to drive away the offensive Jekyll & Hyde spirit, and vigorously they pitched into him with arrows and tomahawks. Sometimes, at first, he grappled with them in hand to hand encounter, but generally got the worst of it. It was remarkable that, at times, arrows shot at him would deflect from a straight course upon nearing his body and dodge around him! But usually they went true and sent him off on the run. When, after many combats, he failed to put in an appearance, two nuns appeared, as we suspected and as the Indians told us, to spy on our proceedings, till the Indians, bless their honest hearts, drove them, too, away. The explanation given by the Indians of the double-faced spirit is that, being desirous that I become a priest and holding great expectations upon it, he became enraged in his disappointment when I abandoned it, and assumed a false character to attract my attention and confidence for the purpose of vengeance. If this is true, and how can one doubt the gifted eyes of one's own devoted children, what enormity does it assume when one recalls the attitude held by him in the past! Why his expressed hatred of everything popish was truly Cromwellian!

On one occasion, early in the writing, he told me the best thing I had ever done, my most praiseworthy act, was leaving the Catholic church! Other clairvoyants have subsequently confirmed the observation of the boys, but add that, while bigoted and narrow, he is, nevertheless, a wise old spirit, on the other side from the days of the Inquisition and that the instruction imparted by him relative to the other side is true and trustworthy. Lately he is troubling us hardly at all, and we hope we have shaken him off for good. The boys are developing at their sittings, our family circle sometimes joined by a neighbor, four of whose household are mediumistic.

These are the facts that awakened anxiety in Mrs. K. for the boys, aided not a little by the reading of a volume entitled, *Demon Possession*, which doubtless you've seen. If you can assure her it would be a kindness. A word from a man of your experience and eminence will go farther than a volume from others.

Should you be in this city or should you consider it worth while to make us a visit to witness for yourself the manifestations, we would be most pleased to see you. I am sure the information we have received and above referred to, what we have preserved of it, would interest you; but it is much too lengthy to include here.

Very truly yours,

J. D. K.—

Dec. 6, 1907.

Dear Doctor:

Yours of yesterday at hand. It was not my intention to convey the impression that Hodgson or Phinuit or any other identified spirit had been here influencing the automatic writing. I intended to state only that names were given, not as signatures, but as exercises in the writing. The name Hodgson has been written many times and very plainly, and always in the writing of that one who writes slowly, painstakingly and clearly. But other names have appeared in the exercises of this one, viz., "Laurance, Lancaster," and the town name, "Shrewsbury," if I remember right—I am writing at the office. In copying the writing I designate this one, Unknown No. 1. The other, I designate, Unknown No. 2. The latter has written pages of what looks like a name but which I cannot make out. None of the writing of this one is plain nor even legible; but in one or two instances, I could make Phinuit out of it, so I thought at least. But I am by no means certain about that. He writes upon his own pencil-rulings across the page, very rapidly and with a nervous movement and consequently, illegibly. However, when making lines of capital letters in exercises, he writes them very plainly. Possibly, he

may, in time, do better. Mrs. K. says the way they affect her in writing is quite opposite, the one to the other.

Yours truly,

J. D. K——.

Feb. 4, 1908.

Dear Doctor Hyslop,

At a recent sitting Mrs. K. saw mountains, very high, here and there pine-like trees and felt very plainly a hand laid upon her brow. The boys immediately perceived first the hand, then the arm and directly the form of a woman standing at Mrs. K.'s side, light complexioned and fair-haired.

Sometime ago and before Mrs. K. had read anything of your father's method of holding his pen between the first and second fingers, she was frequently impressed when the writing was slow and seemingly difficult, to place her pencil between the first and second finger. Upon so placing it, the writing at once improved and went on better. Another thing: her hand insisted on slipping down so near the pencil point as to touch the paper, a position she never takes in writing.

Of the two unknowns controlling the writing of late, designated No. 1 and No. 2, the former has discontinued for a few weeks past. The third control, the one signing G. P. and who began to control about the time of your last visit here, makes explanation, saying that No. 1 has abandoned the writing for a period of six months or so for the purpose of developing some other thing which he wishes to work up. G. P. is the best writing control of recent times, a good second to "Pluto," as he designates "Oliver". Mrs. K. has asked him to give his name, but, after some reluctance, he has gone no farther than "George." He is very bright and most entertainingly informal.

Mrs. K. has been so occupied with company and sundry matters that she has had little time for writing. She hopes to do better soon.

The foregoing is sent, not for any evidential value, but for its possible personal interest.

Yours truly,

J. D. K——.

(How many spheres?)

Seven. Short degrees from the lowest to the highest, which is perfection.

(How many grades?)

Three in each Sphere. Entrance made to third grade. Progress toward first from which advance is made again to third grade next class.

(How far apart are the spheres?)

Millions of miles. The highest are placed above lower, each in regular order.

(Are these spheres well defined places, like our earth here?)

More wonderful than your question would suggest to answer. You must not think they are worlds of material like the one you now occupy nor are they simply states.

(Do spirits experience sensation of heat and cold, wet, dry, etc.?)

Yes, just as you do. I mean, when on earth we sense heat and cold. In our spirit home it is always warm.

(Is the clothing worn by spirits for any practical purpose?)

Most assuredly. What else is it for? Do you think the foolish mock modesty of mortals would here find favor?

(What is the manner of a spirit promotion from one sphere to another?)

Most unexpected and sudden. Often when most discouraged we hear the welcome "Come up higher."

(What does one first behold after death?)

What the eyes close on in death are the first scenes in spirit life.

(Is the spirit when passing over met first of all by its guide?)

No. The nearest and dearest friends usually meet them. The guide is there, but can you imagine a more unpleasant condition than to pass over and be met by a stranger? Few people ever know their guide.

(Is there buying and selling in spirit life?)

Yes, after the fashion of earth, but not in higher spheres.

(Do they accumulate wealth?)

No. It is only for amusement.

(Is matter eternal?)

Indestructible, indescribable, eternal.

(Is there any color in abstract?)

No.

(Is the accepted theory of color correct?)

Nearly so.

(How does the same surface change color in dyeing?)

By absorbing particles of the dye.

(What do you think of Henry George's land theory?)

It is too much theory to ever become practical.

(What do you think of Communism?)

Generally, I should not advise it. In some localities, however, it would be admirable.

(Who are the guides of the colored people?)

Spirits of colored people in our world.

(What do you think of miscegenation?)

Wrong.

(Do evil spirits ever take possession of animals or birds or insects to annoy us?)

Not that I know of, yet some insects are made to annoy.

(Are whirlwinds and tempests ever the work of evil spirits?)

No, they are the result of irregularities of nature.

(At what time is guide appointed? At birth, or later?)

Generally, the mental condition of the parents determines that. The child of more intelligent parents will sooner awaken to consciousness and require a guide.

(Is the guide, then, appointed at the time consciousness awakens?)

When the child awakens to consciousness; in other words, begins to understand; yet, I have seen guides appointed at the birth of a child. Such children always make remarkable men in some particular.

(How is it that great men are born of humble or ignorant parents?)

I made my statement last in regard to children born of ordinary parents, but doctor, no talented man was ever born of an inferior mother. She may have been poor, and undeveloped, yet the superior qualities were there, latent perhaps in that mother:—She transmitted them to her seemingly obscure babe.

(Then guides are not often appointed at birth?)

Children born of any parents, talented or obscure, do not have guides appointed immediately upon birth, unless, as I wrote, they are intended for some great work.

(Then, the station or grade of the guide has a determining influence on the intellectual ability or attainments of the ward?)

Yes, all you can imagine.

(Is it fair to infer that a man's guide is of high order because in this world he is great or famous?)

No, not always.

(Were the guides of Whittier and Longfellow of high order?)

They were.

(Was the guide of Martin Luther high?)

Yes, very, for that age.

(Who was your guide?)

Mark, of the Bible.

(Did you know anything of Spiritualism in the flesh?)

No, I was a puritan teacher. Many things which I then looked upon as sin, here I see were only my own misguided ideas.

(Were you not, therefore, surprised to find it all so different upon going over?)

Yes, I was first shocked, then indescribably relieved and happy beyond conception of mortal man.

(Is it usual for spirits to surround a deathbed?)

Yes.

(For what purpose?)

To welcome the spirit ; to guide and instruct it.

(From your standpoint now, what would you say should be the chief purpose or principal object of a man's life?)

Do all the good you can. Get all the knowledge you can and keep yourself pure.

(Is all knowledge obtained here of value there?)

All knowledge of good and of the great hereafter.

(Must they learn to read and write who die ignorant of them?)

Yes.

(Is there no such thing as a spirit remaining ignorant of reading and writing in spirit world?)

Yes, in first sphere and in second sphere, third grade.

(May not a guide in lower sphere, because well disposed and progressive, be a good guide, lacking only in advantages of study, experience and discipline?)

Yes.

(In case a married couple have several or different guides may not one be influenced by one or more of the higher and well disposed and the other by the lower and evil disposed?)

Yes.

(Do the spirits of husband and wife keep together over there after passing hence?)

If they were well mated, generally as high as the third or fourth spheres they keep together; after that, one or the other advances faster.

(Should we put any confidence in the communications of second sphere spirits?)

Not implicit.

(Any in those of third?)

Knowledge is more perfect than in the second.

(Do you like to have us ask test questions?)

We have higher things to occupy our time. If you have not, don't bother the ones who wish instruction.

(Do you see the spirit of my father often?)

Yes, when he is here.

(If he wishes to speak of anything will you communicate it to me for him?)

He will develop faster to help himself.

(Is the guide the same for each of persons designed for one another in marriage?)

Yes.

(For those not designed for each other?)

No.

(Give character of questions we should ask?)

Ask such questions as pertain to heavenly truths. Let common sense be the basis of your questions.

(How happens it that you are here to write the moment we sit down to it?)

Because I am generally near you.

(Is your abode near where we are?)

Where I can watch over you.

(Do you understand music?)

No, but I like to hear it.

(Can you explain how sounds produced by a physical, mechanical instrument can affect your spiritual bodies so as to be heard?)

Particles aerial are displaced causing thereby vibrations which are immediately perceived by spirits. Let all such questions, unless very necessary, wait till later.

(Can spirits affect or direct thoughts of mortals?)

Yes.

(Are good thoughts then, suggested by good spirits?)

Yes.

(Then, are bad ones from bad?)

No. Not always.

(Why do you fail to express names, etc., so greatly?)

For a period of about 200 years I have never once tried to communicate or to associate with mortals only as I watched over you.

(Do you like to have us ask who is this one's guide and who is that one's, etc.?)

I do not care for a few such questions but too many do you no good. If you knew how repugnant tests were to me,—anyway, the person who will not believe without so many tests would not with them.

(Are other spirits here to be instructed while you instruct us?)

Yes. I have given you instruction which was as new to them as it was to you.

(Are there "evil spirits"?)

Certainly.

(Who are they?)

They are the spirits of wicked persons who died in sin and have never repented.

(Are there many such?)

Legions.

(In what sphere are they?)

First.

(Never in any other?)

No.

(Do any of them ever repent? Become better and progress higher?)

Some do.

(Do they offend God by sinning there as they did here?)

Punishments are more severe for sins committed after death.

(Do evil spirits affect or interfere with mortals?)

Yes.

(What is the character of such interference?)

Insanity; lusts of the flesh.

(Is the place of Christian ministers generally good in the other world?)

No.

(In what sphere are they, mostly?)

All are not selfish or sinful men.

(Are the spirits of Catholic priests any better off there?)

No.

(Any worse?)

Yes.

(For what reason, chiefly?)

Adultery.

(Do you distinguish between adultery and fornication?)

No.

(Then, our distinction is arbitrary?)

Yes.

(Are the consequences the same to sinners whether the act be between single or married?)

Yes.

(Are you decidedly sure that adultery is a greater sin than murder?)

Yes.

(I infer now from what you say that there is no sin on the face of the earth which so affects or damages the prospects in the next world as does impurity.)

That is the truth.

(Does not the christian who lives as he believes and believes according to his highest instructions and knowledge, receive in the next world the reward of his conscientious life?)

Yes. A man true to his inner consciousness in the body will easily comprehend and master the great truths of the hereafter.

(What do you think of money getting? Is the Biblical view of the rich man correct?)

The rich man becomes avaricious and hard hearted. Money in itself is not hurtful.

(Before the advent of spiritualism did mortals have guides as now?)

Yes.

(Did they influence mortals then?)

Yes.

(How?)

By dreams and visions.

(Is there any other than the subjective effect of prayer?)

The prayer which comes from the heart has a purifying effect upon the prayer.

(Does God answer prayer?)

Not directly. I will resume that subject later.

(Do spirits having attained a certain sphere or grade ever retrograde and fall lower?)

Yes. Some spirits must moan, for moans make the negligent more careful. Moans come from repentant spirits who have fallen through their conceit and carelessness. All spheres but Seventh may retrograde; in the Seventh, there can be no sin, for there is perfection.

(How do evil spirits get to control or influence some people?)

Same trouble many have on account of low sphere of the guide. Men's concubines have ruined more souls than any or all other sins combined. Bastards, always having a very low order of guides.

(Is it so that the higher one's guide is the farther and more correctly such guide can see into the future?)

Yes.

(Did I understand you to say that all our sins come from within, or are they also suggested by evil spirits?)

Most small sins and shortcomings are from within. If an evil spirit cannot get possession of a man we cannot prevent it making evil suggestions, for example: You have a child, you love it: it is your duty to protect it, even if for no other reason. The child comes in contact with a bad child. You can easily say, "Come, you must not go with nor like that bad child." So far, your task was an easy one. But now comes the time to exercise care, oftentimes great caution, for the evil child likes your child and, feeling piqued that you will not countenance its faults, it is constantly about, trying to influence your child; maybe, only a word, yet, that word awakens more of evil in your child than you have ever seen in it before.

(Are the spirits of animals and birds there—the spirits of those previously existing here?)

Yes, the lower orders of animals are in the lower spheres.

(What do you think of Darwin's origin of species?)

Much theory, some facts. All such investigators are inclined to investigate and imagine more than they can possibly ever find ground or proofs for.

(What of his origin of man?)

Not true.

(Do accomplishments and knowledge acquired here count for anything over there?)

Yes.

(Is Job a fictitious character?)

Yes.

(Is King Solomon?)

No.

(Is Daniel?)

No.

(Was Christ crucified?)

Yes, Christ was crucified.

(To what sphere did Christ go,—the seventh?)

I don't know. He was nearly perfect, but not divine.

(Was his reappearance after death after the manner of spirit materialization?)

No.

(Can you explain how, then?)

You cannot understand it yet nor comprehend it.

(In what sphere is Plato?)

In the Sixth.

(In what grade,—in yours?)

In the second, the next above.

(In what sphere is Shakespeare?)

In the Sixth, the third grade.

(Do you measure time there by years, etc.?)

Yes.

(Is the sun in sight there?)

Yes.

(Then it rises and sets, and the moon, too?)

Yes; as here, it seems to rise and set.

(Is it dark there between sunset and sunrise?)

No.

(Whence is the light?)

From the sun. Light is reflected from the other planets.

(Do you have houses there?)

Yes, too beautiful for description.

(Do our guides prepare homes for us?)

They assist. Your deeds, good or bad, decide where and what.

(In the first sphere are dwellings as good as ours here on earth?)

Worse.

(Are all in first sphere very unhappy?)

There are three grades and they vary as the grades.

(Are those in third grade of first sphere very miserable?)

Beyond mortal comprehension.

(What is the principal feature of this misery?)

Groaning anguish over sins which were the blackest possible.

(Is there any happiness in the first grade of first sphere?)
 Not very—but there has been an awakening. They see the errors which caused their degradation.

(Where is the spirit of Henry VIII of England?)

In the First Sphere.

(What grade?)

Third.

(Then he is an evil spirit, is he?)

Yes.

(Does he show any tendency to improve?)

No.

(In what sphere is Pius IX?)

First.

(What grade?)

Third.

(Do you consider him to have been so bad a man?)

Yes.

(In what is Queen Elizabeth of England?)

In First Sphere.

(What grade?)

Third.

(Any improvement?)

No.

(Does Burns feel regret over his poetry?)

Yes.

(Does Byron?)

No.

(In what sphere is Milton?)

In Sixth.

(What grade?)

Second.

(Are there fewer in number the higher you go in spheres?)

Yes.

(Do you know the spirit of any pope higher than the first sphere?)

Yes.

(Than second?)

Yes.

(Any as high as sixth?)

Yes.

(Any in seventh?)

No.

(Can you give name of any pope in sixth sphere?)

Leo II.

(What grade?)

Third.

(Did he die before you did?)

Yes.

(Where did he begin?)

In the First Sphere.

(What is the chief feature of Pope Pius IX damaging his welfare?)

Self aggrandizement.

(What is the best feature of Leo II?)

Helping others.

(In what sphere are the spirits mainly of the Indians of America?)

In the Second.

(Are they disposed to make progress?)

Some do.

(Where is Mary, Queen of Scots?)

In Second Sphere.

(What grade?)

Third.

(Where is Martin Luther?)

In the Sixth.

(What Grade?)

Third.

(Where is Rob. Burns?)

In the First.

(What grade?)

Second.

(Does he show improvement?)

Yes.

(Where is Lord Byron?)

In the First.

(What grade?)

Third.

(What was the worst feature of Byron's life?)

Adultery.

(Of Burns'?)

Lusts of eating and drinking.

(Do you have to stop your instruction here at times to explain or make clear something to the spirits about, or attracted here?)

Yes, and it keeps me on the alert. Those Second Sphere spirits are sometimes very obtuse.

(May not evil spirits be in the number of those hereabouts and stay to do us injury?)

We would not let them stay here,—they know better than to come.

(How would you prevent it?)

That's easy enough. Evil spirits are all cowards.

(Do spirits in first sphere plead excuse of ignorance?)

In the Second Grade; also, in the First, but not in the Third.

There we see no excuses. An excuse is always a good sign, for until they realize their faults they only curse and complain.

(Are some substances more difficult than others for spirits to pass through?)

Yes; metals.

(Are some gases also difficult and obnoxious?)

Yes. I do not know of any that can be called pleasant.

(Can you spirits eat or drink or partake of what we have prepared on our tables?)

Yes, in a spiritual way. For example, I see a pudding at your house and I will one like it in spiritual form which I can taste, but in which I am often mistaken.

(What do you think of cup tossing, card reading, palmistry, etc.?)

I do not think about them. They are only tricks well concealed.

(What do you think of Christianity, generally?)

Land and sea are hourly the scenes of this hideous mockery. Now the so-called advent season is at hand. Do not, I implore you, offend your God by calling this man Christ co-equal with Him who is the only Supreme Being.

(What do you think of Free Masonry.)

Good in it; also bad.

(What do you think of the Prohibition question?)

I think it is one of the best social reforms. Politically it is a dead issue.

(What do you think of Mormonism?)

It is rotten to the core. It is the most frightful blot in the history of to-day.

(What do you think of the labor question?)

It rose from causes well known to all of us. The result will be a great political war.

(What do you think of civil service reform?)

Nothing better: But parties are after the spoils; not men who would conscientiously do their work.

(What do you think of mind cure or mental healing?)

It is possible to cure many diseases, principally nervous, in that way. It has more of nonsense than anything I can recall.

(Why do they require a dark room for spirit manifestations?)

The room need not be perfectly dark, dark enough to see. In a light room you could not distinguish a spirit.

(Are the spirits of idiots intelligent there?)

Yes, they commence as little babies.

(Is reason restored to the insane there?)

Certainly.

(Is the future of mortals known to you spirits there?)

Yes. Not clearly in the Second Sphere; more clearly in each higher sphere.

(Did I understand you to say that there were the spirits of birds and animals there?)

Yes, all kinds of domestic animals. How could any abode be home-like without them?

(How is restitution made by those repentant on the other side for defrauding or stealing in this life?)

By giving to them or to their family some equivalent for property stolen or taken; an idea, for example, of an invention which would be worth money or for fifty ways of making money, or, perhaps, some spiritual gift.

PREMONITION.

The following incident is from the collection of Dr. Hodgson and its unique interest lies in the association of a premonitory with a coincidental experience, each by different persons. Students may differ in regard to the possible explanation of them, but there seems not to have been good reason to suspect expectation or anxiety in either instance. In any case, the explanation of the two incidents would have to be divided on any other than a spiritistic hypothesis. The premonition could not be explained by any known telepathy and the coincidental apparition could not be explained by any but one cause that would account for the premonition.—Editor.

R. B. West, M. D., State Chemist, Fair Street.

Guilford, Conn., April 23, 1901.

I venture to report an experience which has recently been communicated to me.

The death of Miss Eliza J. Emack occurred at Morris Cove near New Haven, Conn., Friday, April fifth at forty-five minutes after nine P. M. The cause of death being intestinal hemorrhage from typhoid fever. The case was attended by Dr. Holbrook of East Haven. I was called in consultation at the outset of the disease, having previously treated other members of the family who live in North Madison, Conn.

Until seven P. M. Friday, at which time the hemorrhage occurred, the case looked favorable. During the night of Thursday, April fourth, my father, a man eighty years of age, dreamed that he saw the patient covered with blood. A fact which he mentioned to my mother in the morning.

Mrs. George Emack, mother of the young woman who died,

states that she retired before nine Friday evening at her home in North Madison. She could not readily fall asleep and looking up saw what appeared to be her daughter standing at the foot of the bed. She seemed to be in pain and said, "Mama, Mama, Oh! Oh!" In a moment the apparition vanished. Mrs. Emack informs me that this occurred probably not later than thirty minutes after nine. At which time the daughter was breathing.

REDFIELD B. WEST, M. D.

R. B. West, M. D., State Chemist, Fair Street.

Guilford, Conn., May 18, 1901.

Richard Hodgson, LL. D.,

Dear sir:

Dr. Holbrook informed me by telephone at midnight Friday, April 5th, of the death of Miss Emack. I saw Mrs. Emack the following morning and imparted to her the news of her daughter's death. It was then that she told me of the apparition which she had seen soon after nine of the preceding night. She said "I knew that there was bad news for she came to me and looked over the foot of the bed and called to me." As previously reported. Mrs. Emack states that she mentioned the experience of Friday night to her sons who live at her home in North Madison but not until after she knew of the death. She visited friends in North Madison Friday and they remarked that she appeared to be suffering from a considerable amount of mental depression. She said to them that she dreaded going home as she was feeling so gloomy as though something was about to happen. But she had received tidings that morning that there was some improvement in the condition of her daughter. The family referred to was that of Edgar Johnson.

My father and mother were acquainted with Miss Emack, they having met her perhaps five or six times during the past four years. They knew that she was ill with typhoid fever. I do not think that my father was apprehensive of any especial danger from hemorrhage in typhoid fever. I am quite sure that I mentioned no particulars within his hearing as he was at that time confined to his room on account of a rheumatic trouble.

Sincerely,

REDFIELD B. WEST.

Guilford, Conn., May 3d, 1901.

Richard Hodgson, LL. D.,

Dear Sir:

Inclosed please find corroborative evidence regarding the

strange occurrences connected with the death of Miss Emack on the evening of Friday, April 5th, an account of which I sent to you recently.

Yours very truly,
REDFIELD B. WEST.

Guilford, Conn., April 29th, 1901.

In the night of Thursday, April 4th, I had a dream in which I saw Miss Emack covered with blood. I should think there must have been a quart on her. She seemed to be in her bed at the time.
B. C. WEST.

My husband, Mr. West told me of this dream in the morning, on Friday morning, April 5th.
MRS. B. C. WEST.

May the 1st, 1901.

Dear Sir:

The form of my daughter Eliza which appeared unto me a Good Friday night was about 9 o'clock or half past, and the words which she said were "Ma, ma, ma" and then she disappeared and said "Oh dear."
MRS. GEO. EMACK.

PREMONITORY DREAM.

The following premonitory dream is from the collection of Dr. Hodgson. The original narrative is in our possession and is corroborated by the witnesses whose statements accompany the account and they were made in response to direct inquiries by Dr. Hodgson. Taken by itself it could be treated as a coincidence merely, but it represents a type, and the point of interest lies in the good health of the father at the time, a fact which would not justify the dream to expectation or anxiety in that regard.—Editor.

Geo. M. Macklin, M. D., Physician and Surgeon.

Waterman, Ill.

[Rec'd with letter of Dec. 3, 1898]

May I relate the following dream:

I thought in my dream that I was in my father's house. (He lived in this village.) I looked out of the door and saw the village undertaker coming down the street with his hearse. I told my father what I saw and he hastily bid me shut the door while

he at the same time fled to an adjoining room. He held the door of this room slightly open and made inquiries of me as to the whereabouts of the hearse. As it drew near the house it turned to the other side of the street, stopped at a house and the undertaker seemed to be making enquiries about something. I told my father that it had gone to the other side of the street and he seemed relieved. Just then I happened to glance at the chair usually occupied by my father and I saw a coffin in it containing the dead body of a sister who died in 1864.

When the hearse started again and began to turn to our side of the street I told my father. He was greatly agitated and bade me hold fast the door. The undertaker got down from the hearse, entered the yard, came up the steps and rapped at the door. In whispers and by signs my father commanded me to hold fast the door. After vainly endeavoring to effect an entrance he went down the steps, climbed up on his hearse and went away. I looked over to my father's chair. The coffin and body had disappeared.

At the time of my dream my father was in the best of health. A few days later he was going down the steps mentioned above when he accidentally fell, sustaining some injury to the base of the brain which resulted in his death in a few days. In coming to the house the hearse took the same course that I saw in my dream.

Respectfully,
GEO. M. MACKLIN.

Geo. M. Macklin, M. D., Physician and Surgeon.

Waterman, Ill., Dec. 14, 1898.

Dr. R. Hodgson,

Dear Sir:

Yours of the 7th inst. at hand.

My father died two years ago to-day—Dec. 14, 1896. The dream occurred about one week previous to the date of his death.

I related the dream to him the following day. He remarked that, as they (the undertaker and a man who goes with him to funerals to drive and whom I believe I did not mention in my previous letter, as I did not think it worth while) did not succeed in getting into the house the dream would not amount to anything.

I related the dream to several persons among whom were Rev. C. A. Highfield, Pres. Minister of this place, and Mr. F. E. Wirtz, the undertaker. My sister, Miss Mary J. Macklin, knew of the dream before my father died. She lives here and is engaged in the dry-goods business.

Have never had any other experience of a like nature.

Am fifty-four years old, and have practised medicine in this village for twenty-five years.

Respectfully yours,
GEO. M. MACKLIN.

F. E. Wirtz, dealer in Furniture. Undertaker.

Waterman, Ill., Dec. 15, 1898.

This is to certify that Dr. Geo. M. Macklin told me of a dream that occurred two years ago in which I figured as undertaker. He told me of the dream before his father died. He was very much impressed by the dream and believed that his father would die. His death took place Dec. 14, 1896.

Respectfully,
F. E. WIRTZ.

Waterman, Ill., Dec. 16th, 1898.

This is to certify that I have known Dr. G. M. Macklin for eight years and that he told me the dream about his father a few days before his Father's death. Dr. Macklin seemed very much impressed with the dream but did not believe his Father would recover.

His Father died Dec. 14th, 1896, and the family asked me to conduct the funeral service.

Respectfully,
C. A. HIGHFIELD.
Pastor, Pres. Church.

Miss M. J. Macklin, dealer in Dry Goods, Notions, Ladies' and Children's Shoes.

Waterman, Ill., Feb. 21st, 1899.

Secretary S. P. R.,

Dear Sir:

The dream of which my brother wrote you and which occurred just previous to the accident of my father which resulted in his death I well remember. It was related to me before the accident occurred and certainly you need have no doubt of the truthfulness of the account.

Yours truly,
MARY J. MACKLIN.

BOOK REVIEWS.

The Dweller on the Threshold. By Robert Hichens. The Century Company, New York, 1911.

I have not read this book. I do not intend to read it. I shall carefully avoid reading it. I should not be qualified to pass judgement upon it if I did read it. I know very little about novels and I propose to remain ignorant of them. Intelligent men cannot waste time on that sort of thing. Fiction is a fool's paradise. I never read a novel until I was twenty eight years of age and have read very few since that time. Some of the best praised fiction I could not read after trying it. It may exemplify the qualities of art, but those are of secondary importance compared with the truth. I like facts better than fiction or art, and all people who expect to adjust their lives to reality must prefer fact to fiction. Any other course lands civilization in the moral madhouse.

It is not the place of this Journal to review novels from the only point of view from which they can receive consideration and so I shall not review this book here. I shall only make it a text for a brief remark regarding fiction in general in comparison with science.

The long period of the middle ages was occupied with the romance of religion. Men regarded the present life as carnal and not worth living. It was the future life that occupied all their interest and it determined all their poetry and the literature of their imagination. Reality offered no paradise and men sought it in religious imagination. But physical science came to disturb the illusions in which men lived and to establish a conflict with religion. Nothing henceforth was left to the imagination but the passions which materialism fostered and fiction has come to take the place of religion. The human mind still clings to the conceptions which religion taught it about reality, the material world, and these were that facts have no importance in life. Imagination and illusion are the only pleasures we can have. Our idealism is to escape the common duties and drudgeries of life and to dream about the passions that make a pigsty of the world. It is not truth, but art that is our God, and fiction is our bible.

It has been this influence that determined the *Century Magazine* to publish this serial story that now has book form and the same principle rules all our light literature. The seriousness of fact is ignored because the great reading public will

find no satisfaction in the truth and always seeks governance and guidance in the imagination.

Death Deferred. By Hereward Carrington. The Penn Publishing Company, Philadelphia, 1912.

The title to this book might suggest to psychic researchers an interest for them. But the book has no relation to the question of the supernatural. It is more nearly connected with dietary ethics and practical questions. In speaking of it, therefore, we are speaking of a book that will interest the ethical and the practical man. Psychic researchers, if cosmopolitan in their interests and sympathies will find it a most useful little book. It is one of the best Mr Carrington has written and just because it does not assay bold scientific heights.

Mr. Carrington emphasizes the bad effects of the fear of death. It was to remove this that Lucretius defended his materialistic philosophy, and there can be no doubt that it causes more evil than the majority of men imagine or dream of. Longevity is what they desire and this book endeavors to point out how this may be effected. It is not for us to go into the merits of the book. We are concerned with scientific problems and the relation of a future life to the removal of that fear. But we can commend the book to all that are interested in the problems discussed by it.

La Survivance. Translation of Sir Oliver Lodge's "Survival of Man" by Dr. H. Bourbon, with a Preface by Dr. J. Maxwell. Felix Alcan, Paris, 1912.

This is a translation into French of the work of Sir Oliver Lodge, as the title indicates. American readers of the book will recognize it at once and we need not discuss its contents. Nor can we say anything of the merits of the translation. That is a matter for other readers. The chief point of interest is the evident interest which is thus shown by the French in the work of psychical research. It is evident that the spiritistic interpretation of the phenomena is growing in strength and the older theories supposed to rival it are dying a natural death. It will not be long until the scientific world will get its courage. This world helps in that direction, in as much as it gives wider notice and signifies wider interest in the problem.

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CONTENTS

GENERAL ARTICLES:	PAGE		PAGE
"The Occult Obsessions of Science"	- 369	"Mr. Everts' Thirty-Seven Days of Peril"	- 406
A Ghost Experience Whose Sequel is a Practical Joke	- 380	Case Reported by Horace Bushnell	- 422
Another Ghost Story	- 392	INCIDENTS:	
A Collective Apparition	- 395	Excerpt From the Life, Letters, and Journals of Louisa May Alcott	- 424
Recorded Instances Having Psychic Interest	- 401	Mark Twain's Premonitory Dream	- 425
Remarkable Rescues	- 405	BOOK REVIEW	- 427
		TREASURER'S REPORT	- 428

"THE OCCULT OBSESSIONS OF SCIENCE." *

By James H. Hyslop.

I have always maintained that the proper place to begin the study of metaphysics was in physical science. This was a view which most physicists would resent. But now this view of the matter has been delightfully defended by Professor More in three numbers of the "*Hibbert Journal*". To me the atomic doctrine was one of the best illustrations I knew of pure metaphysics and readers can imagine how delighted I was to notice in an earlier number of this *Journal* the statement by Professor More that "atoms, ions, electrons, protions, corpuscles were pure metaphysics and imagination." This is to me a view which I think every scientist should know enough to recognize. But usually this class knows so little about metaphysics that it does not know how metaphysical it is. It may listen to the statements of one of its own class. How far Professor More has been influenced by a gradual reaction against metaphysics I do not know, but I do know that my own early initiation into metaphysics by the effort to defend theological conceptions was gradually supplanted by the feeling of Mill and Comte and the Positivists generally that science represented the

* "The Occult Obsessions of Science—With Descartes as an Object Lesson", by Professor Louis T. More, *The Hibbert Journal*, Vol. X, No. 3, April, 1912.

surest basis of knowledge and that metaphysics, whatever its function and whether legitimate or not, was the field of perpetual dispute. The certitude which my own studies sought, seemed never to be attained in metaphysical speculations, perhaps because I expected them to represent fact instead of fiction. But I was pushed more and more into respect for scientific method and its pursuit of facts until I should be quite content with that limitation of human knowledge, were it not that I still feel the force, whether it have any value or not, of the metaphysical effort at knowledge. One thing became certain, and that was that sane metaphysics was not possible without facts and that all systems of it were destined to disappear unless they appealed to facts. Science was always claiming that its function was to observe, classify and explain facts and its habits of thought left the impression wherever it was successful that metaphysics was employed with the products of the imagination. The scientific man as a consequence became permeated with the conviction that he alone was free from the trammels of fancy and metaphysics. But the slightest knowledge of his navigations in the realm of atoms and other speculative realities revealed the illusion in this conviction, and it was with unconcealed delight that I hailed this confession from one of the men who would not be accused by his colleagues of prejudice in that matter.

Especially apt and descriptive is the writer's choice of the terms "occult obsessions" in characterizing the speculations of physical science. There is scarcely any conception which would excite the resentment of physicists more than the claims of the "occult". That term has long stood for spirits and all sorts of invisible and intangible agents and especially used by scientists to express contempt for the things expressed by it. It is certainly a keen revenge to have a physicist tell his brethren that their atomic, ionic and other doctrines are affiliated with the despised theories of spiritualists. On that Professor More is entirely right. We have so long thought and acted under the spell of Cartesian dualism that we have supposed the "occult" could not exist anywhere but in problems of mind. Physical science always

appealed to facts of the sensible world and even when it talked of the non-sensible or of atoms and the like it thought it was still dealing with the sensible, and certainly was able to rely upon the antithesis between mind and matter to limit the "occult" to the sphere of psychology and mind. Professor More, however, has called attention to an illusion in this regard. He detects in physics just as much occultism as ever haunted the speculations about mind and in this he is indisputably correct. It would be better if physicists could recognize this fact once for all and reserve confidence and dogmatism about physical metaphysics as they ask mental philosophers to do in their field. The supersensible is not confined to the phenomena of mind. Physics and chemistry are as much pervaded by it as ever psychology was, and the metaphysical instinct has obsessed the mind of physical science quite as much as it did mediæval theologians. No adequate humility will be found in the scientific mind until it admits this fact and acts upon it. The monistic tendency of philosophy makes this imperative, and even where monism does not prevail, the dualism of Descartes has given the idea such fixity in human thought that it is hard to discover that physics is as much under the domination of metaphysics as is psychology. But the scientific man must learn that he has the same metaphysical instincts as produced mediæval philosophy and theology and he might have the insight and sense of humor to see that the modern speculations about ether reproduce all the characteristics of God without using that term! In its history it has repeated itself without being conscious of the fact.

The best illustration of this last claim is that of those physicists who tell us that the ether is omnipresent. It seems, according to accounts of it, to be penetrable and to pervade all space and matter. It is thus infinite and omnipresent. It is indestructible and therefore eternal. It is the reservoir of forces that make it omnipotent, forces far greater in amount and power than those of matter. We have only to make it the basis of intelligence to make it omniscient, and many thinkers find in ether the ground of the intelligence we find in mind, and making this mind an offshoot of the abso-

lute, there is only a step to the omniscience of the latter, when we should realize the ideals of mediæval theologians right in the field of physical science! A physicist with a sense of humor might feel embarrassed or abashed at such an outcome.

Professor More's desire is to exorcise science of its "occult obsessions". He thinks metaphysics has no place in science, which he would limit to the observation and classification of phenomena, and especially when they can be expressed in mathematical formulæ. All this depends on your definition of *science*. Every man has the right to define his terms, and if "science" be defined as an observational and classificatory process, no doubt all else may be considered metaphysics relegated to the limbo of imagination. But I am not going to take up the cudgels for metaphysics in any unqualified manner. There has been too much bad metaphysics to discuss or defend that field indiscriminately. In our "scientific" age we have gotten too generally into contempt for metaphysics, such as we have had, to venture into its defense without some good reason. Besides, I have so much sympathy with the position of Professor More that I would not desire to handicap this paper with even an apparent defense of what is wholly unnecessary in examining what the human mind aims at, even in metaphysics. I think that, in philosophy, the human mind commits as many follies as it does in every thing else and in its "science" it has the same liabilities to follow illusion, unless we strictly confine it to ascertaining facts alone. What Professor More seems not to have observed is that the "occult obsessions", of which he complains, are not the distinctive characteristics of either metaphysics or "science", but an inherent instinct of the human mind in whatever field of intellectual interest it works. Of course, he means to indicate that, of all places in which it should divest itself of these tendencies, it is in "science". But again, as remarked, that depends on definition. Science obtained the limitation of its functions from the situation in which it was placed by the dogmatic systems of the middle ages. At that time it was important not to get into controversy with philosophy and theology and hence it

required that it should neither defend nor oppose philosophic systems. It left the construction and destruction of these to those who were interested in them and confined itself to the alleged task of collecting facts. But in fact it was as much addicted to constructive views of the universe as was philosophy and only concealed its tendencies and instincts by emphasizing its facts. Had it insisted that, whatever philosophical views it held, they should be based upon observed facts, it might have saved itself from the very obsessions which have come to torment its progress: for the human mind, however you try to confine its activities, will break its boundaries and follow its instincts whithersoever they will. These certainly take it into the wide field of the imagination, and the imagination is not prohibited the territory of metaphysics any more than it is that of science. Its wings should be clipped, but not refused their natural use. Its employment is absolutely essential to any of the constructions of science which can never *see* whole the facts which it correlates.

Our author's paper has two distinct aspects to it. The first is the general one regarding metaphysical constructions of nature, and the second one regards the particular conceptions of Descartes. The criticism of Descartes is certainly justifiable, regardless of the question of the general limitations of science stated and implied. But Professor More would have been less vulnerable in his animadversions had he not attacked metaphysics or “occult obsessions” in general. I think I can make this clear and then try to show just wherein his intentions have their justification. I quote the first paragraph of his article as illustrative of what I mean.

“In a series of essays, I have attempted to show that the permanent gains made in science have been the result of observing and recording phenomena, and of classifying them under laws which find their best expression in mathematical formulæ, and that besides this proper scientific procedure, which I may designate the realistic method, we have persisted in the effort to explain the causes of these phenomena. This endeavor has led us to construct fantastic and imaginary worlds which have not, and never can have, any resemblance

to the actual universe. This hypothetical method, far from aiding us to gain real and clear ideas, has burdened science with useless and complicated metaphysical systems. Instead of being a symptom of power, the reluctance to recognise the limits of science comes rather from a certain intellectual cowardice which refuses to acknowledge the truth, that we can attain knowledge not of things themselves but only of their attributes as they affect our senses."

There are three things in this passage that attract attention. (1) There is the reference to the "effort to explain the causes of these phenomena." (2) There is the conception of "hypothesis" as determining the nature of metaphysics, and (3) there is the distinction between knowledge of "things in themselves" and knowledge of "their attributes as they affect our senses."

The first of these ideas does not make clear whether the author intends to condemn the search for causes. If he had said that the effort had been made to explain *phenomena* instead of their *causes*, it would have been clear that he intended to relegate causes into the limbo of things in themselves and thus to have discouraged the search for causes. This is, in fact, the logical tendency and perhaps consequence of his limitation of scientific method. But I shall not enter into controversy at this point, because, if it is the *explanation* of the causes of things rather than the search for causes that he repudiates, I can understand the position and perhaps justification of his claims. No doubt the *a priori* effort so often made to construct a theory of causes without empirical facts is liable to fearful abuses and is one of the fatal adventures of metaphysics. But the human interest in causes is so fixed that no limitation of "science" to the "observation and classification of phenomena," whether under mathematical formulæ or not, is going to prevent philosophising of this kind. If it cannot be done under the name of "science" it will be done under another, and you will only be trying to throttle an instinct as ineradicable as is that for mere facts. But I shall assume here that Professor More has in mind the construction of *a priori* hypotheses to explain causes instead of explaining phenomena.

In so far as the hypothetical method is a subject of re-monstrance, that will depend on what the hypothesis applied may be. If the hypothesis does not represent known ideas and conceptions relevant to the phenomena to be explained it is bad, but this does not militate against all hypotheses. I agree that there are many hypotheses so absurd in their conception that, however attractive they appear to the imagination, the slightest examination of their logical character dissolves them into fatal contradictions. It is true that many hypotheses represent a condition of things wholly unlike the actual universe, but this is not always the case with "occult obsessions." Some of them make the transcendental universe like the actual one of sense in all its characteristics except visibility. This is even true in physical science when solid and gaseous bodies are compared. In some field of its activity this reality affects the senses, but not in all, so that there is no *a priori* reason to deny the possibility of a universe which does not affect any sense and yet is like the sensible one in its nature, could the empirical limitations of our grosser sensory functions but be affected by it. If a substance can escape the perception of one sense and yet be physical there is no reason why it should not escape detection by all of them and yet be physical. It is a mere question of conditions. But it is evident that Professor More has in mind special hypotheses and his criticism of these I shall not question. I am only calling attention to the limitations of general statements.

When it comes to the question of "things in themselves" the author's position is equivocal. When he says we have a knowledge "only of their attributes as they affect our senses" he states a most important truth under the qualifications of the term "knowledge" which he evidently has in mind, and that is sensory phenomena or perception. But the first part of the statement implies the existence of "things in themselves", which cannot be guaranteed by the sense affections to which he limits knowledge. I cannot go into this very large problem and perhaps it would be an ungrateful task after all the logomachies of the past, but I may point out how the phrase originates. No doubt we do not know

"things in themselves", if knowledge is limited to sense perception, unless that "things in themselves" be either identical with sense phenomena or the reflex of the causal category applied to these sense data. But many people are never satisfied with the supposition that the nature of anything is expressed in sense affection. They may be right or wrong, it makes no difference which, when we are discussing the psychology of the case. But the whole question originates from the attempt to find more about a thing than any given sense datum reveals; and then we jump to the conclusion that no part of a thing's nature is revealed in sense perception. This is true enough if our standard of measurement is the principle of identity which is the usual one employed in our ordinary explanations. But it may be different when we apply the principle of causality. That involves some form of difference or antithesis between attributes and substances, phenomena and ground, effects and causes. In terms of the principle of causality we cannot know the nature of anything, "things in themselves", in any other way than in what they do, or in their effect on the sensorium. There is no reason why we should, and it is only a conflict between the principles of classification and causification that gives rise to the problem, classification finding the nature of a thing in something else than the phenomenon itself, tho like it; and causification not finding it in anything like the phenomenon and also not finding it in anything but the acting of the cause on the senses. That is, constituent or material nature and causal nature are not necessarily the same.

Professor More does not reckon with the equivocal nature of the term knowledge. Often it means having a sensation or being a sense percept. In that meaning we cannot know the nature of anything apart from its sense appearance, not even whether anything else exists or not. But knowledge also has another import. It may mean certitude of conviction which is not a sense datum at all. I may be certain that the earth's orbit is an ellipse, but I have never seen that orbit and never shall. I may see only certain facts which necessitate that construction of the facts. Hence it is that we may "know" the "things in themselves" or their

“nature”, if the term knowledge is adjusted to the facts of human thinking.

But I am not going to discuss this perplexing problem. I am not so at variance with what I think Professor More means as to engage in misconstruing it just to find some defensible sense in which metaphysics and the nature of things may be maintained. What is true in his position is so important that it would only conceal the merits of his contentions to ignore or evade it. I think this can be indicated somewhat in the following way.

The very inception of modern science was an effort to get at more definite certitude than mediæval metaphysics could produce for its dogmas. The outcome of this demand and effort was an appeal to sense perception. In this fact, men found the most universal experience and the most assured method of testing the meaning and acceptability of any proposition. Every man had sense perceptions on which he relied for his knowledge and the revolt against the fantastic systems of mediæval times carried with it the tendency to depend solely upon sensation for what we knew. Intellectual schemes were distrusted or tested by sense knowledge. What the senses revealed could be talked about, made the subject of clearly communicable knowledge, while the philosophic systems were unintelligible or incapable of expression in the only form that represented demonstrable knowledge. Sense perception became the standard of certitude and intellectual systems the indication of what was debatable. In this way the idea of science became the standard of assurance in belief, and its achievements have been so great that it is not easily dislodged from the confidence which its methods have established. This is a most healthy tendency. Not that hypotheses and fiction in investigation do not have any value, but that they should be recognized for what they are and not assumed to represent the knowledge which can be revealed in its *objective* forms only in sense experience. By speaking of sense knowledge as objective I mean that this form of knowledge is the one which we can hope to demonstrate to others most easily, while all other and subjective forms have

to rely upon symbolical and abstract representation for communicability, and therefore depend on more advanced methods and education and experience. But in all cases where we claim to talk about our ideas we must subject them to the criticism of sense standards if any uniformity of belief be possible. That is why every hypothesis must be tested by the conceptions which embody it.

Take the ether hypothesis which Professor More criticizes. He calls attention to the statement that the ether is the most substantial thing in the universe, and some have said it is as hard as adamant. Now all such statements describe it in terms of sense predicates while its real nature is wholly beyond sense. We are accustomed in experience to apply hardness to things that affect the sense of touch, but here while applying the predicate to the ether we have to assume that it is not tangible at all. This makes the meaning of the term "hard" wholly unintelligible. We may have reason to believe in the existence of something other than sensible matter to account for certain phenomena, but we should not apply any predicates to it but such as the exact facts require, and these do not imply any such predicate. It is no wonder that men want to limit science to observing and classifying phenomena. We certainly do need to restrain the tendency to abuse language in describing the nature of hypothetical agencies. But when we find a new fact or phenomenon the law of causality requires that we should have a new cause. We may find difficulty in avoiding illusion in naming it, but that fact does not nullify the right to assume or assert the new cause. It is here that the "occult" is likely to have its birth. All depends on the question whether the cause is beyond the immediate range of sense perception. Even in ordinary sense experience the cause is not sensibly a part of the phenomenon or effect. It always transcends consciousness or the mind, and we can speak of it as seen or touched or heard only as an economic mode of speech. It is not the sensation, but a product of judgment applying the principle of causality. The phenomenon from which the cause is determined may be so indirectly produced on the sensorium that the cause may never be an object of immediate sensa-

tion or perception. Here the "occult" begins, tho it be essentially like the "actual universe" and not directly sensible.

All this, however, only shows that the use of the term "occult" may be as equivocal as any other. But if we can admit the right of distinction between good and bad, true and false metaphysics, there will be no difficulty in assigning a place for some sort of idea for the "occult", which would appear from the general spirit of Professor More's paper not to be admissible in any situation. He would seem to limit investigation as do the Positivists or Phenomenalists. This is, perhaps, not the strict interpretation of his views, but almost every animadversion against metaphysics takes on that apparent character. Such an implication, however, is not necessarily a fault. It is a natural reaction against visionary philosophy and is one way of bringing Icarus to the earth, or at least of keeping his connection with the real as it must be generally conceived and represented. Unless we can have a constant reference to the sensible world we shall not obtain that agreement in our ideas which is so necessary to control a large and widely distributed unanimity of thought and sentiment in civilization. Materialism has always had that advantage in history. It has a stable basis for its ideas, when it, too, does not get fascinated with "occult" metaphysics of its own kind. Hence science, with its standard of sense perception, as adopted in the reform of mediæval methods, will always tend to emphasize the universal criteria of truth. That is the value of Professor More's attack on the "occult obsessions of science"; and in addition also it shows the instinct of philosophy to be quite as prevalent where it is supposedly exorcized, as in the introspective systems of the middle ages. To make science conscious of that may be to unify human reflection and to bring together two schools of thought in a common endeavor both to keep apart the process of ideal construction of nature and the accumulation of facts, and to keep these constructions close to the facts. At least this desirable result cannot be attained until science becomes conscious of its own metaphysics.

A GHOST EXPERIENCE WHOSE SEQUEL IS A PRACTICAL JOKE.

By James H. Hyslop.

The following incident was reported to me by a Professor of Psychology in one of our colleges, but he wishes his name withheld and also that of the victim of the joke. I include my own correspondence with the gentleman at the time because it will save discussion of the problems suggested by my informant's letters. As indicated in his correspondence, he values the case for its negative importance. We place the same value upon it, but people, whether in a college or out of it, very much exaggerate the importance of such incidents if they think they tell against apparitions generally. They have no other value than to suggest caution in accepting an incident when told. The informant reveals his prejudices very clearly both in pouncing down on a negative case which easily resolves into a practical joke, and in the refusal to accept any evidence whatever of such things. Perhaps this dogmatic scepticism comes from wholly misunderstanding the problem. I usually find college professors as ignorant as the commonest layman of what the real problem is. They assume that a "ghost" has not interest unless it represents some *quasi* material reality, when the fact is that it may have a thousandfold more interest for the supernormal merely as an hallucination. If we find the hallucination to be veridical we open up a problem much larger than on the supposition that a "ghost" is just what it appears to be. Such incidents as here reported do not bear on the real issue unless the conditions are the same. By far the larger number of apparitions involve circumstances with no resemblance whatever to those in this case. The primary question is whether they are hallucinations or illusions due to chance coincidence; and if they are not, it is the business of science to search into their cause. It is not enough to dis-

miss these frequent coincidences with the term hallucination or illusion. It is just there that the interest begins and we may find in veridical hallucinations and their cause an interpretation of this universe which is far more profound than anything that either psychology or physics has hitherto offered us. Instances like the present one are too rare to draw any conclusions from them regarding either the explanation or the probabilities of others. Any man acquainted with "*The Phantasms of the Living*" would not think for one moment that a case like this one would have destructive value against such a well attested census of apparitions. He might value it as a means of making the layman more cautious in accepting stories of such things. The newspapers will even fabricate them, as the case reported here shows, and many people take them seriously. It is this easy credulity that drives the scientific man away from the subject and offers him an excuse for ridiculing it or passing by better claims. That is its value, tho it does not justify ignoring those that are certainly not due to chance, whatever their explanation. Too often the scientific man has the same conception of a "ghost" as the layman, and both are wrong. That is, they assume what a "ghost" would be if it existed, and the only difference between the two men is that one believes in it and the other does not. So far as respectability is concerned the scientific man is on the safer side. But he makes a mistake if he supposes that he has very much defense in one or two cases of lying or practical joking. He only ignores the evidence of cases that cannot be so explained.

It will always be difficult, perhaps impossible, to satisfy the scientific man, especially the scientific man accustomed to experiment in the demonstration of a truth, that apparitions are evidence of survival. The difficulty always is to get as full an account of the circumstances under which they occur as is necessary for assurance of the supernatural. But a collective mass of them obtained from wide areas of the world and different periods of time will considerably alter one's feelings about the matter and may even offer good evidence for the supernatural. Indeed the verdict of the Committee of the English Society that even the small number of

52 of them in England and Wales alone, for a period of ten years prior to recording them, was sufficient to exclude chance, to say nothing of the 350 which they collected for the same period, not to be set aside by one or two cases of this kind. We can only welcome them as defenses against lay criticism for not accepting everything we hear or of critical methods of investigating them.—Editor.

September 7, 1909.

Professor James H. Hyslop,
American Institute for Scientific Research,
519 West 149th Street, N. Y.

My dear Professor Hyslop,

My attention has just been called to a case of a "haunted house" that may interest you. From the account of one apparently reliable witness, who has just come to me voluntarily to relate the facts of the case, I judge that we have here a remarkably interesting and well authenticated instance of unaccountable apparitions with accompanying physical phenomena. In bringing it to your attention, I wish you to understand that however reliable the witnesses and however remarkable their tale, I would personally always prefer to label it, unless its exact causes are discovered, a truly mysterious case and well worthy of investigation, but one "due probably to human or physical agencies as yet unknown", and never as "due to truly spiritistic causes". I think that nothing could convince me that such things are due to the agency of disembodied spirits, for, even if I should investigate them with the utmost thoroughness myself, I would always say, so long as the incidents remained mysterious, "No one can be sure of knowing all the possibilities of human trickery and of natural phenomena; though I am still puzzled as to the real causes, yet I entertain no doubt that they belong to the one or the other of these two classes, and that so-called 'spirits' had nothing to do with them".

For me, then, a case is not solved until it has been traced to definite human or physical agents. In the absence of knowledge of these, it remains for me simply mysterious and insufficiently investigated and comprehended. But you, I think, entertain the possibility of proof of spirit agency, so I refer the matter to you with the belief that you as well as I would be glad to find it reduced to human or other natural causes, but that, if such causes are not demonstrated, you may possibly find in these circumstances some further strong support for a belief in some kind of supernatural agency which you do, possibly, though I do not,

admit. I am interested enough in the case to desire to have it investigated, whatever may be the result. I have not myself the training, the leisure, and perhaps also not the openness of mind to accept finally the "spiritistic" explanation in case it still remains mysterious at the end, to be the right person to investigate it myself. Do not you wish to undertake it?

I will give you the facts, as they were related to me by Mr. R— C. F—, whose business card I enclose. My account, of course, will be brief and inadequate, but he is ready to give you any further information that you may desire. I do not guarantee any of my own statements as to what occurred. If you wish definite information please apply to him, and to the other witnesses that he can refer you to.

Mr. F— went recently with five companions and a cook, for a two weeks' camping trip on the Island of Martha's Vineyard. A seventh person (not counting the cook) was with them a portion of the time. They arrived, I think, on a Sunday. The following Wednesday, the phenomena began. They camped in tents, near the shore close by an old house and barn. They did not hear of any previous mysterious occurrences there, but the owners of the property and their friends may have been reticent because of the influence on land values. They saw nothing except in clear moonlight, and there were almost no trees near to conceal anyone, and the nearest neighbors were distant across open fields a walk of fifteen or twenty minutes away.

On the Wednesday, and every night after that during their stay, they saw the apparition. It was always clearly seen, and seen by all of them; but it was not ever well defined in outline, seemed only vaguely like a human figure, lasted only a few seconds, was several times seen from a distance of three or four feet, was several times pursued closely, but was never touched. It always faded away before they reached it. I judge, however, that its appearance was always so brief (two or three seconds, my witness said once) that its going was independent of whether it was pursued or not. It appeared at several corners of the house, or in the opening of the barn door, without changing position during the time it was visible. It could be seen only when the moon was shining. Many times it was shot at with a revolver, without effect. No one ever succeeded in touching it.

Besides the apparition, seen by every member of the party, other phenomena occurred. The barn door was closed every evening; but it always opened of itself. Once at least, as it opened, the apparition was seen in its opening, was shot at, and an immediate investigation showed no trace of human agency. During all these occurrences, all the members of the party were together, except the cook, who always retired early. But when-

ever anything happened, he was always found immediately afterward asleep in his tent, and my witness is positive that he could not have been responsible for what occurred, as there could have been no opportunity for him to have got back to his tent unobserved after the phenomena had taken place. The last night they were there, Mr. F—— nailed securely the barn door, and it was not opened; but having packed their tents, they all slept in the house, and all night long, besides seeing the apparition, they heard in other rooms above and near them the sound of footsteps and of objects being moved about. If there had not been so many of them together Mr. F—— is sure that any one of them would have been too frightened by these occurrences to have remained there.

Of course, I suspect a clever trick, by the cook or by some member of the party, or by some near resident who had some unknown object in creating these impressions. I would like to have you solve the mystery, if you can. It seems to me that the first step must be, after learning the exact locality from Mr. F——, to see if anything at all occurs to another party located there containing no members of the original party. If nothing happens, look into the ideas of amusement of that cook, or of some other member of the party, and his equipment for gratifying them. If similar things still occur, search the neighborhood for all possible human agencies. I would like very much to have the mystery of the thing fully solved, and would undertake it myself if I were equipped for it. Cannot you do it for me? Mr. F—— and his companions will give you all the help you may desire.

Sincerely yours,

X.

New York, Sept. 9, '09.

My dear Professor D——:

Your letter just at hand and I am certainly very much interested in what you say. I think that probably you do yourself some injustice when you deny yourself the openmindedness necessary for investigating such things, for I think the general tenor of your letter, after all, qualifies you to investigate and form conclusions on the case.

I should be very glad to have any more detailed account of the facts which you might be able to give. I infer, however, that they are not personal experiences to you and if there were any chance for you to visit the place, I should be glad if you did so. I rather fear, however, that the resumption of your college duties will prevent that. In the meantime, however, I hope that you will get the names and addresses of all the parties concerned and if you

can personally induce them to write out a full and detailed account of their experiences, I shall be greatly obliged. I would like to investigate the matter, but I am so overwhelmed with work that I cannot promise, myself, to do anything of the kind at an early date. If I had the time, I would put on my hat and take the train. At the same time, it may be best to have the various parties report their experiences first, before I do so. You are perfectly right about my readiness to accept any natural explanation that can support itself. I do not care a fig for the explanation at the outset of any facts. I am trying to get a great many people to realize that the first thing is to report facts, no matter whether they are tricks, illusions, hallucinations or casual phenomena simulating things of apparent significance. I never trouble myself with any explanation whatever, whether natural or supernatural, until the accumulated mass of facts requires me to put forward something that makes them a unity, so I shall be very glad to have the facts reported without an eye to explanation, at all, even if I find, in the end, that it was all rats.

When I say "rats", I have in mind the following incident: Prof. Patrick reported to me that the occupants of a house heard bell-like sounds in the parlor and went in there and found the glass pendants to a lamp moving in the air. They were very much struck by the fact and went away. Sometime later—perhaps half an hour, or more—they heard the tinkling again, and they went in and here the pendants were swinging again in the air and no visible explanation of the facts. Finally, one of the parties stood behind a curtain and watched very carefully and saw a rat come out, rise on its hind legs and strike the pendants with its foot, having learned that it could in that way produce a musical sound. Now, I don't care whether that story is true or not, it illustrates very well the appearance of the supernatural to certain kinds of minds, and the simple way in which it was explained when all the facts were known. What I would like about all such stories is to have all the facts, whether we can explain them or not. Some day we may be able to explain them very simply.

Of course, I do happen to believe that in certain cases there is good evidence for the intervention of spirits in some way, at least as a good working hypothesis, but I have no reason to believe as yet that spirits give rise to physical phenomena such as are generally reported, though my mind is entirely open to that explanation if we get proper evidence. It is only the mental phenomena illustrating personal identity that make me feel that in some way at present unknown we have gotten into contact with discarnate agencies, but there is a whole fasciculus of problems between the supposition that we have that occasional com-

munication and a satisfactory explanation of all the perplexities in it.

I thus state my attitude of mind on that because I am not going to wince on these questions, at all, and at the same time I wish to maintain the proper scientific attitude toward the facts that may not be evidence of it. I think the evidence of the supernatural—if it may be called that—is much less than the public supposes, but I also think that the supernormal, wherever it occurs, is implicated in a lot of mental conditions of the subconscious type and often of hysteria, to say nothing of illusion and hallucination, which it is quite as important to investigate and understand as any manifestation of spirits.

I think that psychologists and philosophers, owing to a lot of causes that I need not explain, have failed to realize an opportunity for a very large humane or philanthropic work in the study of the abnormal, and I hope the time will come when we shall get the same unity between normal and abnormal psychology that now exists between physiology and pathology.

I only indicate these things to make sure to you my attitude of mind. It is quite natural, from much that I publish, that I should be very much misunderstood, and I have no objections to that for the present, if we finally accomplish our object, and that is to get the statement of facts, without any desire to explain them at the outset, and theories will take care of themselves.

Very sincerely,

JAMES H. HYSLOP.

October 20, 1909.

Dear Professor Hyslop,

I went to see Mr. F—— to-day, and heard from him all the essential details of his adventure. I also persuaded him to promise to write out his story, telling in full both his earlier impressions and his present knowledge. Until your letter to him came this morning, and then my visit to him a few hours later, he had not realized how important and interesting it would be to put the whole matter on record. He will send his account to me first, and after reading it I will send it promptly to you. Not being greatly accustomed to literary expression, however, he may conceivably get discouraged with his task,—he has already started once to write out the tale at your request, and then torn it up. So, while the matter is fresh in my mind, I will put down for you as much as I can remember of his explanations.

It was a case of deception of a very simple sort, interesting only because of the intense reality of the impression produced. Its so complete success was due to the fact that all the other members of the party were in a conspiracy to deceive Mr. F——,

and were good enough actors to carry it out to his complete mystification. Five of the men, including the cook, had camped there before. Mr. F—— and one other man were new members of the party. It had been intended to trick them both, but one of them overheard some talk about the plot, and so had to be taken in among the conspirators. It was all apparently a harmless bit of initiation play, intended to scare the victim mildly and then be given up, with an all-around laugh together at the joke of it. The unusual feature about it was that the victim took it seriously, having full faith in the genuine innocence and common mystification of his companions; yet he did not get scared, and started to investigate in a truly courageous and scientific spirit. He nearly caught them at it several times, but fortune and clever individual and team play enabled them to keep him puzzled to the end. Of course when he showed such a self-controlled and investigating attitude they couldn't stop, and they kept up the deception until his very laudable action in submitting the case to trained scientists really turned the joke on them and led them to reveal the truth.

If you will refer to my previous account for Mr. F——'s first impressions as to what happened, you will readily see that it was the cook who impersonated the ghost. If I remember correctly, they rushed several times, immediately on the ghost's appearance, to the cook's tent, and found him apparently asleep; but he had arranged that a neighboring farmer's boy should sleep in his bed on those occasions. (Mr. F—— did not tell me previously of this boy's presence in the camp, and I do not know why he should have been ignorant of it, or knowing of it, have failed to speak of it in his admirably full account. This is one point that I forgot to ask about.) They pursued the ghost, and he always vanished quickly; but he had a convenient ell of the house to disappear into, and yet he did get nearly caught several times. They shot at him; but it was the conspirators who did it, and they took very good care to make it harmless. They saw bloody stains on him (this, I think, Mr. F—— had not told me before): actually, he wore a sheet with some sort of skeleton device painted on it that could not be seen clearly in the dim moonlight. Other members of the party seemed scared, and on one occasion Mr. F—— was sure that one of them was about to faint with terror; but this was of course good acting. The barn door moved unaccountably; the cook managed this also. On the last night they slept for the first time in the house, and heard mysterious footsteps above,—an effect that was produced by a brick and a string.

These, so far as I can recollect, were the main events and their very simple explanation. I have detected only one apparent dis-

crepancy in the two accounts given me by Mr. F—. Previously, he told me that the apparition was seen in several different positions, including the opening of the barn door; to-day he spoke casually of its having been seen only at one corner of the house. I have not questioned him sufficiently on this point. If I had done so, I think that probably I would have elicited some further details and disposed of the apparent contradiction.

The real interest in this affair lies in the fact that circumstances so shaped themselves that Mr. F— was tremendously impressed with the vivid reality and genuineness of it all, and was very sure, until I had talked with him, at least, that no natural explanation and no deliberate deception could possibly account for the facts that he had observed. Yet he is a sensible business man, does not seem naturally superstitious, courageously faced this apparent incursion of a supernatural world, and had never believed in ghosts before. No one, I suppose, in the face of such mysteries, whether the real agents were actual ghosts or clever trickeries, could have come against his will and all his previous beliefs to a surer conviction of the supernatural nature of the occurrences than seemed to be forced on him. In that way, at least, it is an extremely interesting case. To me, of course, it is especially welcome as a fine example in support of a principle that I believe in, namely that no amount of "cumulative evidence" could ever give us the least justification for belief in the reality of supernatural agencies. As I wrote you before, I prefer to write "ignorance" in place of "spirits" in all such cases. Yet I do not mean to underestimate the importance of thorough investigation of such matters. On the contrary, I think that such investigation enriches tremendously our knowledge, not of spirits or the like, but of the possibilities of trickery, the laws of human belief, and often also of unsuspected or ill-known forces and facts, both of mind and of external nature.

I asked Mr. F— to give you the names of his companions, so that you might get corroboration or additional details from them. I assured him that, in case you wished to publish the story, you would very willingly leave out all real names from the account, if they preferred.

It may also interest you to know that they have a good photograph of the "ghost".

Can I be of any further service to you in the matter?

Sincerely yours,

X.

New York, Oct. 23d, 1909.

My dear Prof. D—:

I am glad that you got Mr. F— to see the importance of a

careful record. I shall not use names or places in any publication of the incidents. They are not important, as you know, to the point to be made by the incident. It is certainly a most excellent one and I shall point the lesson of it by publication at some time just as received, with omissions indicated.

I have another case where there was no discovery of the cause and which represented the experience of three persons, one of whom has forgotten the details. There was no motive in this incident for deception and the phenomenon remains undetermined, tho every feature of it suggests a remarkably interesting collective hallucination. I may use the two together.

I quite agree with your greater readiness to accept ignorance as the scientific explanation in many cases than to put forward spirits. What I find too frequent on the part of scientific men is a readiness to advance all sorts of theories of imagination, hallucination, illusion, or even suggestion, telepathy, etc., rather than admit frankly that they do not know how to explain the individual case. The presumption or probabilities may be for any one of these as based upon previously attested incidents, but the individual case requires careful investigation to settle it, and the more we can add attested negative cases to our records the better, as you have implied in your letter. I would not go quite so far as to say "that no amount of cumulative evidence could ever give us the least justification for the belief in supernatural agencies". Waiving the equivocal import of the term "supernatural". I should want as much cumulative evidence on the negative side as upon the affirmative, and to me ignorance on the negative side is as important as on the affirmative. Such evidence as exists for spirits, whatever we mean by the term, is wholly different from such cases as we are investigating in this instance, tho those representing apparitions have certain resemblances to it. But we require a large collection and their classification with reference to the circumstances under which they occur to find what causes are concerned, tho we shall certainly find that the cause is not always practical joking. Many of them are due to other causes, tho we do not make them other than illusions and hallucinations, which are not trickery. But between practical joking and these other real causes there are decided limits to such as can claim more serious attention, and the negative incident thoroughly run down comes as a god-send to science. But I would not draw the conclusion that a few negative incidents make cumulative evidence for other possibilities impossible. So many of the cases are wholly different, as the *Phantasms of the Living* go to prove, whatever the explanation, and I care less for that than I do for the study of the facts. I think it true, however, that the

spiritistic hypothesis must have very different evidence in its support, if it is to have scientific standing.

I hope you can send me a copy of the photograph of the "ghost", as that will be a valuable feature of the record. It is possible that I cannot use it in the publication, but it should be on record with the report.

Very sincerely,
JAMES H. HYSLOP.

New York, Oct. 30th, 1909.

My dear Prof. D———:

Yours at hand. I shall not publish anything not subject to your proof reading and correction. What had interested me in this case was the semblance of a reality which investigation proved not to exist. It is a frequent complaint that scientific men do not find the things which the layman finds in such abundance, and your incident favors that view. My business is not to bolster up my opinions, but to publish the facts if they tear my opinions to pieces. I do not mean by this that I believe the F—— case is useful for a spiritistic view. On the contrary, it is one of those things that helps to defend scientific scepticism, and I have respect enough for the service of scepticism to the world to give the incident as much importance as any different type of incident. I want to know the truth in this business, and if I happen to believe in spirits for certain facts, I am ready to admit the case against me if the facts can be produced. I am only determined to see fair play and to do this I am willing to be the Devil's advocate and simply rest upon the character of my work, the conclusion being allowed to take care of itself in the future.

If your only objection to spirits is your faith in "natural law" I think that we should have no disputes. I do not believe in either "natural law" or the "supernatural". I believe in facts, and no amount of conjuring with "natural law" ever affects me. As a measure of my position on those things, you may be interested in my criticism of Podmore in our Journal, copies of which I send you. I do not care whether a man believes in spirits or not. Openness of mind is one thing to have, but seriousness in holding one's opinions, whether sceptical or believing, is perhaps better still. I appreciate antagonistic criticism as highly as any one, and certain kinds of criticism never get any reply from me, because I would rather let intelligent differences of opinion work out their own way than to get into useless controversy. People have a right to form their own views of two people differing from each other. I do believe that we have evidence of survival after death, whatever you choose to call the condition of this survival.

but I do not believe half the stuff that the layman believes about it. My main point is to have the scientific man the guide in this democratic age, and not the fool public.

If necessary, get a stenographer and have F—— tell his story, and you can bring out by questions whatever is necessary to make the story complete. I understand that your account contains all the incidents and will perhaps be really much better than F——'s. But we always like first-hand accounts and you will appreciate that policy on our part. Besides F—— may consciously or accidentally let slip certain statements that will be useful in throwing light upon other stories. I meet this sort of thing now and then. Possibly F—— can tell his story better than he can write it. Many laymen can.

Very sincerely,
JAMES H. HYSLOP.

ANOTHER GHOST STORY.

The Omaha papers from the middle of January, 1913, or a little later, to some time in February were full of detailed accounts of the ghost of a man by the name of Neal who was said to have been hanged as a murderer some twenty years before. Detailed accounts of the ghost's doings were published daily and residents of the city, as usual, got into controversy about the phenomena, but seemed not to make any investigation into the facts of the case. One redoubtable sceptic was said to have determined to watch for the ghost and declared that he would shoot it if he saw it. The report went that he had watched and, seeing it, had shot at it, the bullet going through it and through the window, the hole being there to prove what he had done. To ascertain the facts I wrote to Mr. David P. Abbott, who is familiar with conjuring, as readers of the Society's publications will know, and who is a member of this Society, and asked him to report. The following is his reply after investigation.

Omaha, Neb., Feb. 17th, 1913.

Dear Professor Hyslop:

As to the Neal ghost, I have looked into that, but I cannot find any one who saw anything. The men around the Court House laugh and say it was told as a joke first and a "yellow" journal reporter here kept writing about it for a sensation. The man who first saw it denies it now. A janitress heard a pounding on the roof and sent up a janitor who found the ventilators making a noise in certain winds. This was the starter. No one shot. The hole in the window was made by a broken piece of soil pipe which flew through the window when knocked loose from the old Court House, which touches the new one. The wreckers broke it off and the clerk has the piece and will make the contractors pay for it. No ghost!

Yours,

DAVID P. ABBOTT.

It is apparent then that the whole story was due to news-

paper lying, unless the superintendent of the jail who was said to have first seen the apparition also told an untruth either in affirmation or denial. The interest of the case, however, lies in the details of the story which are good illustrations of the pitfalls into which the imagination falls when it undertakes to fabricate a ghost story. The fabricator, unless he is very familiar with actual apparitions and the phenomena with which they are associated will inevitably insert details that condemn the stories. The genuine ghost story, no matter how it is explained, hallucination, illusion, imagination, chance coincidence, etc., has few impossibilities or miracles about it. Everything but one or two incidents is quite natural. But in the narrative of the present case the newspaper liar did not know enough to respect the probabilities in the case. The following is one account of the appearance. The writer's mistake was in putting in the cigarette stump incident. He gave away the case when he did it. The account is of the date of January 27th, 1913, the name of the paper not being mentioned by my informant.

The ghost of the hanged murderer, Ed. Neal, whom Superintendent Calabria of the court-house asserts he has seen many times in the building, may be the solution of a mystery in the vault of the county court office, according to employees of this department.

Charles Furay, marriage license clerk, whose office is in this part of the building, expects to watch the vault to-night for the ghost.

Neal was hanged in 1892 for the murder of a farmer couple near Gretna. The scaffold stood where the present county court office is located. Superintendent Calabria stated Saturday he had seen Neal pacing the corridors of the building and had talked with him.

According to Clyde Sundblad, clerk of the county court, books and papers locked in the vault have been found the following morning misplaced, and showing evidence of having been disturbed by some one who had been hunting through the records. Cigarette stubs and tobacco marks were also left. None of the employees in the office, who knew the safe combination, had been in the vault those nights, after the door was locked.

"We have never been able to account for this," Mr. Sundblad declared. "Nothing is missing from the files and records and we

have no reason to believe robbery was the motive. But the mystery is how did any one get inside? I don't believe in ghosts, but this is a strange occurrence."

None of the janitors in the court-house have seen Neal's apparition, but several asserted they would keep a sharp watch hereafter.

A COLLECTIVE APPARITION.

The following case is the one referred to in the letter above to Professor D. It is not so strongly a negative case as his. There was no explanation of the incident reached on either natural or other lines. It happens to be one of those which admits of free conjecture on any line and so is not evidence of the "supernatural", even tho it might be that in fact, on any theory of what the appearance was. The circumstances did not permit the observations necessary to give the incident evidential weight. It is its collective nature that supplies it with whatever interest it may have, and this circumstance in it cannot be ignored on any theory—Editor.

March 9th, 1909.

Dr. James H. Hyslop,

Dear Dr. Hyslop:—I have your letter of the 3d and have just called up Mr. W. who has promised, within a few days, to forward you his version of our queer experience on the top of Pike's Peak in the year 1877 as near as I can remember. Of course, as between my version and his and that of S. T. B. of Louisville, Ky., you may feel sure that there is no understanding whatever and the three of us are acting with the utmost honesty toward you.

We three left Colorado Springs very early one morning in the summer of 1877 on mule back and reached the highest point of the peak toward night and being overtaken by a snow storm were delayed and confused as to the whereabouts of the half-way house or hotel then situated some distance from the top of the peak, but in the evening arrived there safely, and were disposed of for the night on the floor of the office which would have been entirely satisfactory to us, except that people arrived in the middle of the night for the purpose of witnessing the sunrise in the morning and so disturbed our sleep and annoyed us that we mutinied and were given an exclusive log hut, let us say about three hundred yards from the hotel, in which there were two beds where we again tried to sleep. In this we failed, owing to the noises of the mice and bugs and miscellaneous things in the old log cabin, and about say two o'clock in the morning, with

one accord we dressed ourselves and determined to spend the rest of the night in the open, if necessary.

That you may understand the geography of this case you can fancy the so-called hotel facing east and our smaller cabin distant from the hotel one hundred yards in diameter. Now when we opened our door and stepped out under the light of a full moon, we were all three amazed at what we saw and are to this day mystified as to what it was. As we looked directly south from our door we saw, as nearly as I can describe it, what you would look like at one hundred yards by moonlight with a white sheet completely enveloping you, so that no feature, no garment, not even your feet would be visible. There we stood staring at this apparition and there being three of us and having no fear, but being entirely absorbed with curiosity as to what it was, we walked toward it and as we walked it receded, in a circuitous manner you will understand, because it went at first backward, then toward the hotel and we after it, slowly at first but with quickened steps as we found it getting away from us, until finally we were on a dead run with the apparition far in advance of us, going also at high speed until at last it vanished at the side of the inn without noise of any kind and in such a way that, while one of our party, I think B., followed it around the house, he could find no place where the thing could enter the hotel, and this is the recollection I have of the incident and presume that the account of W. and B. will in substance corroborate what I am now telling you. We could not then imagine what we had really seen and, so far as I know, have not since that night had any clearer conception of what it was than we had at the time.

Yours sincerely,

A. M——.

Mr. M. is a perfectly competent witness, being the cashier in one of the large banks in a large city of the west, and a particularly sceptical man in regard to all matters psychic. He has had no special interest in psychic phenomena until recent years, the subject coming to his attention by the death of his son which so affected the mother that Mr. M. came to me for help. Since that time he has had some interest in the problem. But prior to this he was a very hard headed Philistine on all psychic matters. The next letter came in response to further inquiries.

March 19th, 1909.

Dr. James H. Hyslop,

Dear Dr. Hyslop:—I have your letter of the 15th, and since you were here I had a line from B. of Louisville, who did not understand your letter, and in reply to this I reminded him of our ghost experience on the top of Pike's Peak, but told him I could not hint to him in any way as to what I had written and he must give you an independent account, which if he does not do promptly and you will write me, I will see that he does it.

In answer to your question as to the apparition being that of a human being covered with a sheet, this is possible, but my recollection is that it was a noiseless thing, and when we pursued it outdistanced us noiselessly, and that it was not a human being is again shown in the fact that while we were close behind it it vanished into the house in the most mysterious and perfectly quiet manner, and we were unable to follow it, nor did it open any window or door, as I remember it. It did not vanish in the open air—of that I am positive—but did vanish in a way after going under the lee of the hotel in advance of us. It is possible that this experience has grown as I have receded from it, and having so many times recited the experience to my friends, unwittingly I may have given it more importance than it deserves and possibly have exaggerated it in some way unknown to myself, and if I have, that will develop in the accounts of W. and B., which having seen please to advise me if they are partially at least corroborative of my own experience.

Yours truly,

A. M——.

The account of Mr. W. was received nearly two weeks later as the date of his letter will show.

March 31st, 1909.

Dr. James H. Hyslop,

Dear Sir:—In accordance with your suggestion, I detail as accurately as I can remember the facts concerning the occurrence of which I spoke to you when you were here.

In the summer of 1877, Mr. M., Mr. B. and myself were taking a pleasure trip in Colorado. We had made the trip to the summit of Pike's Peak, and on our return stopped at a small hotel between the Peak and Colorado Springs. We were accommodated for the night with sleeping quarters in a small building about seventy-five feet from the main hotel. The quarters were not comfortable, and finding it impossible to sleep, we arose

sometime during the night and went over to the hotel, knocking on the doors and windows in an attempt to arouse some one who would admit us to the hotel, the night being quite cold. As we went from one side of the hotel to the front, we saw a figure or apparition in white, standing apparently near the door of the hotel. As we had waited for some little time in a vain attempt to secure admission to the hotel, we all started toward this figure, when it vanished suddenly, not into the hotel, but around the corner. We immediately started in pursuit, turning the corner of the hotel at once, but it had disappeared and vanished, none of us knew where. After a long time we succeeded in arousing some occupant of the hotel, who unlocked the front door and let us in. He knew nothing whatever of this apparition which had appeared before us, nor did any one else in the hotel, so far as we could elicit by our questioning. As I recall the construction of the hotel, there was no door or window upon that side where the figure disappeared, through which it could by any possibility have entered.

Very truly yours,
A. W——.

Readers will notice certain discrepancies between the account of M. and W., but they leave the essential feature of the apparition, which is its disappearance, substantially the same. There are more details in the account of Mr. M., but the setting is a little different, tho not necessarily in contradiction with that of W. The situation, however, was not important enough to pursue the incident for greater agreement.

I wrote to Mr. B. and as he did not understand the purport of my letter because I did not wish to give away any part of the incident, he wrote to Mr. M., who then reminded him of it sufficiently to bring the following letter to M., and one also to me on the same date. The second letter is the one addressed to me.

April 3d, 1909.

Mr. A. M——,

My dear Fred:—Your letter of the 30th, returning me the one from Mr. Hyslop about the ghost, received.

My recollection is that at the time I was with you and W., I did not see that apparition; you and he saw it, called my attention to it, but I myself did not see it. I, therefore, regret that I

cannot give him any description, either graphic or otherwise, of this extraordinary vision.

If you could refresh my memory any better, I might be able to do it.

Yours as ever,
T. B——.

If Mr. B. has really not forgotten the apparition part of the incident, his statement tends to suggest that the apparition was a genuine one and not a real physical object. As I have already remarked regarding such phenomena, the fact that you may suspect or prove them to be hallucinations, so far from removing their interest, only heightens it and this statement by Mr. B. tends to show that it was in reality a collective hallucination, perhaps more extraordinary than if it had been a real object of a "supernatural" sort. It goes far to remove the discrepancies in the stories of the other two.

April 3d, 1909.

Mr. Jas. H. Hyslop,

Dear Sir:—Referring once more to that extraordinary experience, Judge W. and Mr. M., and I had on top of Pike's Peak, I regret to say that at that time the experience was confined largely to Mr. M. and Mr. W., and I myself did not participate in the privilege of seeing what they saw. I heard them talking about it at the time, but I myself did not personally have any experience along the lines to which they at that time refer. I may at some future time be able to recall some incident connected with that trip, but at present I am sorry to tell you that there is nothing that I think would be of interest to your Society.

I hope at some time you will publish the various experiences which your Society has received, and if so, I shall be extremely glad to be put on your mailing list, and get the benefit of some of your researches, as I am very much interested in these matters.

Yours truly,
S. T. B——.

One sentence in this letter would possibly appear to imply that Mr. B. was not present with the two when the apparition appeared, but this is not a necessary interpretation, es-

pecially that he seems not to remember any incident about the trip itself.

There is no way at this date of ascertaining whether the apparition seemed to be the same for the two persons who claim to have seen it. This would have to be determined to give it supernormal significance. The time of its appearance, the fact that it was seen soon after their awaking, the moonlight, and other circumstances expose the situation to many possibilities, so that, whatever interest the case may have for science, it could not be a part of the evidence for anything supernormal. It is a negative incident, but negative only in the sense that it is not explicable by any hypothesis natural or "supernatural" in so far as the evidence goes. It is one of those incidents which might have assumed very different appearance and importance but for the intelligence of the reporters, who make allowance for error and illusion.

RECORDED INSTANCES HAVING PSYCHIC INTEREST.

Biographies and autobiographies often mention personal experiences which have much interest for psychic researchers and we wish from time to time to record the same in connection with similar facts from other sources. We published one some years ago from the biography of Carl Schurz (*Journal* Vol. II, pp. 464-466). Another and more recent one was from the biography of Laura Bridgman (pp. 129-130 in the present volume). The following represent a group of them coming from respectable and intelligent sources, and it matters not what the explanation of one or all of them may be, they should find a place in the archives of psychic research.

The first is taken from a book edited by Bayard Taylor. My attention was called to it by a personal friend who personally knew the man whose experience is narrated and this gentleman told me that I could accept the incident as genuine and true. Whether it can be proved to be this or not makes no difference. It does not purport to be fiction and it is but one of several similar incidents and has features that should be known in connection with better evidence for the supernatural. We may regard the experience as an hallucination due to hunger and fright, but that does not alter its interest, and perhaps no other explanation would be tolerable but for the frequency with which similar rescues occur. The main interest is in the fact that the direction given the man by his experience, hallucination if you like, was the opposite of what all reason would suggest. He had to re-traverse ground he had already gone over and seek rescue in the direction of the greater distance rather than the shorter. Psychic researchers have learned by this time, or should have learned, if they have not, that to call an experience an hallucination does not wholly explain it away or shut out further inquiry. Veridical hallucinations come in for consideration with much the same meaning that the reality would have, save that they do not

represent it superficially, while being caused by something not in the organism of the subject in whom they occur. It has been the superficial view of hallucinations that has driven the scientific men away from them, or they have seized upon an easy way of escaping their obligations to investigate them thoroughly. A veridical hallucination is as important as any reality that it is supposed by men usually to represent, and it is always possible that such experiences as are here narrated are such, even tho they do not often, if ever, present the evidence clearly for this view. If we had the means of experimenting rightly we could easily prove the veridical nature of such phenomena, but our indolent scientific man impeaches the evidence, often rightly enough, but makes no inquiry for the needed information. Individual instances like this first one would certainly not prove anything for the scientific man, but merely as a striking coincidence it deserves recording with the hope that additional incidents of the kind might turn up with better credentials.

Readers will find the second incident rather confirmatory of the possibility of the first one. Indeed they are much alike in the main feature, namely, that of a rescue in an extraordinary manner. Dr. Bushnell is no mean witness, and tho the story is second-hand he obtained it first-hand. It unquestionably stands nearer to evidence and just to the extent that it becomes credible, the first one does. Indeed, the Society for Psychic Research has recorded so many facts like both of them with coincidences that are undoubtedly beyond chance that we need not be particularly sceptical about these, at least as facts. Whatever doubts we should entertain would apply to some theory which might be based upon them and which might either be too large for so few facts or require verification for the features in the incidents that might point in the direction of the theory. But the incidents have no rational flavor of telepathy about them. They are much more like the interposition of foreign agencies than the sporadic effieience of mind reading to organize so complex an influence in a situation like this and fit its action in so timely a manner. That telepathy between living minds, one group of them being absolutely ignorant of the situation,

should in this unconscious way organize a rescue party and yet have no ability to do the same if the constant situations of life needed it, is a miracle far greater than the intervention of the discarnate. It is the rational connections of such phenomena that excite attention, while the coincidences of telepathy, if there be such a thing between the living alone, are so capricious as to suggest the wholly inutile phenomenon. But I offer no spiritistic or other explanation of such incidents. There is insufficient evidence in them alone to urge such an interpretation, tho it deserves mention when other evidence has proved such a possibility.

The experience of Louisa M. Alcott is another kind. It would easily pass as without meaning and it cannot be referred to as evidence of what it suggests superficially, but it is one of many such phenomena that have obtained currency, and also coincides with various other phenomena with good credentials. It is possible, assuming that hallucination does not explain it, that it might have developed into a full fledged apparition, as seems to be the case in some instances. At any rate it is incipient, on any theory, and has a source that deserves notice.

Mark Twain's, the fourth incident, is of still another type. It is premonitory and seems not to have received notice by psychic researchers. It must stand on its own merits. The first suspicion that would be aroused in most minds is that it is one of Mark Twain's jokes, and it must run the gauntlet on that initial doubt. But it is nothing more than an experience which he offered to one of the magazines, was rejected as a joke, but afterward published by him as a true story, and those who knew him knew that he was interested in psychic research. The present story is narrated as a fact, and Mr. Clemens (Mark Twain) was a much more serious minded man than his books have indicated.

But the real difficulty with the story is found in some incidents to which his biographer calls attention. It seems that Mr. Clemens (Mark Twain) had narrated stories as real, all in good faith, which had been told by him earlier in life as pure imagination. He evidently could not distinguish, in his memory, between real and imaginary incidents. Hence

it is possible that we have here a case of paramnesia, or the apparent recollection of things that have not happened before, or an illusion of memory in which time relations have been confused. I do not think that this occurs often in regard to remarkable incidents, but they must run that gauntlet and especially when any fault of memory has been definitely remarked in the reporter.

REMARKABLE RESCUES

Case of Professor Everts.

A Letter Concerning Professor Everts.

New York, Oct. 28th, 1912.

My dear Dr. Hyslop:—

Your favor of the 26th was duly received. It is hard to furnish any particulars in regard to Mr. Everts, Prof. Everts as I knew him.

I met him first in 1873, after my return from my recognisance from Lake Superior, when he got a copy of my report; that fixes the date. I met him afterwards in Washington in 1876, and it is my impression that he died shortly afterwards.

He was on Geological Surveys for the U. S. Geological Department, indeed I think he was at the head of the department, but at the time of his death I think he held the chair of one of the Massachusetts universities. I never met his daughter but I believe she married one of the Massachusetts professors, I do not know whether she is still living.

I think you could get full information at the Geological Department, Washington, D. C. [Information was secured from the War Department, as below quoted.]

I thought that you would be pleased with that article and feel glad that you are. You may retain the book as long as you wish to.

Sincerely yours,

E. LE M. HOARE.

"MR. EVERTS' THIRTY-SEVEN DAYS OF PERIL."

Under our title, in the Fifteenth Chapter of *Wonders of the Yellowstone*, edited by James Richardson, and published in New York by Scribner, Armstrong and Company, in 1873 is given one of the most stirring tales of adventure the pages of history afford. A Jules Verne, writing such an account, would leave us as incredulous as amazed at the fertility of his invention, but Mr. Everts' own account bears the stamp of reality. The perils are not overdrawn, the means of rescue are not over-emphasized into unbelievableness, and it is the thread of the impulses that led to rescue in the end that chiefly concerns us as students. Note Italicized quotations.)

Mr. Everts, it appears, was one of a party engaged in exploring the Yellowstone Lake region in the pioneer days when little or nothing was known of it. He became separated from the party in the search for a passage through a dense windfall of pines, each member of the party attempting to find such a passage for all. It was toward the close of a toilsome day. Having failed in the attempt to drive a pack-horse with him, he had but his horse and blankets, gun, fishing-tackle, pistol, and matches and opera-glasses with him, when night overtook him. Confident of being able to rejoin the party in the morning, Mr. Everts picketed his horse and slept. In the morning, in searching the lost trail, he dismounted for a moment to make a survey, his horse took fright and disappeared at full speed among the trees, carrying with him everything but the opera glasses, a couple of knives and the clothing on Mr. Everts's body. Half a day was lost in searching for the horse, which he never saw again. He speaks of his eyesight as defective, rendering any search the more difficult.

Undaunted, tho realizing finally that his position was one of peril, he says, "*I banished from my mind all fear of an unfavorable result.*" * He had posted notices on several trees

* All italics are our own.

in his early wandering after the loss of his horse, to apprise his friends of his state, but no one came up with him nor did he come upon trace of his party. He faced the necessity of a night in the dark, of which he was naturally fearful. The night passed, with mental suffering and the keenest suffering from hunger that he experienced in the entire trail. In the morning, unrefreshed, he sought again the scene of his posted notices and suffered the keenest disappointment to find that no one had been there. "For the first time, I realized that I was lost. Then came a crushing sense of destitution. No food, no fire; no means to procure either; alone in an unexplored wilderness, one hundred and fifty miles from the nearest human abode, surrounded by wild beasts, and famishing with hunger. It was no time for despondency. A moment afterwards I felt how calamity can elevate the mind, in the formation of the resolution '*not to perish in that wilderness*'."

On the following day, a feeling of weakness took the place of hunger, and faintness and exhaustion would come over him, but he audibly suppressed it with the words, "*This won't do; I must find my company.*" Despondency and resolution strove for the mastery of his thoughts. "I recollect at this time discussing the question, whether there was not implanted by Providence in every man a principle of self-preservation equal to any emergency which did not destroy his reason. I decided this question affirmatively a thousand times afterwards in my wanderings. . . . There is life in the thought. It will revive hope, allay hunger, renew energy, encourage perseverance, and, as I have proved in my own case, bring a man out of difficulty, when nothing else can avail."

In the afternoon of the fourth day, after covering considerable distance and seeing many beautiful scenes, which the intellect appreciated but the heart took no delight in, he discovered a small green plant which proved to have a tapering edible root. It was a thistle and supplied not only the first meal in four days, but the chief food for many days thereafter, giving sustenance but crippling the digestive system.

Threatened by a hungry mountain lion, barely escaping it by climbing a tree and lying absolutely still, battered by exposure to snow and rain without fire or shelter and with tattered clothing, taking refuge in a bed of earth or the warmth of the incusted surface of ground near hot natural springs, he suffered the tortures of "the damned". His heels and the sides of his feet were frozen. A week was passed in the proximity of the hot springs, where he improvised a shelter from a furious three days' storm.

"Nothing gave me more concern than the want of fire. An escape without it was simply impossible. . . . A gleam of sunshine lit up the bosom of the lake, and with it the thought flashed upon my mind that I could, with a lens from my opera-glasses, get fire from heaven. Oh, happy, life-renewing thought! Instantly subjecting it to the test of experiment, when I saw the smoke curl from the bit of dry wood in my fingers, I felt, if the whole world were offered me for it, I would cast it all aside before parting with that little spark. I was now the happy possessor of food and fire. . . . *All thoughts of failure were instantly abandoned.* I had forgotten the cravings of hunger, and had the means of producing fire. I said to myself '*I will not despair*'." On the 11th day he began to realize that his party must, of necessity, have abandoned all effort at his recovery. "The thought", he says, "was full of bitterness and sorrow. . . Weakened by a long fast, and the unsatisfying nature of the only food I could procure, I know that from this time onward to the day of my rescue, my mind, though unimpaired in those perceptions needful to self-preservation, *was in a condition to receive impressions akin to insanity.* I was constantly traveling in dream-land, and indulging in strange reveries such as I had never before known. I seemed to possess a sort of duality of being, which, while constantly reminding me of the necessities of my condition, fed my imagination with vagaries of the most extravagant character. Nevertheless I was perfectly conscious of the tendency of these morbid influences, and often tried to shake them off, but they would ever return with increased force, and I finally reasoned myself into the belief that their indulgence, as it afforded me pleasure, could work no harm while

it did not interfere with my plans for deliverance. Thus I lived in a world of ideal happiness, and in a world of positive suffering at the same time.”

One wishes he had mentioned here some of the “vagarries” more explicitly, and had amplified a little the “impressions akin to insanity”. Possibly he feels it necessary to make these preliminary remarks to prepare the reader for the record to follow of the experience he had a few days later.

With a burn on his hip, from a breaking of the crust near one of the hot springs which tumbled him in as he lay resting, and with the pouches he had contrived to make of his leather boot-tops filled with the thistles which composed his diet, he determined on a route across country between the southern shore of Yellowstone Lake and the Madison Mountains, then, having scaled these Mountains, he expected to reach settlements in the Madison Valley. This was one of three possible routes and seemed to him the best, as it was the shortest and presented only the barrier of the mountains. The way led through thickets and timber heaps and forests peopled by mountain-lions, wolves and night-birds. By the aid of his glass, Mr. Everts kept a lighted brand with him until late in the day when he settled to rest for the night. But his weakness and fatigue and the terrors of the night combined to deprive him of restful sleep. He says “Once, in a fitful slumber, I fell forward into the fire, and inflicted a wretched burn on my hand. Oh! With what agony I longed for day!”

A bright morning “brought with it *the conviction that I had been the victim of uncontrollable nervous excitement. I resolved henceforth to banish it altogether*, and, in much better spirits than I anticipated, resumed my journey towards the [Yellowstone] Lake.” He reached it before night and remarks: “I doubt if distress and suffering can ever entirely obliterate all sense of natural grandeur and magnificence. Lost in the wonder and admiration inspired by this vast world of beauties, I nearly forgot to improve the few moments of remaining sunshine to obtain fire.” The soft warm sand of the shore afforded him comfortable and refreshing rest for two nights, as he traversed the fringe of the lake. In gathering

wood for his fire the first of these two evenings, he lost one of his improvised slippers and spent an anxious period in hunting until he found it again. He came upon traces of his party's camp on the Lake shore, but found no message for himself and no food, to his poignant regret. A dinner-fork and a half-pint yeast powder can he did find to add to his small collection of implements. He had lost the two knives and had replaced them by sharpening on stones the buckle-tongue of his leather belt. His party had hidden food for him nearer the point where they had lost him, but he had not thought to look for it.

On the second night by the lakeshore, "I was aroused [from sleep] by the snapping and cracking of the burning foliage, to find my shelter and the adjacent forest in a broad sheet of flame. My left hand was badly burned, and my hair singed closer than a barber would have trimmed it, while making my escape from the semicircle of burning trees. Among the disasters of this fire, there was none I felt more seriously than the loss of my buckle-tongue knife, my pin fish-hook, and tape fish-line."

In the morning he started, after careful survey, for the lowest pass discernible in the Madison range. Two days' journeying,—and still "it presented to my eager vision an endless succession of inaccessible peaks and precipices, rising thousands of feet sheer and bare above the plain. No friendly gorge or gully or cañon invited such an effort as I could make to scale this rocky barrier. Oh for the faith that could remove mountains! How soon should this colossal fabric open at my approach! What a feeling of helpless despair came over me with the conviction that the journey of the last two days had been in vain! I seated myself on a rock upon the summit of a commanding hill, and cast my eyes along the only route which now seemed tenable—down the Yellowstone. How many dreary miles of forest and mountain filled the terrible panorama! I thought that before accepting this discouraging alternative I would spend a day in search for a pass. Twenty miles at most would take me into the Madison Valley, and thirty more restore me to friends who had abundance. Supposing that I should find plenty

of thistles, I had left the lake with a small supply, and that was entirely spent. I looked in vain for them where I then was.

“While I was thus considering whether to remain and search for a passage or return to the Yellowstone, *I experienced one of those strange hallucinations* which many of my friends have misnamed insanity, *but which to me was Providenc.* An old clerical friend, for whose character and counsel I had always cherished peculiar regard, in some unaccountable manner seemed to be standing before me, charged with advice which would relieve my perplexity. I seemed to hear him say, as if in a voice and with the manner of authority:

“‘Go back immediately, as rapidly as your strength will permit. There is no food here, and the idea of scaling these rocks is madness.’

“‘Doctor,’ I rejoined, ‘the distance is too great. I cannot live to travel it.’

“‘Say not so. Your life depends upon the effort. Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible—it is your only chance.’

“‘Doctor, I am rejoiced to meet you in this hour of distress, but doubt the wisdom of your counsel. I am within seventy miles of Virginia [City]. Just over these rocks, a few miles away, I shall find friends. My shoes are nearly worn out, my clothes are in tatters, and my strength is almost overcome. As a last trial, it seems to me I can but attempt to scale this mountain or perish in the effort, if God so wills.’

“‘Don’t think of it. Your power of endurance will carry you through. I will accompany you. Put your trust in Heaven. Help yourself and God will help you.’”

“Overcome by these and other persuasions, and delighted with the idea of having a travelling companion, I plodded my way over the route I had come, intending at a certain point to change it so as to strike the river at the lake. Stopping after a few miles of travel, I had no difficulty in procuring fire, and passed a comfortable night. When I resumed my journey the next day the sun was just rising. Whenever I was disposed, as was often the case, to ques-

tion the wisdom of the change of routes, my old friend appeared to be near with words of encouragement, but his *reticence on other subjects* both surprised and annoyed me. I was so impressed at times, during the entire journey, with the belief that my return was a fatal error, and if my deliverance had failed should have perished with that conviction. . . . When, cold and hungry, on the afternoon of the fourth day, I gathered the first food I had eaten in nearly five days, and lay down by my fire near the debouchure of the river, I had nearly abandoned all hope of escape.

“At daybreak I was on the trail down the river. *The thought I had adopted from the first*, ‘I will not perish in this wilderness,’ *often revived my sinking spirits*, when, from faintness and exhaustion, I felt but little desire for life. Once, while struggling through a field of tangled trunks which seemed interminable, at one of the pauses I found myself seriously considering whether it was not preferable to die there than renew the effort to proceed. I felt that all attempt to escape was but a bitter prolongation of the agony of dissolution. A seeming whisper in the air, ‘While there is life there is hope; take courage,’ broke the delusion, and I clambered on. I did not forget to improve the mid-day sun to procure fire. Sparks from the lighted brands had burned my hands and crisped the nails of my fingers, and the smoke from them had tanned my face to the complexion of an Indian. While passing through an opening in the forest I found the tip of a gull’s wing; it was fresh. I made a fire upon the spot, mashed the bones with a stone, and consigning them to my camp kettle, the yeast-powder box, made half a pint of delicious broth. The remainder of that day and the night ensuing were given to sleep.

“I lost all sense of time. Days and nights came and went, and were numbered only by the growing consciousness that I was gradually starving. *I felt no hunger*, did not eat to appease appetite, but to renew strength. *I experienced but little pain*. The gaping sores on my feet, the severe burn on my hip, the festering crevices at the joints of my fingers, all terrible in appearance, *had ceased to give me the least concern*. The roots which supplied my food had suspended the diges-

tive power of the stomach, and their fibres were packed in it in a matted, compact mass.

"Not so with my hours of slumber. They were visited by the most luxurious dreams. I would apparently visit the most gorgeously decorated restaurants of New York and Washington; sit down to immense tables spread with the most appetizing viands; partake of the richest oyster stews and plumpest pies; engage myself in the labor and preparation of curious dishes, and with them fill range upon range of elegantly furnished tables until they fairly groaned beneath the accumulated dainties prepared by my own hands. Frequently the entire night would seem to have been spent in getting up a sumptuous dinner. I would realize the fatigue of roasting, boiling, baking, and fabricating the choicest dishes known to the modern *cuisine*, and in my disturbed slumbers would enjoy with epicurean relish the food thus furnished even to repletion. Alas! there was more luxury than life in these somnolent vagaries." However that may be, they seem to have afforded as much nutriment as came from any more tangible source at this time, when physical starvation and inaction of the digestive system were far from contributing to physical sustenance. Perhaps there was really more life than luxury in those "somnolent vagaries."

"It was a cold, gloomy day when I arrived in the vicinity of the falls. The sun had hid his face and denied me all hope of obtaining fire. The only alternative was to seek shelter in a thicket. . . . I cleared a spot large enough to recline upon, interlaced the surrounding brushwood, gathered the fallen foliage into a bed, and lay down with a prayer for sleep and forgetfulness. Alas! neither came. The coldness increased through the night. Constant friction with my hands and unceasing beating with my legs and feet saved me from freezing. It was the most terrible night of my journey, and when, with the early dawn, I pulled myself into a standing posture, it was to realize that my right arm was partially paralyzed, and my limbs so stiffened with cold as to be almost immovable. Fearing lest paralysis should suddenly seize upon the entire system, I literally dragged myself through the forest to the river. Seated near the verge of

the great cañon below the falls, I anxiously awaited the appearance of the sun. That great luminary never looked so beautiful as when, a few moments afterwards, he emerged from the clouds and exposed his glowing beams to the concentrating powers of my lens. I kindled a mighty flame, fed it with every dry stick and broken tree top I could find, and without motion, and almost without sense, remained beside it several hours. The great falls of the Yellowstone were roaring within three hundred yards, and the awful cañon yawned almost at my feet; but they had lost all charm for me. In fact, I regarded them as enemies which had lured me to destruction, and felt a sullen satisfaction in *morbid indifference*.

“My old adviser, whose presence I had felt more than seen the last few days, now forsook me altogether. But I was not alone. By some process I was too weak to solve, my arms, legs, and stomach were transformed into so many travelling companions. Often for hours I would plod along conversing with these imaginary friends. Each had his peculiar wants which he expected me to supply. The stomach was importunate in his demand for a change of diet—complained incessantly of the roots I fed him, their present effect and more remote consequences. I would try to silence him with promises, beg of him to wait a few days, and when this failed of the quiet I desired, I would seek to intimidate him by declaring, as a sure result of negligence, our inability to reach home alive. All to no purpose—he tormented me with fretful humors through the entire journey. The others would generally concur with him in these fancied altercations. The legs implored me for rest, and the arms complained that I gave them too much to do. Troublesome as they were, it was a pleasure to realize their presence. I worked for them, too, with right good will, doing many things for their seeming comfort which, *had I felt myself alone*, would have remained undone. They appeared to be perfectly helpless of themselves; would do nothing for me or for each other. I often wondered, while they ate and slept so much, that they did not aid in gathering wood and kindling fires. As a counterpoise to their own inertia, whenever

they discovered languor in me on necessary occasions, *they were not wanting in words of encouragement and cheer.* I recall as I write, an instance where, by prompt and timely interposition, the representative of the stomach saved me from a death of dreadful agony. One day I came to a small stream issuing from a spring of mild temperature on the hillside, swarming with minnows. I caught some with my hands and ate them raw. To my taste they were delicious. But the stomach refused them, accused me of attempting to poison him, and would not be reconciled until I had emptied my pouch of the few fish I had put there for future use. Those that I ate made me very sick. Poisoned by the mineral in the water, had I glutted my appetite with them as I intended, I should doubtless have died in the wilderness, in excruciating torment.

“A gradual mental introversion grew upon me as physical weakness increased. The grand and massive scenery which, on the upward journey, had aroused every enthusiastic impulse of my nature, was now tame and spiritless. My thoughts were turned in upon myself—upon the dreadful fate which apparently lay just before me—and the possible happiness of the existence beyond. *All doubt of immortality fled in the light of present realities.* So vivid were my conceptions of the future that at times I longed for death, not less as the beginning of happiness than as a release from misery. Led on by these reflections, I would recall the varied incidents of my journey—my escape from the lion, from fire, my return from the Madison Range—and in all of them I saw how much I had been indebted to that mysterious protection which comes only from the throne of the Eternal. And yet, starving, foot-sore, half blind, worn to a skeleton, was it surprising that I lacked the faith needful to buoy me above the dark waters of despair, which I now felt were closing around me?

“In less serious moods, as I struggled along, my thoughts would revert to the single being on whom my holiest affections centred—my daughter. What a tie was that to bind me to life! Oh! could I be restored to her for a single hour, long enough for parting counsel and blessing, it would be joy

unspeakable! Long hours of painful travel were relieved of physical suffering by this absorbing agony of the mind, which, when from my present standpoint I contrast it with the personal calamities of my exile, swells into mountains."

Mr. Everts records his fruitless endeavors to fish with the bent rim of his broken spectacles, and the aggravation of seeing birds in plenty, as well as many larger and smaller edible quadrupeds, none of which he could secure for food owing to lack of weapons. "At all the camps of our company I stopped and recalled many pleasant incidents associated with them."

"After a good sleep in a bear's nest in a hollow tree at 'Tower Falls', I spent the first half of a day in capturing a grasshopper, and the remainder in a fruitless effort to catch a mess of trout. In the agony of disappointment, I resolved to fish no more. *A spirit of rebellion seized me.* I determined that thistles should thenceforth be my only sustenance. 'Why is it,' I asked of myself, 'that in the midst of abundance, every hour meeting with objects which would restore strength and vigor and energy, every moment contriving some device to procure the nourishment my wasting frame required, I should meet with these repeated and discouraging failures?' *Thoughts of the early teaching of a pious mother suppressed these feelings.*..... There were thoughts and feelings and mental anguishes without number, that visited me during my period of trial, that can never be known to any but my God and myself. Bitter as was my experience, *it was not unrelieved by some of the most precious moments I have ever known.*"

A short time later, he was overtaken in the night by a storm of wind and snow which all but extinguished his fire and destroyed his sense of direction, and he was obliged to stumble and scramble to the river cañon to take his direction from the river current. "After a few hours . . . I came to the precipitous side of the cañon . . . and with much labor, both of hands and feet, descended it to the margin. I drank copiously of its pure waters, and sat beside it for a long time, waiting for the storm to abate, so that I could procure fire." But the storm did not abate, and the explorer put in the

“hardest work of my journey” scrambling back up the perpendicular cañon,—often sliding backward many feet,—to the embers of his fire, where with difficulty he kindled a flame. “Here, on this bleak mountain side, as well as I now remember, I must have passed two nights beside the fire in the storm. Many times during each night I crawled to the little clump of trees to gather wood, and brush, and the broken limbs of fallen tree tops. All the sleep I obtained was snatched from the intervals which divided these labors. It was so harassed with frightful dreams as to afford little rest. I remember, before I left this camp, stripping up my sleeves to look at my shrunken arms. Flesh and blood had apparently left them. The skin clung to the bones like wet parchment. A child’s hand could have clasped them from wrist to shoulder. ‘Yet,’ thought I, ‘it is death to remain; *I cannot perish in this wilderness.*”

“Taking counsel of this early formed resolution, I hobbled on my course through the snow, which was rapidly disappearing before the rays of the warm sun. Well knowing that I should find no thistles in the open country, I had filled my pouches with them before leaving the forest. My supply was running low, and there were yet several days of heavy mountain travel between me and Botelers’ Ranch. With the most careful economy, it could last but two or three days longer. I saw the necessity of placing myself and imaginary companions upon allowance. The conflict which ensued with the stomach, when I announced this resolution, required great firmness to carry through. I tried wheedling and coaxing and promising; failing in these, I threatened to part company with a comrade so unreasonable, and *he made no further complaint.*”

“Two or three days before I was found, while ascending a steep hill, I fell from exhaustion into the sage brush, without the power to rise. Unbuckling my belt, as was my custom, I soon fell asleep. I have no idea of the time I slept, but upon awakening I fastened my belt, scrambled to my feet, and pursued my journey. As night drew on I selected a camping-place, gathered wood into a heap, and felt for my lens to procure fire. It was gone. If the earth had yawned

to swallow me I would not have been more terrified. The only chance for life was lost. The last hope had fled. I seemed to feel the grim messenger who had been so long pursuing me knocking at the portals of my heart as I lay down by the side of the woodpile, and covered myself with limbs and sage brush, with the dreadful conviction that my struggle for life was over, and that I should rise no more. The floodgates of misery seemed now to be opened, and it rushed in a living tide upon my soul. With the rapidity of lightning, I ran over every event of my life. Thoughts doubled and trebled upon me, until I saw, as if in vision, the entire past of my existence. It was all before me, as if painted with a sunbeam, and all seemingly faded like the phantoms of a vivid dream.

“As calmness returned, reason resumed her empire. Fortunately, the weather was comfortable. I summoned all the powers of my memory, thought over every foot of the day’s travel, and concluded that the glass must have become detached from my belt while sleeping. Five long miles over the hills must be retraced to regain it. There was no alternative, and before daylight I had staggered over half the distance. I found the lens on the spot where I had slept. No incident of my journey brought with it more of joy and relief.

“Returning to the camp of the previous night I lighted the pile I had prepared, and lay down for a night to rest. It was very cold, and towards morning commenced snowing. With difficulty I kept the fire alive. Sleep was impossible. When daylight came, *I was impressed with the idea that I must go on despite the storm. A flash—momentary but vivid—came over me, that I should be saved.* Snatching a lighted brand, I started through the storm. In the afternoon the storm abated and the sun shone at intervals. Coming to a small clump of trees, I set to work to prepare a camp. I laid the brand down which I had preserved with so much care, to pick up a few dry sticks with which to feed it, until I could collect wood for a camp-fire, and in the few minutes thus employed it expired. I sought to revive it, but every spark was gone. Clouds obscured the sun, now near the horizon,

and the prospect of another night of exposure without fire became fearfully imminent. I sat down with my lens and the last remaining piece of touchwood I possessed to catch a gleam of sunshine, feeling that my life depended on it. In a few moments the cloud passed, and with trembling hands I presented the little disk to the face of the glowing luminary. Quivering with excitement lest a sudden cloud should interpose, a moment passed before I could hold the lens steadily enough to concentrate a burning focus. At length it came. The little thread of smoke curled gracefully upwards from the Heaven-lighted spark, which, a few moments afterwards, diffused with warmth and comfort my desolate lodgings.

“I resumed my journey the next morning, with the belief that I should make no more fires with my lens. I must save a brand, or perish. The day was raw and gusty; an east wind, charged with storm, penetrated my nerves with irritating keenness. After walking a few miles the storm came on, and a coldness unlike any other I had ever felt seized me. It entered all my bones. I attempted to build a fire, but could not make it burn. Seizing a brand, I stumbled blindly on, stopping within the shadow of every rock and clump to renew energy for a final conflict for life. A solemn conviction that death was near, that at each pause I made my limbs would refuse further service, and that I should sink helpless and dying in my path, overwhelmed me with terror. Amid all this tumult of the mind, I felt that I had done all that man could do. I knew that in two or three days more I could effect my deliverance, and I derived no little satisfaction from the thought that, as I was now in the broad trail, my remains would be found, and my friends relieved of doubt as to my fate. *Once only the thought flashed across my mind that I should be saved, and I seemed to hear a whispered command to ‘struggle on’.* Groping along the side of a hill, I became suddenly sensible of a sharp reflection, as of burnished steel. Looking up, through half-closed eyes, two rough but kindly faces met my gaze. [Baronet and Prichette.]

“‘Are you Mr. Everts?’

“‘Yes. All that is left of him.’

“‘We have come for you.’

“ ‘ Who sent you? ’

“ ‘ Judge Lawrence and other friends. ’

“ ‘ God bless him, and them, and you! I am saved! ’ and with these words, powerless of further effort, I fell forward into the arms of my preservers, in a state of unconsciousness. I was saved. On the very brink of the river which divides the known from the unknown, strong arms snatched me from the final plunge, and kind ministrations wooed me back to life.”

Two days of rest and care at that spot restored Mr. Everts sufficiently to permit moving him twenty miles down the trail to the cabin of some prospecting miners, who provided a good bed, food, and four days of their own precious time to aid in his restoration. “ Owing to the protracted inaction of the system, and the long period which must transpire before Prichette’s return with remedies, my friends had serious doubts of my recovery.

“ The night after my arrival at the cabin, while suffering the most excruciating agony, and thinking that I had only been saved to die among friends, a loud knock was heard at the cabin door. An old man in mountain costume entered—a hunter, whose life was spent among the mountains. He was on his way to find a brother. He listened to the story of my sufferings, and tears rapidly coursed each other down his rough, weather-beaten face. But when he was told of my present necessity, brightening in a moment, he exclaimed:

“ ‘ Why, Lord bless you, if that is all, I have the very remedy you need. In two hours’ time all shall be well with you. ’

“ He left the cabin, returning in a moment with a sack filled with the fat of a bear which he had killed a few hours before. From this he rendered out a pint measure of oil. I drank the whole of it. It proved to be the needed remedy, and the next day, freed from pain, with appetite and digestion re-established, I felt that good food and plenty of it were only necessary for an early recovery.

“ In a day or two I took leave of my kind friends, with a

feeling of regret at parting, and of gratitude for their kindness as enduring as life.

"Meeting the carriage on my way, I proceeded to Boseman, where I remained among old friends, who gave me every attention until my health was sufficiently restored to allow me to return to my home at Helena."

One is left with the strong impression that the merciful anæsthesia to cold and hunger, the dreams of food, the good resolutions, the warning and encouraging voices and whisperings, the hallucination of his old clerical friend, and the premonitions of rescue were a consistent whole exhibiting evidences of design and purpose, which was fulfilled. We append the conclusion of the director of the party, 2nd Lieutenant Doane, 2nd Cavalry, who gives an account of the loss of Mr. Everts and the careful and unavailing efforts to find him by the party, tho over two weeks were spent in the search, by deputized members of the group.

Extract from 2nd Lieut. G. C. Doane's Report.

"Mr. Everts was found on the 10th of October by two men from the Yellowstone Agency. On the first day of his absence... [A brief account of details already given for Mr. Everts' own story.] Twice he went five days without food and three days without water, in that country which is a network of streams and springs. He was found on the verge of the great plateau above the mouth of Gardiner's River. A heavy snow storm had extinguished his fire; his supply of thistle roots was exhausted; he was partially deranged, and perishing with cold. A large lion was killed near him, on the trail, which he said had followed him at a short distance for several days previously. It was a miraculous escape, considering the utter helplessness of the man, lost in a forest wilderness, and with the storms of winter at hand."—1870 Yellowstone Expedition, p. 37, Senate Executive Document No. 51, 41st Congress, 3d Session.

Possibly Lieutenant Doane uses the term 'miraculous' in a metaphorical sense only, but the writer inclines to take it at its value and concede the escape of Professor Everts to be a miracle, a wonder, but explainable.

CASE REPORTED BY HORACE BUSHNELL.

The following incident is taken from Dr. Horace Bushnell's "*Natural and Supernatural*". He was a theologian of high standing in the Congregational Church of this country. His work marked an epoch in religious belief among orthodox people, forcing them into a step toward rationalism, and hence he was not a credulous believer in such things.

"I will instance, first of all, a case not so clearly religious, but explicable in no way by the mere causalities of nature. As I sat by the fire, one stormy November night, in a hotel parlor, in the Napa Valley of California, there came in a most venerable and benignant looking person, with his wife, taking their seats in the circle. The stranger, as I afterwards learned, was Captain Yonnt, a man who came over into California, as a trapper more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. His tall manly person and his gracious paternal look, as totally unsophisticated in the expression, as if he had never heard of a philosophic doubt or question in his life, marked him as the true patriarch. The conversation turned, I know not how, on spiritism and the modern necromancy, and he discovered an inclination to believe in the reported mysteries. His wife, a much younger and apparently Christian person, intimated that probably he was predisposed to this kind of faith, by a peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries.

"At my request he gave the story. About six or seven years previous, in a mid-winter's night, he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock

cliff; he saw the men cutting off what appeared to be tree tops, rising out of deep gulphs of snow: he distinguished the very features of the persons and the look of their particular distress. He woke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in shortly with an old hunter comrade, he told him the story, and was only the more deeply impressed by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra, by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this the unsophisticated patriarch was decided. He immediately collected a company of men, mules and blankets, and all necessary provisions. The neighbors were laughing in the meantime at his credulity. 'No matter,' said he, 'I am able to do this, and I will, for I verily believe that the fact is according to my dream.' The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company in exactly the condition of the dream, and brought in the remnant alive.

"A gentleman present said, 'You need have no doubt of this; for we in California all know the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of saviour.' These names he gave and the place where they reside, and I found afterwards that the California people were ready everywhere to second his testimony!"—Horace Bushnell. *The Natural and Supernatural*, p. 333. Edition of Richard D. Dickinson, London, 1880.

INCIDENTS.

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EXCERPT FROM THE LIFE, LETTERS, AND JOURNALS OF LOUISA MAY ALCOTT.

August.—[1857]. A sad anxious month. Betty [sister] worse; Mother takes her to the seashore.

September.—Mother in Boston with poor Betty who is failing fast. . . .

October.— . . . Find dear Betty a shadow, but sweet and patient always. Fit up a nice room for her, and hope home and love and care may keep her.

November.— . . . Lizzie seems better, and we have some plays. . .

Twenty-five this month. I feel my quarter of a century rather heavy on my shoulders just now. I lead two lives. One seems gay with plays, etc., the other very sad,—in Betty's room; for though she wishes us to act, and loves to see us get ready, the shadow is there, and Mother and I see it. Betty loves to have me with her; and I am with her at night, for Mother needs rest. Betty says she feels "strong" when I am near. So glad to be of use.

January, 1858.—Lizzie much worse; Dr. G. says there is no hope. A hard thing to hear; but if she is only to suffer, I pray she may go soon. She was glad to know she was to "get well", as she called it, and we tried to bear it bravely for her sake. Anna took the house-keeping, so that Mother and I could devote ourselves to her. Sad, quiet days in her room, and strange nights keeping up the fire and watching the dear little shadow try to wile away the long, sleepless hours without troubling me. She sews, reads, sings softly, and lies looking at the fire,—so sweet and patient and so worn, my heart is broken to see the change. I wrote some lines one night on "Our Angel in the House." [Jo and Beth (of "Little Women") - L. M. A.]

February.—A mild month; Betty very comfortable, and we hope a little.

Dear Betty is slipping away, and every hour is too precious to waste.

Lizzie makes little things, and drops them out of windows to

the school-children, smiling to see their surprise. In the night she tells me to be Mrs. Gamp, when I give her her lunch, and tries to be gay that I may keep up. Dear little saint! I shall be better all my life for these sad hours with you.

March 14th. My dear Beth died at three this morning, after two years of patient pain. Last week she put her work away, saying the needle was "too heavy," and having given us her few possessions, made ready for the parting in her own simple, quiet way. For two days she suffered much, begging for ether, though its effect was gone. Tuesday she lay in Father's arms and called us around her, smiling contentedly as she said, "All here!" I think she bid us good-by then, as she held our hands and kissed us tenderly. Saturday she slept, and at midnight became unconscious, quietly breathing her life away till three; then, with one last look of the beautiful eyes, she was gone.

A curious thing happened, and I will tell it here, for Dr. G. said it was a fact. A few moments after the last breath came, as Mother and I sat silently watching the shadow fall on the dear little face, I saw a light mist rise from the body, and float up and vanish in the air. Mother's eyes followed mine, and when I said, "What did you see?" she described the same light mist. Dr. G. said it was the life departing visibly.

MARK TWAIN'S PREMONITORY DREAM.

"The young steersman could not guess that the shadow of long sorrow was even then stretching across the path ahead.

"Yet in due time he received a warning, a remarkable and impressive warning, though of a kind seldom heeded. One night, when the *Pennsylvania* lay in St. Louis, he slept at his sister's house and had this vivid dream:

"He saw Henry [his brother], a corpse, lying in a metallic burial case in the sitting-room, supported on two chairs. On his breast lay a bouquet of flowers, white, with a single crimson bloom in the center.

"When he awoke, it was morning, but the dream was so vivid that he believed it real. Perhaps something of the old hypnotic condition was upon him, but he rose and dressed, thinking he would go in and look at his dead brother. Instead, he went out on the street in the early morning and had walked to the middle of the block before it suddenly flashed upon him that it was only a dream. He bounded back, rushed to the sitting-room, and felt a great trembling revulsion of joy when he found it really empty. He told Pamela [his sister] the dream, then put it out of his mind as quickly as he could. The *Pennsylvania* sailed from St. Louis

as usual, and made a safe trip to New Orleans. [Henry and Samuel both employees.]

* * *

"It is doubtful if he remembered his recent disturbing dream, though some foreboding would seem to have hung over him the night before the *Pennsylvania* sailed [on the return trip] On this particular night the elder [Samuel] spoke of disaster on the river. Finally he said:

"'In case of accident, whatever you do, don't lose your head—the passengers will do that. Rush for the hurricane deck and to the life-boat, and obey the mate's orders. When the boat is launched, help the women and children into it. Don't get in yourself. The river is only a mile wide. You can swim ashore easily enough.'

"It was good manly advice but it yielded a long harvest of sorrow. [Henry was burned on the return trip by the escaping steam from the steamer's engines, four of which blew up, causing immense loss of life by drowning and scalding. Henry, clear of danger and able to swim ashore, returned to help others and was scalded by breathing steam and died after several days.]

* * *

"He [Samuel] saw the body down to the dead room, then the long strain of grief, the days and nights without sleep, the ghastly realization of the end overcame him. . . . It was many hours before he awoke; when he did . . . he dressed and went to where Henry lay. The coffins provided for the dead were of unpainted wood, but the youth and striking face of Henry Clemens had aroused a special interest. The ladies of Memphis had made up a fund of sixty dollars and bought him a metallic case. Samuel, entering, saw his brother lying exactly as he had seen him in his dream, lacking only the bouquet of white flowers with its crimson center—a detail made complete while he stood there for at that moment an elderly lady came in with a large white bouquet, and in the center of it was a single red rose."—Bigelow Paine, *Mark Twain, a Biography*, Volume 1, pages 134, 138, 143.

This experience reported of Mark Twain is the one to which we referred above as a possible case of paramnesia. There is no evidence that it is such, but the fact that Mr. Clemens, according to his biographer, sometimes confused products of his imagination with real facts requires us to accept this with precaution.—Editor.

BOOK REVIEW.

The Energy System of Matter. By James Weir. Longmans, Green, and Co. 1912.

This book is intended to upset our present conception of physical and astronomical phenomena—though it is hardly likely that it will succeed in doing it. Some twenty years ago, the author of the book wrote one entitled “Terrestrial Energy”, and the present volume is an attempt to amplify and extend the arguments contained in the earlier work. The main thesis of the author may be gained from the following extracts:—

“... The great principle of energy-conservation is true, not only in the universal and generally accepted sense, but also in a particular sense, with respect to all really separate bodies, such as planetary masses in space. Each of these bodies, therefore, forms within itself a completely conservative energy system. This conclusion obviously involves the complete denial of the transmission of energy in any form across inter-planetary space, and the author, in this volume, seeks to verify the conclusion by direct experimental evidence of terrestrial phenomena. . . . Every transformation of energy is carried out by the action of energised matter in the lines or field of an incepting matter-influence.”

According to this author's idea, therefore, transmission of light and heat from one body to another, across space, would be impossible. Heat can only flow into a near-by cold body; if there is no cold body there, the heat will remain in the parent body. Thus we do not and cannot derive our light and heat from the sun. The author attempts to explain the phenomena in other ways.

The book is a curious mixture. The writer certainly has a good knowledge of physics: and how he could write a volume of this character in view of his knowledge it is hard to see. To the psychological researcher, it has only this indirect interest: that it resembles closely many automatically written books, and the alleged “revelations” which purport to come from the “other side” so often. The author's arguments are ingenuous—but wrong. They are pseudo-scientific. At the same time, there is much of genuine value and interest in the book, and all those who wish to see what may be said against current physical conceptions, which are perhaps assumed too readily by all of us, will find in this book much to interest and amuse them.

HEREWARD CARRINGTON.

TREASURER'S REPORT.

The following is the Report of the Treasurer for the quarter beginning January 1st and ending March 31st, 1913.

Receipts.

Membership Fees.....	\$2,767.50
Endowment Fund.....	260.25
Sundries	33.80
Total	\$3,061.55

Expenses.

Publications	\$462.83
Salaries	445.00
Legal Services.....	276.37
Investigations	46.05
Rent	123.00
Office Expenses	107.72
Stamps	45.00
Insurance	67.60
Printing	20.75
Sundries	10.00
Total	\$1,604.32

Respectfully submitted,
 JAMES H. HYSLOP, Treasurer.

JOURNAL

OF THE

American Society for Psychical Research

CONTENTS

GENERAL ARTICLES:	PAGE	PAGE
A Word to Spiritualists - - -	429	Premonitory Impression - - -
INCIDENTS:		- 459
Premonitory Dreams and Other Experi-		A Case of Symbolism - - -
ences - - - - -	440	- 461
		CORRESPONDENCE:
		A Problem in Psychology - - -
		- 464

A WORD TO SPIRITUALISTS.

By James H. Hyslop.

Spiritualists often complain that the clergy and scientific people do not listen to their claims. This has been their complaint for half a century until they have come to treat all classes of opponents and indifferent people with the contempt they themselves have received. I wish to have a word with the Spiritualists that may explain this very clearly.

It is not that all intelligent and respectable people do not have the same interest in a future life that Spiritualists have or claim to have: for all types of minds have this interest, whether they avow it or not. There are few people that resent having a prospect of a future existence. The influence of science and of stoical temperaments have, in some cases, hardened men against the emotional and they may boast of indifference to immortality, but this is superficial varnish in many instances and you have only to show them that it is a fact which cannot be escaped to find them adjusting their thought and conduct to it. Respectability may make Sceptics of us as well as Epicureans. It all depends on the situation in which we are placed intellectually. But the majority of mankind wish to continue consciousness as long as possible. That is indicated in the instinct of self-preservation. The desire for a future life is only another application of that same desire. Why then do not men and women

in this agnostic age turn with avidity to the Spiritualist's claim that he has indubitable evidence for a future life?

The answer to this question is simple: The Spiritualists have not given any intelligent account of their own evidence and have allowed their claims to be poisoned by so much real or apparent fraud that intelligent people would have none of it. They have not put ethics and religious earnestness forward as the primary object of their belief and lives. On the contrary they have exhibited performances which offend every intellectual and æsthetic instinct of men when it comes to beliefs that have associated themselves with some sort of idealism, and have given us performances that are poorer than conjuring and totally lacking in intellectuality or taste. Let me run over their course.

First, they have uniformly traced their origin to the Fox sisters and the rappings and other phenomena associated with their names. This procedure would characterize only those who are most ignorant of history. There is no excuse whatever for the claim that spiritualism had its origin in Hydesville, New York. The most elementary knowledge would have proved it otherwise. Sometimes they say it is "Modern Spiritualism" that had this origin. But this is not true. Perhaps the absurd and vaudeville performances which are traceable to the Fox sisters had this origin and no one might desire to contradict that verdict. But even this is not true. It was only then that a certain type of mind not satisfied with Puritanism and other orthodox creeds began to turn to any source possible for evidence of a hereafter, and the Fox sisters' phenomena peculiarly attracted minds without culture or scientific knowledge.

I do not here discredit their phenomena as facts, tho the verdict of history has so thoroughly discredited them that any man who will apologize for them takes his reputation in his hands. It is certain that one of the chief parties to the phenomena, Margaret Fox, ended her life in debauchery and offered mankind a poor basis for a religion in her example and confessions. I care not whether the confessions were extorted from her by either priests or poverty and vice. I care not whether any of her phenomena were genuine or

not. That makes no difference in the case. I do not accept such verdicts as many of the Fox sisters' critics have put forward. Not that I have any reason to believe that their verdicts were false; they may have been true or they may have been false. But what I am convinced of is that the age in which they lived was not qualified to pronounce judgment finally either for or against them. It is clear from many testimonies to the character of their phenomena that they were hysterical, and that might account for much that passed for fraud. Besides, the life that at least one of them afterward led offers no defense of the allegations made with reference to the supernatural, but rather defends the sceptic in his verdict. The chief point is that their alleged phenomena as recorded—and the records have been mainly by their enemies—do not attract minds in search of a religion. Through eighteen centuries men have associated their belief in a future life with a well developed philosophy of nature and some type of respectability, and a good measure of æsthetics. This may have been defective, but it was at least connected with some sort of idealism; but the religion (!) of Spiritualism as manifested by the phenomena of the Fox sisters, apart from the reputation of the plainest kind of fraud, had nothing about it that would attract intelligent people or invite respectability to notice it. That ought to have been clear to the Spiritualists themselves. Had they seen this they would have long ago trusted the problem to the intelligent men, if not to the technical scientists, and they might have won all but the poetry of their cause.

I confess that the intelligent and scientific men all this while have shown themselves as little fit to face the phenomena as the credulous fools who accept every conjurer's tricks as miracles. They have been content with the most superficial investigations and conclusions. They have been scarcely less shallow than the Spiritualists and have not conducted themselves with any more intelligence than the enthusiast among the less educated. In fact, many a Spiritualist has shown more scientific method and sense than the so-called scientist. They have often been cool-headed, dispassionate and truth loving, distinguishing admirably be-

tween what is evidence and what is not, between what is genuine and what is fraudulent, while our scientific brethren who were accustomed to patient investigation in other fields would simply glimpse at the facts and go away with a firm verdict that there was nothing in it. But the conduct of the average Spiritualist was not of the kind to encourage serious investigation. He put unlimited confidence in phenomena that, even if they were not conjuring, were so much like it that investigation was not worth while, especially when refused the conditions necessary to prove anything.

The public performances on which Spiritualists have usually prided themselves and which have been a substitute for the services of the regular churches have usually been worse than vaudeville shows. The "inspired" addresses are usually—not always—conducted by illiterate people and to an intelligent man have been the worst kind of twaddle. It makes no difference if they did have a transcendental source, the "inspirational" speaking is usually either just what I have said or it is vague unverifiable generalities, and useless if verifiable. The test parts of the performances were often fraud or mixed with fraud and when genuine could not be distinguished from fraud. They were never edifying and appealed to minds not above the servant girl type, or laboring under the spell of emotions that destroyed all sense of humor and made the facts lose all rational perspective. When intelligent men and women go to hear speeches they expect to hear a man discuss problems in terms of normal experience or to be able to verify any statement made by what experience has taught us to be true. But much of the Spiritualistic "inspirational" talk comes from people whose minds have not had the training to handle large questions and the philosophy or ethics coming in this way, while vaguely idealistic, will not bear examination for any intelligible meaning within the limits of intelligible experience. Much of it is as incapable of verification as the existence of a civilization on the other side of the moon. For intelligent people statements must be intelligible in terms of verifiable experience. Things are not to be believed because we are under the glamour of a hypothetical origin

in spirits. In all other affairs of life we expect some critical examination of the facts. Here we are expected to become sceptics of the ordinary religious teaching and then to swallow without criticism every statement coming through some illiterate medium as an authoritative revelation.

Now it is all this that has made it so difficult for even science to study the legitimate side of the problem. As abnormal psychology it may all be very interesting, but as a substitute for religion, as it is usually understood and cherished, it is a miserable farce. I am willing to except certain cases. What I have described applies to the average cases which have created the public conception of the creed, and if it really represents anything better it behooves Spiritualists to see that the general character of their work is raised. They cannot do it, however, if they are to trace the origin of their creed to the Fox sisters, as they too often do. No doubt many of them are sincere in their belief that this was its origin and for those who do not know any better it is the origin of it. But I am inclined to think that even Spiritualists would not have defended such an origin, if the intellectuals had not been willing to seize upon it as an advantageous point of attack and use it to bring the phenomena into contempt. Sometimes even the intellectuals are willing to concede this source where they should laugh at it. Mrs. Sidgwick in her article on Spiritualism in the *Encyclopædia Britannica* gives it this source, calling it "Modern Spiritualism" in contradistinction from the ancient forms, and so perpetuates an illusion about it, characteristic even of the intellectual classes. They should not concede this, for nothing is more certain than that Swedenborg is the proper founder of "Modern Spiritualism" and in a form that is more articulable with philosophic and scientific thought than anything that ever occurred with the Fox sisters or others like them. Even Swedenborg was not the first to show the way. The phenomena are as old as the human race. One cannot read history intelligently without being struck by that fact.

If we look into the primitive races and their customs we find that their religious belief consisted in little else than the

existence and influence of the dead. This belief is called primitive Animism by those who have collated its facts. At one time it prevailed in China, Japan, India, Persia, Greece, and Rome before historical times, and nothing is clearer than its prevalence in the Indians on the North American and South American continents. In the first named countries all the great religions supplanted Spiritualism. Taoism which was the earliest philosophical and ethical religion of China was superposed on the primitive Animism of that country and Buddhism in turn supplanted Taoism largely. Ancestor worship was the form in which spiritualism was held and practiced in those old countries and it had adopted human sacrifices as well as other cruel and superstitious customs until the more ethical religions had to attack it in order to effect a humanitarian civilization at all. The early religions of Greece and Rome were also ancestor worship, there remaining less evidence of it in Greece than in Rome. The Lares and Penates, household gods, were the remains of it. But here too when philosophy and ethics arose, they had to set aside the older doctrines. The most interesting thing in the triumph of all these great religions was the fact that they had to attack the belief in spirit as the condition of getting any humanity at all. Taoism and Buddhism both compromised with the primitive spiritualism, but in a refined way, the latter practically denying the immortality of the soul. It advocated reincarnation, but not a personal survival. All of the ancient religions had to make some concessions to the plebeian beliefs and religious customs. But that was largely a matter of state policy and prudence. The intellectual classes got civilization at the price of abandoning the spiritualism of the savages. They could not easily convert the savage to philosophic views without denying their view of the soul. It was not enough to prove, or to try to prove, the immoral character of their customs. These were founded on the belief in spirits and their influence on the living, and the only way to eradicate their bad morals was to attack the belief on which they were based. Hence primitive spiritualism was supplanted by more rational and humanitarian ideas. The perpetual commerce with spirits that ruled the life of the savage had to be ridi-

culed and the human mind educated out of it as the price of progress.

Now this has been the situation with the spiritualists ever since they traced their origin to the Fox sisters. They cut themselves loose from the regular churches, which, whatever their follies in adhering to worn out dogmas, were the best representatives of humanity and ethics. Intelligent enough to reject these dogmas, they were just as much interested as the orthodox in the survival of the soul. Perhaps they were just as selfishly interested in it. But whatever their motives, they ran off to something poorer than vaudeville for their religion. They had no æsthetic or ethical natures and were often without the sense of humor that is such a saving grace for intelligent men. They wanted to see the immortality of the soul demonstrated on the stage by shows that were poor conjuring, poor messages, absurd manners, and alliances with all sorts of immoralities. This made a poor substitute for religion with people who had both taste and morality. They took no part in the social and ethical problems of the day or age. A show and amusement were all they seemed to desire.

Now all this sort of thing will have to be abandoned if Spiritualism is to obtain any respect at all. It has harbored all sorts of frauds and taken no adequate means of expelling them from its ranks or its promoters and priests. It must change all this. Its performances are usually ridiculous and when they are genuine they cannot be distinguished in appearance from the silliest kind of fraud. I do not defend the orthodox religions altogether. Their æsthetics will have to be reformed as much as the practices of Spiritualists. But they managed to obtain and hold the respect of the intelligent classes for long ages and began to forfeit it only when they clung to worn out creeds. They enlarged their intellectual and moral interests and took an active part in the ethical and social problems of the world. Charity, education, the treatment of crime, politics, and everything associated with the betterment of mankind were as distinctive features of their activity as the belief in a future life. But Spiritualists would have none of this. They were not interested in social and

ethical ideals. Many of them ran off into anything and everything that was an attack on the family. They had no Sunday schools, no charity organizations, no sewing schools, no public identification with high ideals and large moral efforts. They were all concerned with the lowest form of commerce with the dead. Now this sort of thing must come to an end or other groups of men and women will take up the subject and the Spiritualists' opportunity will be lost. Indeed there are signs that the other churches are going to take hold of the subject and adapt both their creeds and their practical ethics to it. They will not join the so-called Spiritualists. They will simply accept the scientific man's proof and organize ethical agencies for the help of the world. Unless Spiritualists do the same they must abandon their system, and I confess that, if they insist on sticking to their present methods of vaudeville performances, the sooner they disband the better. There is no reason for making a fuss about immortality unless the belief is helpful to morality and religious ideals generally. There is nothing elevating or inspiring in the average Spiritualist's so-called religious exercises. An address by a half illiterate medium, followed by "tests" that any conjurer can laugh out of court is not a performance with any inspiration in it. It appeals to no æsthetic or ethical proprieties, to say nothing of its intellectual twaddle. To most people it is only a cheap form of amusement or a scheme to fool those who have neither intelligence nor a sense of humor.

Spiritualists must organize for other interests than merely communicating with the dead. There is no necessity for this communication unless it awakens in us the ethical and humanitarian instincts. The churches won their victories and power by allying themselves with philosophy, science, literature and politics and more especially by emphasizing the ethical view of life. The Spiritualists have not made this the dominant note of their work. This they must do if they are to take part in the evolution of humanity. The second rate mediumistic shows which they conduct on their platforms must be given up and relegated to the scientific man or to the lumber room, preferably to the former, and their efforts

extended to ethical culture. Lectures on ethics, on philosophy, on religion, organization of charity, Sunday schools, literary clubs and readings, sewings schools, mental healing and whatever involves a practical application of philanthropy to the weaker must be one of the chief parts of their work. In the despair for a creed the orthodox churches have fallen back upon the social ideas of their founder and taken the progressive step which they had abandoned in the earlier history of their religion and so have tended to get on a sure foundation. They will take up the results of psychic research and use them as a mere leverage for the enforcement of their humanitarian interests and leave Spiritualists nothing but the husks of mediumship for their use. Let science take this part of the work and let the Spiritualists either join the other churches or get ahead of them in the organization of ethical culture. Then they may expect to accomplish something worth while.

If they will, too, they can suggest or institute reforms in ideas and practices of the regular churches. It has been the uncultured and unæsthetic manners of Spiritualists that have frightened away most of the religious minds. For centuries religion has associated, almost identified itself with art and culture, refinements of all kinds. The Spiritualists have not done this in any of their work. The addresses by which they lay most store are usually by illiterate people, persons wholly unqualified to address intelligent audiences. This of course, is not always the case. Occasionally they have intelligent speakers. But this is not the usual performance. The churches have insisted that men shall have a special education along the lines of science, philosophy and literature as a condition of discussing religious problems. They conduct their religious exercises along the lines of intelligence and æsthetic culture. It is quite natural, therefore, that the average religious person should take offense at some half illiterate and unprovable set of statements about a spiritual world, followed up by a "test" performance that cannot be distinguished from very poor conjuring, or talk like kitchen twaddle. Spiritualists need to raise the level of their work both intellectually and æsthetically. They must invite the

respect of the intellectual classes and those who are influenced by the refinements of life and thought.

I am not here defending the æsthetics of the churches. It is here that they too, need as much reforming as do the Spiritualists. Æsthetics and art have been one of the poisonous aspects of religion. They have taken it away from the moralities of life and in fact converted morality into a mere matter of taste. I do not counsel imitation of this as a means of salvation. Far from it. But if you want to bring the churches to a point where they can be reformed, some concession to their prejudices on this matter can be made. No doubt æsthetics has always been the first step in morality and it is only unfortunate that most people cannot get beyond that stage. They stop with good taste and call it morality and time has to have her revenge, as æsthetics are essentially materialistic, unless the eye that sees them has first been spiritualized. So I am not advising æsthetics as representing the real reform needed, but as a means for getting a hearing. Consult the prejudices of those you want to influence. A "swallow-tailed" coat is not necessary for character, but if you can silence criticism by wearing it, do so, but do not make it, as too many "religious" people assume, the necessary attribute of a gentleman. It is not necessary, on the other hand, to offend those with good taste by wearing rags when you can do better. So it is with the larger problems before you. Get some intelligence and culture into your work and you can soon shame the world into acceptance and thus obtain a leverage to a moral revolution. For that is the only excuse for the existence of Spiritualism, and yet it has been the very force which has remained backward on that point until all the great religions had to abandon it to get ethics at all. It can be the very best basis for ethics, but only on the condition that it be so allied with the ideals and lives of the Spiritualists themselves that they may appear like the great leaders of spiritual religion and life. I repeat that the other churches are already affected by the belief, and will rely upon science for their creed, and will then turn to the ethical work of the world, and Spiritualists will be reduced to ten-cent shows and servant girls for patronage.

The present writer, however, is not interested in preserving Spiritualists or Spiritualism. If they will not do the work or take up the task which the church has performed in all ages they will deserve and will surely come to decay. The present writer is quite willing that the churches shall see the survival of the fittest: for that they will be unless the Spiritualists can take up the duties and services which the church has performed for so many centuries. It will require personal sacrifices on a large scale and a humanitarian impulse which they have not yet shown in their organization. You have come to the parting of the ways. You must choose between doing the ethical and spiritual work of the world and remaining by performances which only make the belief in a future life as useless as it is uninteresting to men and women of intelligence and refinement.

INCIDENTS.

PREMONITORY DREAMS AND OTHER EXPERIENCES.

Wilkes-Barre, Pa., Dec. 3d, 1907.

Dr. James H. Hyslop,

Dear Sir,—

I am sending you by this same mail a report of a few of the experiences that I have had that seemed strange to me although they may be an old story to you. I forgot to mention that it is not at all unusual for several members of my family to dream the same thing and about the same person or persons on the same night. I write automatically but rarely do it as I seem to get better results by listening intently without the bother of writing. I am a very busy woman and have little time to devote to this part of my life although it is the most interesting part of it to me, and these experiences have come unsought and most unexpectedly to me. If I have not made myself clear in what I have written please let me know and I will try over again but as I did not write down anything in regard to these matters at the time they occurred some of the details have probably escaped me. If this matter proves of any interest to you or the Society I shall be very glad.

Very truly,

H———— D. E————.

NARRATIVE.

The first peculiar experience that I can recall must have occurred when I was between two and three years of age. Naturally I remember very little of my life at that age but the following circumstances I remember perfectly. My father, who was an army officer, was stationed in Texas and had been away from the Post with the other troops on an Indian scout. The day he returned my elder sister, another little girl, and I went to meet the troops. On the way we had to climb a high rail fence. The two older girls easily climbed it and hurried on but I being short and stout found it quite a task to get over it. When I reached the top rail the other two were quite a little distance ahead of me. Just at that moment a little child's face passed by me so near that I might have touched it. As I looked after it the face faded out of sight. I called to the girls and asked them where the little girl had gone to. The little girl who was with

me asked what I meant and my sister just laughed and said, "Oh, she always says things like that!" I thought that having their backs to me they had not seen the face although it puzzled me somewhat to understand how they could have passed it without seeing it. It never entered my mind that I had seen anything that they could not. The next time that I recall the face was when I was six years old and the circumstances were much the same. This time I was sitting on a broad stone wall in the midst of some children and servants. My father and the other troops were bringing in some Indian prisoners. This, however, was another Fort. As I sat waiting for the troops I again saw the little face and as it faded I asked again where the little girl had gone. The servants questioned me and I told them it was the same little girl I had seen a long time ago. They told me there wasn't any and when I insisted, one told me that I was telling a lie but when I explained some of them believed that I was sincere in thinking I had seen something for a peculiar look passed between two of them and one said it was only my imagination. I had never heard the word before and it made a great impression on me. I saw the face several times after that between the ages of eight and twelve years but finding that my playmates and older people either laughed or accused me of being untruthful, when I mentioned it, I soon gave up speaking of it. I can't recall seeing it after I was twelve and had almost forgotten about it until I was sixteen years old and I was walking home with a schoolmate one day when it suddenly appeared. I watched it out of sight as usual and then asked my amazed companion if she had seen anything to which she replied she had not. All she knew of the matter was that in the midst of telling her something I had stopped talking and walking and hastily turning around had stared down the street at something. As it happened there was no living thing in sight and she could not imagine what I was looking at. I saw it every now and then for some years but have not seen it now that I can remember since 1897.

My mother died when I was twelve years old and now I always see her either in a dream or I am conscious of her presence when anything of consequence to me or to those I love is about to happen. I usually receive my intuitions through dreams but not always. I dreamed early one morning that President McKinley had been killed and told my family of it at breakfast. I did not dream that he was wounded but that he had been killed outright and it was the same day, but some hours later that he really was shot. I also had a vision in a dream of Queen Victoria's death. Of course, I knew the Queen was ill but excepting in a general way I was not personally interested. Whenever

I have a dream that means anything it always wakes me up and I usually look at my watch, which I did at this time. I knew by my dream that the Queen was dead and I noted the time. I told my husband that the Queen was dead and as soon as the paper came the account of her death was in it. Four days later I read in the New York Herald, I think, that the first message about her death had reached this country at exactly the time I had noted by my watch the night of my dream. Unless I am mistaken, for I have only my memory to rely upon, it was quarter to one in the morning. I frequently dream of articles that appear in the paper the following day even to the names although I may not know the people or be especially interested in the articles and I have also dreamed of letters that I have afterwards received, even to the color of the stationery, the person from whom it came and the general contents of the letter.

One night about eleven years ago I was at Vancouver Barracks, State of Washington, and I felt an impulse to pick up a Ouija board. I used to have one in the house and sometimes months would pass and I would never think of it, but occasionally I would feel such a strong impulse to use it that I would get it out and when this happened I usually heard something of moment. It took letters about four and a half days to reach me from my sister in Washington, D. C., and I had had a letter that day from her saying her family were all well, etc. When I picked up the board I asked if there was any news for me and it answered, "Yes, your sister is in deep trouble, a death in her family." Having heard from her that day that all were well I felt it was nonsense but it gave me such a shock that I put the board away at once. The next morning I received a telegram saying my sister's baby had died the night before after an illness of only two days. I do not think he was dead when I received the message by the Ouija board but must have died shortly after, but now that I think of it the difference in time from Washington, D. C. to Washington State would have made it all right. I think it was between eight and nine o'clock when I used the board and the baby died about 11 or 11.30 P. M. [See Answer 8, p. 448.]

About eight years ago I was living in Lawrenceville, Tioga Co., Penna. and dreamed of being in my grandfather's house here in Wilkes-Barre. In my dream I seemed to be in a room on the second floor talking to some relatives, but my grandfather, although living at the time, was not present nor could I see him anywhere. I started to go down-stairs for a drink of water when I saw one of my cousins, who had been dead many years, standing in the hall. She had lived in my grandfather's house from early childhood until her death and he was perfectly devoted

to her. As I started for the water she called to me that she would get it and ran lightly up the third story stairs half way and then down again and on down the first flight and disappeared entirely. Within a day or so I heard that my grandfather was extremely ill. I told the family that I knew he could never get well and also of my dream, and they were somewhat impressed by it until we heard of his great improvement in health; and when I received a letter saying that although he showed signs of his illness he was almost as well as ever, you can imagine the fun the family had at my expense. I stuck to my dream, however, and told them that I could never believe he was as well as people thought. The next news we had was to the effect that he had had a relapse and he died on Saturday afternoon about half-past five. No telegrams were delivered after 6 P. M. or on Sunday, so my relatives could not send me word that night but I felt very uncomfortable all the evening. On Sunday morning I was in my room and feeling very cheerful and happy. One of my brothers came up-stairs and stood in the doorway. Without the slightest warning I burst into tears and told him I knew our grandfather was dead. He questioned me as to how I knew it but I could not tell him. I slept well that night but early Monday morning I was wakened up by a bell ringing at the foot of my bed. There were only two bells in the house, one on the front door and the other in the dining-room and the bell that woke me was neither of these but rang distinctly enough to waken me out of a deep sleep. I was terrified while it was ringing but when it stopped I saw my grandfather standing in the doorway just in the place my brother had stood the day before. As soon as he faded out of sight I arose and made all preparations for leaving home. It was 4 A. M. when I was wakened up, and at 8 A. M. I received a telegram announcing my grandfather's death.

I think it was in 1903 that I had another dream that was prophetic. I dreamed that I was going somewhere to a funeral and I traveled a long distance. With some relatives I was getting in and out of omnibuses, crossing railroad tracks and changing cars, and all day it rained in torrents. Everywhere we went we either took a coffin or followed a hearse. At last we reached a cemetery and stood by an open grave. When the body was taken from the hearse I saw that it was my mother but instead of being in a coffin she was lying on a strange sort of a bier that I had never seen before.

The dream woke me up and I could not sleep for some time but finally towards morning I fell asleep again. I dreamed again of seeing my mother lying dead on this same bier, but it was in a house and I was standing beside her with a cousin that I had not seen for more than twenty years, never wrote to and hardly ever

thought of. The next day I asked the meaning of these dreams and received the reply, written automatically, that I was not to be allowed to know at that time what they meant, that they were prophetic, but that when the time came I would have the strength to go through the trial; but in the meantime to put my house in order and also the children's clothes for I might have to take a journey unexpectedly, and I must be ready at any moment to go. My father was passing a part of the summer with his sister at a hotel at Ganoga Lake, Pa. and invited me to visit him with some of the children. I went on Saturday and found him well and my aunt in perfect health. On Monday night when I went to my room my aunt was laughing and in good spirits and went to bed at the same time, but up-stairs, whereas I was on the ground floor. I slept but a short time and could not sleep again. I was very nervous and frightened with no reason for it whatever. Finally I heard some one moving up-stairs and I began to wonder if I had not better go up and see what the trouble was, but as the noise quieted down I began to think I wouldn't bother. Just then I heard a knocking on the wall just over my head. It did not come from the floor above or the room next to mine, which was empty, but the room I was in. I arose and began to dress at once and as I was dressing my cousin came in and told me my aunt was ill. She was taken sick at 1.40 A. M. and died at 3 A. M. My aunt's family lived in Lebanon, Pa. and no one could get to us until 5 P. M., not even an undertaker, but at five, the cousin I had dreamed of six days before, arrived. After the undertakers had left the room I went into the room and stood by the side of my aunt with my cousin just as it happened in my dream, and my aunt was lying on the identical bier I had dreamed of and had never really seen until that minute. I never thought of my dream until I stood there. The only difference was that it was my aunt instead of my own mother. As I stated before, my mother died when I was a little girl. The next day we went on just such a journey as I had dreamed of, even to the rain.

To go back to the knocking on the wall. I heard the same thing on another occasion when a domestic was taken ill in my house and died suddenly. I did not look upon it as having anything to do with the death but as a summons for me to get up and get dressed which I did both times.

At one time my husband had been taken ill and I had been taking care of him. It was in the summer and very warm. Late in the afternoon he sent me down on the porch for a little rest and fresh air. I sat there for a while enjoying it very much and then felt as if I ought to go back to him. However, it was so nice and cool I concluded to stay a little longer. I had hardly

made up my mind to this when I was struck with my selfishness and rose hastily and went up to his room. When I opened the door his head was turned from me but as I entered he raised himself up and watched me walk around the bed to the other side and sit down in a chair. Then he asked me when I came in. I answered, "Why, just this moment, you saw me". He then told me that a few moments before I had come into the room, walked around the bed and sat down in the chair, and that he was looking at me sitting there when he heard the handle of the door turn and, upon looking to see who it was, saw me come in and do the same thing over again, and he did not know which was really me.

Once when he was away from home I was wakened up by feeling some one's hand on my forehead. I felt it distinctly after I was awake but did not feel frightened. When the hand was withdrawn I lit my candle and there was no one there but I looked at my watch. Upon his return I told my husband about it and he told me he had been very sick that night and could not sleep and he wanted me very much. He said that he felt that if he could only put his hand on my forehead he would feel better and that with the thought he had thrown his arm across the bed as if I were really there and that after that he had felt better and had gone to sleep. When we compared the time we found it was just about the time I had been awakened.

Once I wrote him a letter when he had been gone about three months and before he could have possibly received it I received one from him answering all of the questions I asked him but one. Afterwards I received another letter from him saying, "You see I answered all of your questions before I received your letter, excepting one, and that I could not as I did not know the answer myself.

H—— D—— E——.

The following letter is especially interesting for the reason that it was received about two weeks before the one of Jan. 31st, marking at least an apparent fulfilment of the dream about the familiar names.

Wilkes-Barre, Pa., January 16th, 1908.

My dear Dr. Hyslop,—

Your letter received yesterday encourages me to tell you one or two instances that followed the dreams I wrote you of. For instance, my baby was taken ill on Monday with croup between the hours of twelve and one A. M. In my dream about Genl.

Palmer I was talking to him about an appointment to Annapolis for my son, and on Monday my son received a letter from our Representative in Washington saying he intended to make him first alternate for Annapolis. Nothing followed the dream of reading the mention of two deaths in the paper, unless it could have been reading of the Boyertown fire. In the list of victims there was no one that I knew but one or two names were familiar to me from knowing other people of the same name. I hesitated to write you about those dreams they seemed so insignificant but I missed a good opportunity in December through a hesitancy to bother you. I am waiting for the answer to one letter and then I will send the other matter you wished.

Very sincerely,

H—— D. E——.

Wilkes-Barre, January 19th. [1908.]

I dreamed that a friend of mine who has been dead nearly six years came to see me and that she was very sad. While I was talking to someone else she left without my seeing her and although I went after her I could not find her and I felt very badly about it. Later I dreamed of hearing some bad news about her husband. Her husband is still living.

H—— D. E——.

M—— R. E——.

My dear Dr. Hyslop,—

I had this dream this afternoon. It may not mean anything but usually a dream of the dead is followed by something so I am going to send it.

In haste, very sincerely,

H—— D. E——.

Wilkes-Barre, Jan. 31st, 1908.

My dear Dr. Hyslop,—

I am sending you the answers you asked for. I won't wait to hear from my brother any longer as he is a poor correspondent and I may not hear for a long time.

In regard to my dream I will say that on the 21st of January, I think, my baby was taken very ill again and I was very anxious about him all night. That might be in connection with the dream of my dead friend who was devoted to little children and took a special interest in mine. I send you an Army paper as it contains the names of two people who died, both of whom I am interested in. Does that help any with the dream of seeing the

death notices in the paper? And another strange coincidence is that the name *Turner* under the other two was the name of the friend that I dreamed of in the last statement I sent you. I dreamed of her being in my house and seeming worried and later of hearing some bad news about her husband. I did not know the man in the *Army and Navy Journal* and the only connection could be in the names.

Very sincerely,
H——— D. E———.

In the copy of the *Army and Navy Journal* for Jan. 25th, 1908, which Mrs. E——— sent me there are the following obituary notices, at the end of the list.

“STROTHER.—Died at Washington, D. C., Jan. 21, 1908, Major H. Strother, 28th, U. S. Inf.

TILTON.—Died at Washington, D. C., Jan. 16, 1908, Anna M. Tilton, widow of the late Col. R. Tilton, Med. Dept., U. S. A.

TURNER.—Died at San Francisco, Cal., Jan. 14, 1908, Daniel Turner, son of the late Civil Engineer Turner, U. S. N.”

Answers to Questions.

1. I have never been able to find any satisfactory explanation of the child's face. I have tried both Ouija board and automatic hand writing.

2. My daughter recalls my mentioning the seeing of the face in Coronado, Cal., but she is the only one.

3. My friend does not remember my mentioning it as I walked home from school, but it is not surprising as it was at least twenty-five years ago. I asked her about it just recently.

4. I will make a note of the incidents if I feel my mother's presence again. I have rarely seen her excepting in dreams but am as conscious of her presence as a blind man is of the presence of some one in the same room whom he cannot see.

5. I cannot recall the date of the dream about President McKinley but could ascertain it if I could find out the day he was shot. It was the same day but before it happened.

Wilkes-Barre, Pa., Jan. 20th, 1908.

6. We remember the circumstances of the dream about President McKinley that our mother told us of and that she told it at

the breakfast table and that we did not hear it verified until late in the afternoon.

M—— R. E——.
E—— B. E——.
S—— E——.

7. We remember the circumstances in connection with the dream about Queen Victoria and that our mother told us of it before we heard of it through the newspapers or any other source.

I—— E——.
C—— S. E——.
N—— E——.

January 20th, 1908.

8. The date of the Ouija board statement of trouble in my sister's family, March 25th, 1895, between 9 and 10 P. M., Western time. The baby died 2 A. M., March 26th, eastern time. I have neither telegram nor letter now. My husband says he has a faint recollection about it but not enough to make a statement.

9. I do not remember just when Mrs. E—— told me of this dream, except that it was before her Grandfather's death.

J. F. B——.

Jan. 22d, 1908.

10. I have not the letter I mentioned but send another one received showing the beginning of his improvement. It is not dated so I send envelope showing the date as Sept. 27th. He died October 14th, 1899. The dream was early in September, 1899, or the latter part of August, I can't say which. [Cf. copy of letter p. 450.]

12. I have written my brother but have heard nothing from him.

13. I have not the telegram.

15. Mrs. E—— told me of her dream before she went to the summer hotel where her aunt died.

(MRS.) ANDIE A. B——.

January 21st, 1908.

16. The cousin I saw standing beside my mother in my dream was living and standing just as he really stood about a week later.

17. The message was gotten by writing with the hand. I have not the paper I had in mind but I send you some that were written at the same time. Three were written between the time

of the dream and my aunt's death, and the last one after her death.

I asked the question if the rapping on the wall was a summons for me to get up and the answer is on the back part of the last sheet.

18. The only explanation of seeing my mother instead of my aunt on the bier is this. If the news concerns me very closely I always dream of my mother. If it is someone that I love but not in my immediate family I dream of my stepmother, aunts or uncles or an acquaintance, some one that is already dead appears in the dream and I can usually tell by the person in the dream how nearly related the person will be to me that is ill or going to die.

19. My husband has no recollection of either of the instances that I mentioned but as he was ill both times it is not surprising.

20. I have neither of the letters and my husband says he has a faint recollection of the questions in the letter but not sufficient for proof.

I remember Mr. R—— being ill and recovering sufficiently to have been able to take a short walk accompanied by an attendant, this between his first illness and the last one.

M. E. H——.

The following is the statement of Mrs. E.'s brother in regard to the incident about her grandfather's death.

Vandalia, N. Y., Feb. 10th, 1908.

To whom it may concern:

Referring to certain statements made by my sister, Mrs. H—— D. E—— relative to the death of my grandfather, I desire to say that I recall my sister's having told me she thought the said grandfather was dead and that afterwards we received notification of the same.

I have never given such matters any thought, as I concluded this to be merely coincidence and not unusual, as my grandfather was a very old man and might die any time. But the fact is true that my sister did state her belief in his death before the death was announced to us.

Very truly,

E. B. B——.

OUIJA BOARD MESSAGE.

Set your house in order this week if you can so you will be

ready when your father comes home to take care of him, for he will need your time. Yes, and your keys. You must lock up your things. No, you will know in time. I know always what will happen to you but I can't tell you because it would not be good for you to know. Yes, you are usually forewarned but I have nothing to do with it. Yes, do not seek to find out. You will know soon enough and you must be patient for the present for your own good and you will soon know. Yes, yes, you have thought too much before you went to sleep but you have had prophetic warning for your mother has been near you more than four times lately. You have had her near you but you have not known it for you have been so busy with your family. You have had no time to feel her presence but she has been near you just the same. It will happen to you but you will be pretty well fixed before you—

Yes, yes, yes, yes, she wants you to have your father with you for he has had his best friend taken. He has had his last blow but you must be his comforter and you will have to have him much with you. Yes, she feels that it was best that he was not there. Yes. You have done what you could. You have now your father to look after. You had your heart full for her but you were too busy to let your lips say what was in your heart. Yes, she knows it. Your mother. Yes. You were selfish but you have been sorry ever since that you were. Yes, you must not be so afraid when you hear noises but investigate them.

[Envelope postmarked "Wilkes-Barre, Sep. 27, '99."]

My dear H——,

Your aunt N—— has asked me to answer your letter to her, as she finds her time so broken in upon that she cannot write as promptly as she would like to do.

She thanks you very much for your offer and if she finds she needs anyone later she will gladly write for you. At present, she says, there is nothing you could do and she does not want you to leave the children unless it is necessary. They have a nurse (a man), and uncle has seemed brighter yesterday and to-day. I just came from there and the girls seem much encouraged, but the doctor had not been there yet, so they do not know whether there is any real improvement in the kidney trouble. Uncle said he felt better this morning and he would have had a good night if he had not coughed so much. He has a heavy cold and coughs very hard. He is dearer and sweeter than ever.

I saw him Monday and he was lonely. I always feel a little nearer heaven when I've been with Uncle R——. He was

asleep yesterday when I was there but E—— saw him later. He comes down to his library. You know he would insist on that as long as he possibly could. I was sorry to hear that Mr. E—— had been ill. It must be dreary to be sick so far from home.

I trust you and the children are all well.

Your loving,

“AUNT ALLIE.”

Wilkes-Barre, Pa., June 14th, 1908.

My dear Dr. Hyslop,—

I have been so busy lately that I have not had any experience worth recording until within the past few days. Last night my father dreamed that some one was dead and that he was packing the head of the person in his satchel. This morning about ten o'clock he received a telegram saying that his brother-in-law [my stepmother's brother] had died very suddenly yesterday. He related his dream to me just as he was putting some things into the satchel he dreamed of last night. I was with him this morning when he received the telegram so I know he had the dream before he could possibly have heard by telegram. I had a dream about two nights ago, I think on the 12th of June. I dreamed that my son, who has an appointment as 1st alternate from this district to Annapolis, had passed the examinations and entered the Academy and I saw him dressed in the full dress of a midshipman. The examinations will not begin until next Tuesday, the 16th and it will be at least a week before I can hear whether he passes or not. My little boy, aged 10 years, dreamed a few days before I had my dream that his brother had passed. Even if he should pass successfully the principal would have the first chance and if he is successful of course that would throw my boy out, but I have faith in my dream that my boy will not only pass but enter the Academy as well. I will let you know whether this is prophetic or not as soon as I hear.

Very sincerely,

H—— D. E——.

P. S. Did I write you last January anything in regard to a dream about my son's receiving this appointment?

Oct. 27th, 1909, I received the two telegrams which the son sent to his mother telling of his success in passing the examinations. The reader will remark that the record of the dream was in my hands before the examination and that the

telegram is dated some days after it. The telegram was: "June 22d, 1908. Passed can I come home wire at once."

As the son was not the principal, but the alternate in the application, and the principal passed, the son did not enter the Naval Academy. But he obtained another appointment and a year later passed the necessary physical examination and entered the Academy.

Islesboro, July 23. [1906.]

Dear Professor Hyslop,—

Enclosed is the account you wanted. The address of my friend is Miss V——, Hotel St. George, B——.

Yours very truly,

T—— E——.

In the summer of 1904 I planned to go to a watering place on the coast of Maine. I consulted a friend as to the best way to go down and he advised the boat. But coasters are so dangerous I protested, forgetting that in the past I had frequently traveled by them.

However, on looking up the trains I found that the boat was more convenient and accordingly I wrote from Brooklyn to Boston to engage a stateroom for the following Monday night. The reply from the Company saying that they would reserve one for me on steamer "City of Rockland" came on Saturday and I then went to Dodd's Express Office to have my ticket to Seal Harbor made out.

Then I went to see Miss V. "How are you going?" she asked. "By 'Str. City of Rockland'", I answered, adding, "but I think perhaps I shall change my ticket and go by train. I have a feeling that something is going to happen to that boat." "If I felt that way I *should* change," she answered. So on leaving her I went back to the express office to change my ticket for one by train. The express office was crowded, and while I was waiting I walked up and down trying to make up my mind what to do. It seemed so foolish, as the boat was more convenient, to change for a mere feeling. Finally I went up to the baggage man at the back of the room and asked him if he could insure luggage. "We don't", he said, "but you can have it done at the Grand Central." That was all I wanted, for my fears were only for the safety of my possessions, and I went on to lunch with some friends to whom I suggested that they should look in the papers and see what happened to "The City of Rockland": that I was

going to take on Monday, for I was sure that there was going to be an accident, and that I was going to insure my trunk.

On Sunday I went to say good-bye to Miss V. "Did you change your ticket?" she asked. "No", said I, "for I find I can get my luggage insured, and that is all I am anxious about." Then I asked her if she would keep my policy for me, saying that I did not want to have it with me when the ship sank. She said that she would and gave me an envelope for it which I addressed to her and stamped, meaning to mail it back to her from New York.

On Monday morning I started for the station particularly early, in order to allow time for insurance, and found to my disgust that at the Grand Central you could only insure your life. It was then too late to change so I went on, making at the boat wharf in Boston a third unsuccessful attempt to insure my trunk.

"The City of Rockland" struck on the rocks not far from Rockland about five the next morning. I went off in a life boat and was picked up by a little steamer. Our boat did not sink, and in eight days I received my trunk hardly recognizable, as it had been soaking in salt water all the time. Practically everything in it was ruined. My dress suit case I had taken with me and in it was the envelope which had been intended for the insurance policy. I used it to enclose a letter to Miss V. telling her of the accident.

Hotel St. George, Brooklyn Heights, August 15th, [1906.]
Dr. Hyslop,

My dear Sir,—

Two years ago Miss E—— was here. She said she had her ticket through to Islesboro, Maine, by Boston and Bangor boat, not Portland boat.

She went on to say that she was sorry she had her ticket to go that way, she knew something was going to happen, and she was very superstitious about it. After talking for a while I persuaded her to go to the office and change the tickets. She left me to do it.

The next day she came back, said she had been to the office and it was so full of people ahead of her that she went off to do some errand and returned again to the office. Either it was closed for the early closing for the summer Saturday, or else it was still very full, that I do not remember, but she did not exchange her tickets. She said she should have her baggage insured for she was *sure* that something unpleasant was to happen. She did not accomplish that either for she was referred from one place to another and could not find the right place.

It was the following Tuesday or Wednesday morning that I read in the paper of the wreck of the steamer I knew Miss E—— was on. I had told my friends here of her superstitious feelings before the day we saw of the wreck.

B. S. V——.

Brooklyn, Apr. 26, 1907.

My dear Dr. Hyslop,—

I have sometimes had *faint* intuitions of coming events which may or may not have been related at the time to some friend.

Here is one that occurred last Wednesday afternoon between one and three o'clock. We have a money broker who frequently comes into the office to negotiate loans and he happened in at the time mentioned above and stood at the window of our order desk. As I glanced up I appeared to see a mourning band around his hat. It was almost instantly dissipated and I realized there was no mourning band on his hat, but I turned to the junior member of our firm, Mr. J—— E. D——, and said, "Mr. H—— is going to lose some one closely connected with him." Mr. D—— made some remark about my being eerie and that such things made him creepy, etc.

About 10.30 this morning Mr. H—— called us on the 'phone and stated that his father died Wednesday night. I did not know that Mr. H—— had a father living; had never heard him referred to in any way. Of course, neither Mr. D—— nor I told Mr. H—— of my intuition so he knew nothing of it. His full name is Mr. F. L. H——, but I do not feel at liberty to use his name in any way other than as I know you will treat this, that is, in confidence. I could, I think if you so desire, get Mr. D——'s confirmation of the foregoing statement, but it could not be for public inspection. At any rate it may have no more value than a simple case of co-incidence.

Yours very sincerely,

LILLIAN DOUGLAS BOSTOCK.

This is to confirm Miss L. D. Bostock's statement to me on Wednesday, April 24th, 1907, between 1 and 3 o'clock P. M., Mr. F. L. H—— having just entered our office, that she had an intuition at that moment that he was shortly to lose some one closely connected with him.

J. E. D——.

April 27th, 1907.

New York, April 27, 1907.

My dear Dr. Hyslop,—

I enclose Mr. D——'s confirmation herewith. He has not seen or talked to Mr. H—— since his father's demise and consequently cannot confirm hour of death. When Mr. H—— called us on the 'phone yesterday, I talked to him, Mr. D—— being absent from the office. Mr. H——'s statement to me was that his father died Wednesday night. Possibly you can confirm this in some other way, if necessary, altho' I should not care to have any of this mentioned to Mr. H——.

In walking through Ryerson Street I was on the lookout for the quietness you refer to, and as I stated before, it did not impress me. I asked Mrs. Gano (who is an intelligent woman) if that block in which Pratt is located was ordinarily unusually quiet, and she replied that she did not consider it so as there was always more or less coming and going from the Institute and the Library. On my first passage through the block there were people calling to each other. I think the probability is your Mrs. Wood is particularly psychic and feels such effects much more than I do.

Yours very sincerely,
LILLIAN DOUGLAS BOSTOCK.

The following announcement in the *New York Herald* indicates the time of Mr. H——'s death.

N. Y. Herald, April 26, 1907.

H——, Thomas, after a lingering illness, at his residence, 55 East 79th St. Funeral private on Saturday. Kindly omit flowers.

PREMONITORY DREAM OR VISION.

My dear Dr. Hyslop,—

This I think you will find interesting enough to follow up. Prophecy whether by those in the flesh or out of the flesh is profoundly mysterious and should be studied closely.

I. K. F.

Santa Maria, Cal., Oct. 30, 1906.

Dr. Funk,

My dear Sir,—

Let me relate to you, as you desire information of psychical experiences, an event that is deeply graven in my memory.

We are three in the family, two sisters and myself. One of

my sisters is sickly and was almost carried around by my mother during her lifetime. The other is a married sister. Both my mother and the single sister lived in San Francisco in the same house with my married sister.

Mother died very suddenly, and unexpectedly so, to me. Two years, about, before her death she made out a will in which she deeded my married sister one-fourth of her estate, another one-fourth to me and the balance, one-half, to my single sister, who was always somewhat sickly, Hannah. This seemed very satisfactory to us and at the time of her demise I had not heard of any change of the will from any source. I am, and was then, located in Santa Maria, 300 miles away. Five or six weeks before mother's demise I had a vision in the later hours of the morning. I have always been able to distinguish between a dream and a vision. In this vision I found I was traveling and then walking up to the house mother lived in, very familiar to me; and as I approached the door, crape hung on it. The front windows were open and I entered and saw mother in her coffin. My married sister met me and told me I had come too late to see mother alive. The further incidents I do not recollect, but just before waking up this impression was vividly given me: "There is nothing in the will for you."

Now I wasn't thinking of mother or the will, in fact, at the time I did not know that mother was seriously ill.

Several weeks after this, five or six, I was telegraphed to come up to the city immediately, but before I could get there mother had passed over. I saw the crape, the open window, the body in the coffin in the very room as I had dreamed it, everything exactly alike, and there was my married sister who first met me.

At once I understood the situation. After the funeral my married sister told me that Hannah and mother had the will changed but that she did not know what sister Hannah had done about it in getting mother to change it, as she was not advised with. I told her I knew when I entered the house that so far as I was concerned the will had been altered so that I was out of it entirely. It so transpired except that I was left one hundred dollars out of an eight thousand dollar estate. Mother left word with an intimate relative that they had decided matters so and for me to accept her final decision. I felt at first that the will could be contested, but this previous preparation in the vision I had received prepared me to be conciliatory and not contest the case. I have always explained the matter that mother, who was really as fond of me as of sister Hannah, felt that I would think the change of will an injustice to me, and showing a lack of cordial feelings on her part to me. But she had decided that sister

Hannah was sickly, my married sister well supported, and I able to hustle and take care of myself.

Five years have since passed over this incident and I am very glad of mother's action and equally of the vision she was able at the time psychically to impart to me. I do not know whether she consciously so willed to impress me, or whether her strong and earnest desire to have me forewarned and accept her final decision, brought to me a psychical wave when I was in a receptive condition.

I have several times had other visions and I knew by the nature of their impression that they would come true, and they always did.

Sincerely yours,

L. E. B——.

Santa Maria, Cal., June 23, 1907.

My dear Mr. Hyslop,—

Your letter of the 18th just to hand reminds me of my neglectfulness in [not] replying to yours of long ago.

1st, 2d. I will reply in a few days concisely regarding questions under this head.

3. The last will, which was a change from the original will, I do not know the date of, but can, if considered necessary, obtain the date from the attorney who wrote and filed it. I will give this matter my attention next month and report as fully as I can to you at this late date.

I have occasionally had verifiable dreams about coming weather conditions. It will be necessary to tell you that I have been observing weather (as a U. S. Co-operative Reporter) for over 20 years in the same locality and we here in some winters become very anxious about rains. I have had often very clear visions of coming rains with the peculiar cloudiness which precedes that particular rain even foreseen. It may have been a day or a week before hand. Next winter if I have occasion to concentrate my thoughts on rain conditions and receive a vision (not a mere heavy dream) I will note it and report to you. I distinguish between visions and dreams in that the former are more veridical and closer to natural conditions. Dreams are more grotesque and are more or less a perturbed condition of the physical nature impressing itself on the brain. Visions come in a lighter sleep, nearer morning when the food has been all digested, and when the physical as a whole is more in abeyance.

A Mr. R. D—— of this place has seen the astral of several persons and could describe to you, if asked, about the incident

that I remember his telling me of a Mr. Sherman, a mutual friend whom he saw passing him within 24 hours of his demise, though he did not know that he was seriously sick. Mr. D—— has often left his body in sleep and seen it 50 or more feet below himself on the couch.

Write to F. J. McC——, ——, in this County, and he can tell you some remarkable dreams and impressions of his experience. He is very psychical, a deep student of the occult, as far as compatible with living an active business life, very pure minded, also, so that his impressions from the psychical atmosphere around him would be of a high order.

Have you ever heard of Sister Onfa? I enclose a circular which explains itself. From these western Mystics you can obtain valuable data very frequently. I do not know sister Onfa, but my intimate friend, Mr. McC——, referred to above, has met her and knows her. She is a mystic of a very high order with wonderful control and power over her astral self, can probably project it at will, that is, leave the body voluntarily for a longer or shorter time under proper conditions. These occasional souls that live on the border-land of the higher life, who have risen so superior to the sense life which holds us to earth, can best interpret psychical facts, especially on your lines of investigation, whether embodied or disembodied entities are responsible for psychical or spiritistic phenomena. Sometimes in my own life I have found that I am in very close touch to the great beyond, at other times through ordinary hum-drum thought existence, it is further off, entirely unfelt. Proper physical conditions, proper quiet concentration and possibilities of entering the Silence are the approaches to the illumined way.

Have you, in your reported observations, had any information proffered you regarding cards, playing cards by one's self, under a quiescent mind, asking in the silence for manifestations?

I will give you my own experience (one of many) on last Friday morning of the placing of cards. I am interested at present in getting up an Oil Co. I had two propositions to make; both were hanging fire for some three weeks. The answer as to the one I was to select came very definitely. Then I took up the question whether I should be successful in this selected proposition and a very decided and emphatic response came to me. Before the day was over the amount necessary to go ahead on was actually over subscribed and the Co. virtually formed with every one excellently satisfied with the proposed incorporation. Three weeks ago I got a very indifferent response. How do the cards, in my particular instance, forecast to me these conditions? I have played them too often to consider them a mere coincidence;

besides if my mind is not in the right condition then I get haphazard, uncertain responses.

L. E. B——.

Santa Maria, Cal., July 18th, 1907.

1. Will made out June, 1900. My mother died Dec. 5th, 1900.

2. Not satisfactory enough for scientific value. Will from time to time advise you of anything noteworthy, if anything occurs.

Very truly,

L. E. B——.

PREMONITORY IMPRESSION.

Berkeley, Oct. 7th, 1907.

Prof. James H. Hyslop,

My dear Sir,—

I returned from a summer's trip East in September and found your letter of August 8 awaiting me. I should have been more than glad to have met you as I have followed your epoch-making work with great interest, and am in thorough sympathy with scientific handling of these too long neglected data. As to the matter, to which you refer, of my experience I enclose the account on another sheet. You are free to make any use you wish of it. I suppose it is this experience that Mr. Samuels refers to, as it is the only one at that time, when I knew him, I had had. Since then, one of my little daughters has had several which have interested me. I will mention them upon a separate leaf. If I can be of any service to you further, command me.

Most truly,

GEORGE H. BOKE.

Written Oct. 7, 1907. Occurred June, 1890.

Dear Mr. Hyslop,—

I give you the account of the experience to which Mr. Samuels refers. In the spring of 1890 I decided to leave for Ithaca, N. Y. to prepare in two subjects during the summer for entrance to Cornell University. I had been admitted on my Normal diploma in all other subjects. For two years I had been looking forward to entering Cornell, and saving money, as I taught school, towards that purpose. My heart and head were

thoroughly in the project. I did not care to enter our home University, and had made no attempt to get admitted there on certificate. I bade my mother and friends good-bye at the little station at Nelson in the Sacramento valley, purchasing a local ticket to Marysville, an hour distant, where I was to get my through ticket. I had some of the natural pride of a young man of a little town entering upon the distinction (to him) of leaving for college in the East. I had every reason to go with a free heart and great readiness, pride, ambition, long purpose, preparation, ease of entrance, desire of an Eastern college training,—in a word, the consummation of several years of planning and working and determining. I mention these to show that I entered upon my journey with more than the usual determination of one about to set out. Yet within one hour I had changed my life plan entirely, given up a cherished ambition, accepted a bitter disappointment, wounded a youth's pride, and set myself the task of the entire series of college entrance examinations of my home University, and this all from some power of motive working within me that I was entirely unable to account for.

As I bade my mother "good-bye" it seemed to me that something from her eye gave me some hidden warning. What it was I did not know. I did not think about it. I sat down in the car. Then began some internal struggle. I was wrought upon as if by some influence. Something impressed me that I must not go East, I must stay near my mother, as if, should I go, I would not see her again. My reason replied each time that it all was nonsense, for six years I had been going away from her every year, four years at school and two years teaching in distant parts of California and in a remote part of Nevada. Then I would suffer as if in some internal contortion, actually suffer. Then I would go over the whole ground, all the reasons for going on East, and not one for turning back, while the humiliation at the thought of turning back was a very strong reason for not listening. My reason would prove the case to go on, then I would suffer the internal struggle again and knew by some conviction that I must not go on. When I reached Marysville after one hour of struggle and suffering, I knew I could not go East. I waited the few minutes the train stopped for breakfast, then walked up to the office window, sent a telegram to my mother I had changed and would go to the University of California. I went then to Berkeley, made arrangement to take the examinations for entrance later and returned the same night to my mother's home in Nelson. I was physically ill all that day at the disappointment which seemed like breaking up my life. I was humiliated and depressed in returning without reason after setting out so boldly for the East. I could not explain to myself

or to any one why I did it. I could only say "It was the look in my mother's eyes."

In September I entered the University of California. In November my mother's husband, my stepfather, died, and my mother was taken desperately ill with typhoid fever. When I reached her the physician said there was but little hope for her. I remained and personally nursed her case. She recovered. I now think, as I did then, she would not have recovered under the circumstances had I not been there to give the case the attention I did. The physician agreed with me. I remained out of college until the following year.

It was not until some months later that one day it all came over me, that I was held from going East that I might save my mother's life. I had never been able to understand how I had acted against every reason and desire. Then as I looked back upon the struggle I had had, I realized that there was some influence, as I put it to myself, that worked in me to overcome me and change my plans. It was not in any way homesickness. I had been away for six years, except for brief vacations at Christmas, and for two years of the six had been out as principal and teacher leading an independent life. I had been home but three weeks when I left to go to Cornell. Those are the facts. I give them to you for whatever value they may have.

GEORGE H. BOKE.

A CASE OF SYMBOLISM.

Chicago, Ill., Dec. 20, 1907.

J. H. Hyslop, Sec.

Am. Society for Psychic Research, N. Y.

Dear Sir,—

The following incident I have always regarded as a case of symbolism and as it is unrecorded I will try and report the incident as faithfully as the extended lapse of time will permit; although the incident is apparently as fresh in memory as if it occurred only a few days ago.

From 1883 to 1886 I was employed in a country printing office in the town of Meyersdale, Pa. From time to time there worked in our office setting type a so-called "tramp" printer named James Longwell and the incident relates to him.

"Jim", as he was familiarly known, was a type of humanity that the country printer frequently came in contact with in those days and had a regular route extending from Pittsburgh to Cumberland. He apparently liked our town and office best and kept us informed of his whereabouts by sending country papers from

where he worked. Whenever we had any need of help a postal card brought Jim in on the usual train for him, which was the freight.

Jim was a well educated, quite refined, gentlemanly man, formerly a soldier in the civil war and liked to tell war stories. He was well dressed and could write an editorial as well as the majority of editors and kept in close contact with the political activities of his time. He confided to me that he inherited some money with a sister living near or in Harrisburg. He took his share and it went in an oil speculation during the oil boom in western Pennsylvania. He was hard working and saving and his constant ambition was to make some money and dress well and then go home to visit his sister, in or near Harrisburg, Pa.

The one habit that always kept him down, however, like most of the genius of his kind at that time, was drink. If he got started there was no let up to it until every cent was spent and then he would start to work again just as industriously as ever and work and economize.

About the beginning of August 1885 Jim worked in our office. I think it was on August 6 that he related a dream he had during the night about a team in which there was a horse and large white mule hitched together and for some reason this white mule left a strong impression on his mind. We had some four or five lady compositors setting type in the office at the time and when he related the dream these girls began to tell him that dreaming about a white mule was a sign of death. Perhaps this impressed him more than ever for as he was working away quietly at the desk he would frequently look up with a sigh and say, "I can't forget that dream. I can't get that mule off my mind." Of course the girls would tease him each time, little thinking perhaps, that many a jest spoken has turned out to be the truth. Among two of the girls who teased him I well remember Miss Emma Weber and Miss Annie Miller, the latter also deceased now.

A day or so after this incident Jim was lying down in the evening under an apple tree in the lot back of the printing office and as the season was wet and the ground quite damp I requested him to get off the ground and be seated on the rear porch to the building, stating that he was liable to catch cold. He never liked me to boss him but he got up finally and sat on the porch. A day or so after he had a severe cold and he was through with the work on which he was engaged and he got his pay. I think he bought some cough medicine and as this did not seem to him any good he started to take the old-fashioned remedy of "whiskey and rock candy" and of course this started him on a drinking spell. He went away to a town in which there was a distillery.

which was located only a short distance from Meyersdale, and was away one or two days when he greeted me early in the morning and asked me for a dime. His money was gone and he was in the state that men usually are after a severe debauch. His cold was not any better. He left our place (I think it was Monday morning) and we heard that he had worked a day or two at Rockwood, Pa., a town about twelve miles west of Meyersdale and that he had a severe cold at that time. Two weeks from the day that he had the dream we received a telegram from the editor of the Scottsdale, Pa. paper (I think it was the "Independent") saying, "Jim found dead in the office. Where can we find his relatives?"

I wrote in return, as the letter reached there in about an hour, and said to give him a decent burial. I was informed that he was buried by the G. A. R. He was found dead in the printing office evidently from pneumonia set in from the severe cold which no doubt he aggravated with his debauch and, as he slept on the floor of the printing office, he was found dead in the morning. Thus his apparent premonition which he had a day or two before he caught the cold, was directly brought about after his dream. I enclose a letter from the undertaker who buried him.

DANIEL S. HAGER, M. D.
181 N. Madison St., Chicago, Ill.

On inquiry of Miss Weber by Dr. Hager she writes that she could not remember the incident. The undertaker writes as follows:

Scottsdale, Pa., Dec. 17th, 1907.

Dr. Daniel S. Hager, M. D.,
Chicago, Ill.

Dear Sir,—

Yours of the 14th received and contents noted. James Longwell died August 20th, 1885, and was buried by me.

Said James Longwell came here as a "tramp" editor and as near as I can recollect was here but a few days prior to his death. He was an entire stranger known to no one and his age I would suppose to be between 30 and 35 years. He was buried in the Stoneville cemetery. As he was a stranger it is a difficult matter to look up. I will try and find out the party who was running the paper at that time and if I can find any additional information will let you know later.

Yours respt.,
S. D. AULTMAN.

CORRESPONDENCE.

A PROBLEM IN PSYCHOLOGY.

Mr. Editor.

Belief in the survival of the human spirit after bodily death is usually based either on theological teachings or on the evidence of manifestations professedly of spirit origin. Strong as is the latter line of evidence and essential as it may be to any scientific probing of the problem, it does not necessarily stand alone. It is possible to throw some light upon this problem from another point of view. It is safe to assume that if there is a spirit to survive the body, this spirit must be in some way resident in the body during life. Belief in such a spirit—or soul, as it is termed—is wide spread, but the ideas concerning it, as ordinarily entertained, are very indefinite. Even as held by spiritualists they are little more definite, though they have attained some degree of coherence. The soul is looked upon as an organism enfolding the body which it inhabits, though of far finer material, being regarded as made up of the ether which occupies space and infiltrates all matter. This is as far as theory has gone. Yet if such an organism really exists we can certainly go farther. Such an organic structure, one should suppose, must be in some way open to scientific inquiry. Fortunately there is one method, by a process of negation, which will aid us in gaining some more or less definite conception concerning it.

Students of psychology, or that section of them who hold materialistic views, have long had before them a phenomenon demanding earnest attention. If the body, as they maintain, is all with which we have to deal, with the brain for its center of activity and consciousness, certain pertinent questions arise. Where within this mortal frame has the soul its abiding place? How is it constituted? In what way shall we locate mental force among the physical forces? What relation do the intellectual bear to the material agencies of existence? Psychologists have endeavored to answer these queries, but cannot be claimed to have succeeded in the effort. Their solutions consist in a series of hypotheses which are greatly the reverse of satisfactory. A review of these hypotheses will make this apparent.

In fact, when we seek to place mental activity among the physical conditions native to the brain we find ourselves facing a problem of extreme difficulty. That the organs of sense and

the nerve centers are leading agents in the development of the mind goes without question. The mind, in its maturity, is very largely a product of sensations received from the external world, and the brain is the reservoir into which these flow. And it is equally evident that the brain is the organ of mental control of the body. But all this simply makes it a functional mechanism, and the view that it is the sole and final abiding place of the mental activities is a concept which psychologists have so far failed to demonstrate. Much has been written on this topic and many views expressed, but the mystery remains unsolved.

For the first of the brain-mind theorists we must go back to Cabanis, a French philosopher who, more than a century ago, offered the exceedingly crude suggestion that the brain serves the purpose of a gland and secretes thought as the liver secretes bile. Later psychologists have been less primitive in their hypotheses, but little more satisfactory. One series of views is represented by that of Wundt, a German thinker, who argues that sensations and recollections are not substances but functions, that nerve activity instigates consciousness, and these, as they die away, leave behind them a modification of the nerve structure, which becomes permanent with exercise. To this there is no special objection, except in so far as the substance modified is concerned. Other psychologists seek to point out definitely in what way the nerve substance is affected. Thus Ziiken suggests that each sensation deposits its image in one of the ganglion cells, from which it is reproduced by recollection. This makes the brain a sort of mental cabinet, each cell of which is the dwelling place of a sensory image or a thought. The ideas are neatly packed away each in its separate niche.

Psychologists have advanced beyond the crudeness of this conception, and in view of the fact that sensations flow inward to the brain in the form of vibrations, they are inclined to maintain that these vibrations continue these permanently, as affections of the fine fibrils, of the cerebral nervous system. This conception is thus defined by Frank Podmore: "In current theory it is assumed that there are changes in brain substance correlative with physical events, and that these changes, in their ultimate analysis, are of the nature of vibrations." Maudsley compares them to "the compounds, and compounds of compounds, of vibrations in music."

Unfortunately for these theories, they are out of touch with our knowledge of vibratory activities. No such vibration could remain permanent if any source of friction existed, and to escape friction they would need to persist in a vacuum. Again, in the vast multiplicity of sensations, each fibril would, in all probability, be affected by a series of differing vibrations, and these would

very likely modify and change the character of one another. Nor is it easy to see how such vibrations could be kept localized, since there must be varied interconnections between the fibrils. In cases where the mental agencies instigate muscular action, the vibratory force concerned must escape over the motor nerve fibres in this duty, and would be weakened or dissipated in consequence. Yet in fact, such activity appears to strengthen instead of weakening its source.

Many psychologists have perceived the lack of cogency in such views, some of them frankly acknowledging ignorance, others seeking to take refuge in vague philosophical conceptions. Among the latter is Bain's "Theory of Aspects." In this he suggests: "The one substance with two sets of properties (the physical and the mental). A double-faced unity would seem to comply with all the exigencies of the case." Very true, if the possibility of such a condition could be imagined. It reminds us of the famous shield with its opposite sides of silver and gold which set the two knights, who had seen the opposite sides only, into mortal combat as to its true composition. Somewhat similar views to that of Bain are held by Lewes, Spencer, and others, but their lack of significance has been clearly pointed out by Morton Prince, who remarks: "To say that consciousness is the subjective side of matter is equivalent to saying that consciousness is the conscious side of matter, which is no explanation. And similarly to say that nerve motion is the objective side of the same matter is simply to say that nerve motions are objective phenomena, which is what we knew before."

Tyndall, who gave much thought to this subject, and was familiar with all the theories offered, failed to find anything approaching a solution in any of them, and decided that the subject transcended explanation. His explanation is: "We can have the development of a nervous system and correlate with it the parallel phenomena of sensation and thought. But we try to soar in a vacuum the moment we seek to trace the connection between them."

It would appear, indeed, that the effort to find a seat for the mind in the brain substance has proved a decided failure. Much thought has been given to it, but evidently in vain. But this is not the last word on the subject. Some of the psychologic clan have gone further and admit the possibility that back of the physical substance of the brain lies a second substance, the ether, which may furnish a refuge for the mind seekers. Of course, this idea carries with it the parallel one of organization of the ether, but this also is well within the range of conception. Many recent thinkers are inclined to adopt this view, not only spiritualists, but some among ordinary psychologists. It carries

with it the acceptance of the idea of the soul as an internal habitant of the body. A survival of one of the earliest of philosophical conceptions. But this soul idea remains still shrouded in its old philosophic mist and has taken up little of the definiteness of scientific formulation. Some consideration of it from the latter point of view is here desirable.

It is a matter of common acceptance that the ether, which is held to occupy the vast open fields of space, also infiltrates all material bodies, forming indeed an essential part of the make up of the spheres. It penetrates the human body, and insinuates itself into every cell, molecule and atom. In fact, recent science tells us that the atom contains far more ether than matter. And while dwelling in matter the ether may take on the conditions of the substance with which it is in such intimate contact and develop an organization resembling that of the organs of the body it inhabits.

Aside from ether, we have other forms of refined matter to deal with. Atoms are now known to be made up of electrons, particles of substance of extreme minuteness, and these are given off with much facility by some elements, possibly with some degree of facility by all. It is probable that there are also other fine atom constituents, representing positive electricity as the electron represents negative. In these we have fresh and promising material, approaching the ether in its fineness, to deal with, and are justified in the belief that such material may be given off by the organic material of the body as it is by radium and other known radio-active substances. It is quite within the limits of justifiable conception also to hold that it is affected by and may take on the conditions of the matter from which it emanates and thus be capable of developing into similar organisms of finer constitution.

Certainly in these discoveries of modern science and within the limit of rational deduction from them, one passes the foundation of a new and significant comprehension of the soul organization, as a double of the body, arising within us, being influenced and developed by every change taking place in body and brain, and resembling in all particulars the body to which it owes its formation.

All this, it must be admitted, is purely hypothetical, but not more so than the deductions of psychology above given, and it is not safe to decide hastily that it has no warrant. If the spiritistic phenomena are in any just sense evidence of a spirit survival after physical death, or if the teachings of theology be true there must be something within us capable of such survival, and this may well be some such organism as that here predicated. And this is not our whole line of evidence. The failure of psychology

to show the possibility of a location of the mind in the physical brain leads us to turn to this conceivable soul organism as a possible refuge. If there be a soul brain in intimate association with the body brain, may not this be the final recipient of the sensory influences and the true seat of the mind? In such a case most or all of the difficulties above pointed out would disappear. The brain would no longer be called upon to do double duty, but would be confined to the status of an organ of the mind, its working apparatus in the relations between the indwelling intellect and the outer world, and also the agent employed in enabling the mind to control the body. Just how the mental conditions would find a basis of permanent activity in this supposable inner brain is not easy to imagine, in view of our ignorance of its innate conditions, but it may readily be shown that the possession of such an inner seat of the mental functions would fit in well with certain mysterious psychic phenomena.

For instance, the soul brain might be regarded as capable of temporary disruption from the body brain. If so, we could readily comprehend the nature of a remarkable mental malady which is beyond comprehension under the existing theories. There is the loss of the mind's total store of memory due to accidents affecting the cerebrum at times, possibly for years, and which may end in a complete restoration of the vanished memories. A more or less thorough break in continuity between the two brains, arising from shock or other cause, would account for this, while later accretions to the soul brain might form a groundwork for new memory installation; the partial break of continuity being finally overcome.

This, and other peculiarities of mental disturbance, forms too large a subject to be properly dealt with in the brief manner here requisite. All we propose in this review is to suggest how such a psychic double might arise and function within the body, how it could retain its mental stores intact during continued partial disruption from the physical brain, and how, on the same principle, it might be fitted to withstand final and complete disruption from the body, surviving it with all its mental stores, and leaving the lifeless frame to return to the earth from which it came. The hypothesis here offered seems well within the limits of credibility, especially as it offers a channel of escape from the difficult situation in which psychology has so long been involved, and is in close accordance with the varied facts that go far to demonstrate that the survival of mental personality is a fact, not a delusion.

CHARLES MORRIS.

JOURNAL

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American Society for Psychical Research

GENERAL ARTICLES:	PAGE	CONTENTS	INCIDENTS
Personal Experiences - - -	469	Miscellaneous Experiences - - -	505
Illusions of the Academic Man - -	496	BOOK REVIEW - - -	521
		TREASURER'S REPORT - - -	522

PERSONAL EXPERIENCES.*

By Mrs. Mary Wilkins.

I fear the title, not chosen by me, of this paper is rather misleading, as the experiences related therein are not my own, but those of friends and relatives, collected by me during the past eight years. I am quite satisfied as to the veracity and *bona fides* of all those who told me their experiences, and I have taken great pains to relate them with the strict accuracy required by a scientific body, such as the Society

*The incidents in this paper are from a lady who is a member of the English Society for Psychical Research, a member of the Dublin Section of the same Society and also of the American Society. The paper was read before the Dublin Section. The incidents must tell their own story to readers. They have much value as representing a group of experiences among friends and relatives, and no doubt are more or less an index of much that goes on and is not reported. Their collective importance is considerable. We may find fault with each incident or a particular feature of an incident, but the same objection does not apply to the whole collection and they all repeat the characteristics and coincidences which have made such phenomena a puzzle to sensible men, tho not producing any impression on those who would be struck with a coincidence of no weight provided it had no suggestions of supernatural knowledge about it.

To illustrate my point, take "Case II". We might say that Mr. Moore's experience was simply a nightmare or hypnogogic illusion and thus be content to throw it off with contempt. We have a right to test it by such a supposition, but there are two points which might easily be forgotten by hasty rejection. First, another person reports a similar experience simultaneously. Second, the supposed "hypnogogic illusion" involves two senses, touch and sight, to say nothing of the fact that the informant was evidently able to distinguish it from an ordinary dream. Now we have still to prove that hypnogogic illusions affect two senses at the same time. It is, of course, quite possible, but it is not to be assumed *a priori* merely for the sake of getting rid of a disagreeable suggestion made by the facts. Moreover, no suggested theory is offered by the narrator and any one is free to have his own theory, but he must

for Psychical Research claims to be. I wrote the narratives, having in most cases heard them more than once and then I usually sent them to my friends for correction and annotation. In some cases I took notes as I listened to the story and wrote them out as soon as possible afterwards. In other cases the percipients have written their own accounts which are here included or copied.

In all cases, even if, as the Minstrel of old,

“ I cannot tell how the truth may be,
I say the tale as 'twas said to me”.

I may add that all the narrators are still living except one of the two sisters.

Case I.

In the course of a talk on psychical subjects, a friend whom I call Miss Z. related to me the following experiences of her own.

In September 1885, she was visiting some friends who resided in an old country mansion in the south of Ireland.

not show bias in adopting it. There is too much haste on the part of critics against spirits to condemn the hypothesis on the assumption that the facts are to be interpreted at their superficial value. For all that we know they actually produce “hypnagogic illusions” and all sorts of hallucinations of the kind. The interest in such phenomena and their coincidences does not stop with the hypothesis that they are merely hallucinations. It begins at that point and only a fool would throw them aside on the ground that their explanation by spirits would be absurd. We have no proof that spirits are concerned in them and any man who assumes that point of view without an examination of absurd natural theories is not qualified to investigate them. When we have made a larger census of such facts and have been put into a position to experiment in ways necessary to learn more about such experiences, we may be in a position to know something about them.

There is no doubt to my mind that reports of such experiences may be affected by inferences as to the nature of the noises that are made or of the phantasms that are seen. A noise may be compared to walking on the stairway, when possibly the first suspicion or suggestion of the mind so colors our judgments as to the facts that we may describe them with a large pinch of the imagination in the account. But this would not hold true of a large census of such phenomena, and if we could interrogate the reporters of them on these points we should probably find in many instances that the description is not exaggerated. It remains for the future to clear all such points. In the meantime, the collective influence of large numbers of such phenomena does much to qualify the suspicion of illusion; and when the experience itself is corroborated by more than one witness, the phenomena obtain a scientific importance all the greater on the hypothesis of illusion or hallucination.—Editor.

One night she stayed late in the bedroom of one of the daughters of the house and left it between 12 and 1 o'clock to return to her own room, to reach which she had to pass through a long passage ending in a square lobby, to the left of which was the staircase. The light of a lamp shone down the passage from the room she had left through the open door. As she went along the passage, she noticed the figure of a woman with very long hair floating over her shoulders and carrying a lighted candle, moving on before her. At first she thought it must be one of the servants, but as there was something shadowy about the figure, which seemed to glide rather than walk, she realized that it was not a human being. She stopped and watched it going along till it disappeared at the head of the staircase. She had never heard of any story of haunting connected with the house and had not felt at all nervous about passing to her room that night. Though startled by the incident, she mentioned it to no one in the house, thinking it would be set down to a vivid imagination. On her return home to Dublin, she told her sister but they kept the matter to themselves.

In March, 1886, Miss Z.'s family was visited by her girl friend from the mansion, and the conversation of the assembled party having somehow turned on apparitions, this lady announced that there was a family ghost at the mansion, about which Miss Z. had not been informed during her visit lest she should be made nervous. Miss Z. then asked her to describe the alleged ghost, and she replied that it was a female figure with very long hair which was seen going about the mansion at night carrying a light. This description agreed exactly with the appearance seen by Miss Z. who then made known her experience. Miss Z. never heard definitely of the ghost having been seen by anyone else; the family only looked on it as a story told of the house and they did not like it talked about, I believe.

Confirmation of Case I.

Miss Z.'s sister, now deceased, gave me written confirmation of her sister's having related to her the account of her having seen the apparition.

This confirmation and the original account are in the hands of the Society for Psychical Research in London since 1903. My account is a copy of the original one, which I sent to Miss Alice Johnson, Secretary S. P. R.

In 1878, Miss Z. had an earlier experience. She was spending the evening of October 31st at a friend's house, where a party of young people were amusing themselves celebrating Hallowe'en with the usual tricks and charms. One of these was, that each person should go alone into a room, and on looking into a mirror, was supposed to see therein the face of his or her future spouse. Miss Z. went in her turn, looked in the mirror and did see a face, but it was the face of a woman, very white and long, and with long curls on each side, such as ladies used to wear in early and mid-Victorian times. Miss Z. supposes that she fainted, as she knew nothing more, till she found herself lying down surrounded by her anxious friends, to whom, however, she did not describe her vision. The room was small and no one she says could have been in it without being seen by her. In July, 1879, she was in the same house and in looking over some old family photographs, she came upon one, in which she recognized the very same face which she had seen in the mirror. Greatly struck by the coincidence, she asked whom the photo represented and was told that it was a relative of the family who had died in the room in which Miss Z. had seen the face in the mirror. She had not, I believe, seen this photo before.

Miss Z. used to be quite mediumistic and took part in small private séances, at which raps were heard and tables moved and rose from the floor. She told me of an incomprehensible message the table spelt out one stormy night: "The voices of the dying are on the wind". The next day the news of the Tay Bridge railway disaster, which occurred that very night, was published.

Miss Z. also told me the following experiences. Her late mother, when visiting her brother, who lives in an old house in Bantry, once saw the figure of an old woman dressed in old-fashioned style in a lobby in that house; the figure disappeared at the door of a room and she could find no one.

People sleeping in that room have had curious experiences after going to bed. When the light was out, a sound of dropping water used to be heard, which would stop whenever a light was struck. One lady, at least, also felt, when the light was out as if a hand was patting the bed-clothes, but light also always stopped the patting.

Case II.

The following account of a strange incident which took place over 60 years ago was given to me by Mr. A. L. B. Moore of Dublin, as told to him by his late father, Mr. W. Moore.

Mr. W. Moore, in his young days, was well acquainted with a most respectable, trustworthy man, named King, who was in after years station master at Sutton, Co. Dublin. Mr. King had been Head-constable of the police at Swords. Mr. King told Mr. Moore that he returned to the barracks one evening at dusk, and feeling tired, he went up-stairs and lay down on his bed to rest. He shortly afterwards heard most distinctly a horse gallop up and stop at the barracks and then heard some one deliberately walk with a very heavy tread up the stairs, apparently booted and spurred, and enter his room. As the room was rather dark, he could not define the form, but whatever the being was, it came straight to his bed and lay down heavily across it and on Mr. King and though he saw nothing, he felt a great weight and was so paralysed that he was powerless to move or shout. After a short time the being rose and left the room, tramping heavily as before down-stairs and the sound of the horse galloping away was then heard. When Mr. King was able to rise, he asked the constable in charge in the room below, if he had heard some one go up-stairs and he replied that he had and on being further asked why he had not come up to see who it was, said that it was impossible, as he felt quite powerless to move from his seat. He distinctly heard the horse gallop up and finally gallop off again, but when able to look could see no trace of horse or rider. The fact that this constable also heard the sound of a horse galloping and the heavy tramp up and down-stairs proves that the experience of Mr.

King was not a dream or mere imagination. Mr. King could not explain the incident, but he was quite certain that his visitant was not a living human being.

The old Courthouse was adjacent to the barracks and it is said that the constables used to hear strange and unaccountable noises going on inside the building though no one was there. It seemed as if furniture were being thrown about and hence it was reputed to be haunted.

Mr. A. Moore asserts that his father had implicit confidence in the veracity of Mr. King and considered him a staid and sensible man, most unlikely to imagine, exaggerate or concoct the story of this remarkable experience.

Case III.

The following experiences of my great-uncle, the Rev. Wm. Maclean, Rector of Tynan Abbey, Co. Armagh, were related to me for the second time by his daughters, Misses L. and A. Maclean, on March 1st, 1906, and were written down by me on March 5th, 1906.

Mr. Maclean had a parishioner, a Mr. McMaster, who was responsible for some work in the parish, I believe road repairs. As it was not satisfactorily carried out, Mr. Maclean was obliged to make an adverse report, which so offended McMaster, that he gave up attending the Church services. Later on, however, McMaster met the rector at a railway station and warmly grasped his hand as a sign of reconciliation. Afterwards McMaster became very ill and was constantly visited by Mr. Maclean. On the morning of the day after one of his visits the Rector told his daughters that he had seen McMaster in the night standing at the foot of his bed. They said he must have been dreaming or thinking much of him but he steadily maintained that he had seen him. The news came that morning, that McMaster had died in the night and that he had talked a great deal of Mr. Maclean up to his death.

Earlier in his life, Mr. Maclean had a brother in Jamaica. One day (in Ireland) he saw his brother going up-stairs before him, but could not find him afterwards and knew he was in Jamaica. News took a long time then to travel, but the

family afterwards learned that the brother had died about the time that his apparition had been seen by Mr. Maclean.

On the last day of his life, Mr. Maclean was sitting in his chair at the window, gazing at the sky and said to his daughters words such as the following: "Oh darlings, if if you could only see the beautiful things that I can see! But you cannot."

The Misses Maclean also told me the following: A Mr. Stewart died suddenly at his office and a gentleman went to his house to break the news to his wife. The servant, on opening the door, told him that Mrs. Stewart was out, but that he could see Mr. Stewart, as she had just seen him coming into the house and going up-stairs, and that she was therefore getting ready his tea for him. At the time, however, he was lying dead in his office.

Case IV.

A lady related the following strange experiences of herself and family. I went to her house last summer to hear them a second time and took notes of them then. I also saw her father, who confirmed her statements. Though he is very sceptical about the supernatural, he admits that he cannot explain the occurrences.

Near a sea-coast town (name known to me) in the south of Ireland, a group of small cottages was built by an old lady, in one of which she lived, and the rest were inhabited by her nephews and nieces, one person in each cottage. These relatives of hers all died of consumption and their cottages fell into ruins and were reputed to be haunted, it is alleged. Last of all the old lady died too. The ruined cottages, all except hers, were pulled down by a farmer on whose land they stood, and on their site, he built a large house, hoping to set [let] it to summer visitors. It was, however, taken for three years by the narrator's father for his family, consisting of himself, his wife, 3 daughters, 2 young sons and a servant. It should be noted that the house had very bare surroundings; there were no trees or out-houses, where people could be concealed. Soon after the family came to the

house, they began to hear raps all over it, on doors, windows and walls; these raps varied in nature, sometimes being like a sledge-hammer, loud and dying away, and sometimes quick and sharp, 2 or 3 or 5 in succession, and all heard them. One night the mother was awake attending to the youngest child, when about 4 a. m. she heard very loud knocking at the bedroom door; thinking it was the servant wanting to go to early Mass, she said "Come in", but the knocking continued till the father was awakened by it; he got up, searched the whole house, but could find no one. The servant's door was slightly open and he saw that she was sound asleep. That morning a telegram came announcing the death of a beloved uncle, just about the hour of the knocking. Previously, I believe, to this, the mother was standing in the kitchen, when a loud explosion took place beside her, startling her much, but nothing to cause it could be found, nor were traces left; it was found afterwards to coincide with the death of an Aunt, wife of the uncle who died later.

One night, the mother went to her bedroom; the blind was drawn and the shutters closed; suddenly a great crash came against the window, as if a branch were thrown at it and there was a sound of broken glass. The shutters were then opened with the expectation of finding the window smashed, but there was not even a crack in it. The mother moved from that room, thinking it was haunted. She entered it next by day at 1 o'clock and the same crash took place, heard by all in the house; she went in again at 10 a. m. on another day and it happened for the third time, after which she refused to enter that room again.

One night after 11 p. m. the servant was washing up in the kitchen, when heavy footsteps were heard by the father and mother going up-stairs and across a lobby to the servant's room; the father searched the house but could find no one. After that these footsteps used to be heard at that hour regularly though no one could ever be seen walking about.

The two elder sisters slept together and my informant told me that on lying down, both she and her sister used to see flames shooting up all over the floor, though there was no

smell or heat; this used to be seen two or three nights at a time, chiefly in the one room. The first time she saw these flames, she got up and went to her father in alarm thinking the room underneath must be on fire.

The two boys were moved to the haunted room, where they slept in one large bed with its head near the chimney-piece. The elder boy, about 13, put his watch on the mantel-piece and later, I think about 2 a. m., awoke and wishing to see the time put his hand up for his watch; he then felt a deathly cold hand laid on his and in great terror, snatched his hand away; for the rest of that night, the boys were terrified by noises, apparently caused by two people rushing about the room fighting and shaking and knocking against the bed. About 6 a. m. they went to their father, almost in hysterics from terror and refused to sleep there again. The eldest sister, not being nervous; was then given that room; she was however so disturbed by these noises, that she begged her father to let her leave it, but having no other room to give her, he persuaded her to stay there and at length she got accustomed to the noise and could sleep in spite of it. The elder boy used to think that he saw from the window men in a cart going by and making faces and pointing and gibing at him; he would say "There are those men", when nothing could be seen. Finally they left this house before the time was up: I believe because it did not suit the mother's health. They have not been able since to enquire if later tenants had similar or any experiences, in it, as the landlord was anxious that it should not get the reputation of being haunted.

This family lived in another house which had one room opening out of another. One day, the father looking from this room into the other, thought he saw a man (a Highlander, I think) wearing a Glengarry cap, seated on a chair cross-legged; he thought it must be an illusion caused by the way some article of clothing on the chair was arranged, but on other occasions also, he imagined he saw this figure. However being very sceptical he always explained it away. Later he happened to mention to a visitor at the house, this vision; his friend laughed and told him that an eccentric man

who wore a Glengarry cap used to sit just in that attitude in that chair and had committed suicide in that room.

In yet another house, their present one, my informant slept in a room with her younger sister in a bed beside the window with a screen across it. One night she awoke and seemed to see the window without the screen and a figure against it, whose face was muffled up on the lower part. She knew she was awake and finally the figure vanished and the screen reappeared. Another night, not the following, she saw the same figure and finally on a third night and this time the figure seemed to draw near her, so that in terror she awoke her sister and the figure vanished then. Next day a friend came to say that his mother had had an accident and was very ill and that he must go home; but before he left a telegram announced her death. When the son reached home, he found that his mother had been burned in bed so badly that she died and was so charred and disfigured that the lower part of her face had to be covered up just as the figure had appeared in the vision.*

* March 11th, 1913. This afternoon I visited the lady who saw the apparition and read her your questions about her case.

In reply, she did not recognize the face of the apparition as that of any person known to her whatever. She says it looked more like a mummy than a person; that the face seemed muffled up and swathed nearly to the eyes, but the third time she saw it, it drew near and bent over her and she felt eyes were looking at her, so that in terror she awoke her sister, told her the figure was there again and got her to open the door. After each of the previous times on which she had seen it, she told her family and they thought it must be a dream. In the morning, after seeing it the third time, she said she was convinced something was going to happen, then soon after the telegrams came about the friend's mother. This friend was a young man, not a relative, who lived with the percipient's family and she says he was greatly attached to his mother, and constantly talking of her. The percipient had never seen the mother or any other member of the young man's family, who lived in England. The burning accident happened to the mother on the night on which the apparition appeared for the third time, so that the two previous appearances and perhaps the third took place before the accident. After hearing of the death, the percipient says she had the feeling that she would not see the figure again, and she was right. She seems to have had the feeling that it was connected with the accident. There is no positive evidence to connect the apparition with the death, but it is curious that the face of the apparition should seem muffled up, except the eyes, and that the young man on reaching home found the face of his mother covered all but the eyes, the lower part being so burnt that it had to be concealed.

My friend, the percipient, suggested to me this afternoon, that the

Confirmation by the Father in Case IV.

I confirm the following statements about the house in which we lived in the south of Ireland.

1. That there were raps and knockings going on all over the house, and heavy footsteps heard on the stairs, when no one was there to cause them. That I often searched the house and could find no one.

2. That there were crashes like a branch of a tree against the window of one room, window not being injured, though glass was heard as if breaking.

3. That flames used to be seen by my daughters, shooting up from the floor of their bedroom, making them at first fear that the house was on fire.

4. I remember that my two sons were much terrified one night when sleeping in a certain bedroom by noises as of people fighting and shoving furniture about and that one of the boys felt a cold hand on his. That they would not sleep there any more and that my daughter who then occupied the room also heard the noises and was much disturbed by them.

I cannot understand or explain our strange experiences in above house. They continued all the time we lived there.

5. When living in another house, I remember several times thinking I saw the figure of a man wearing a Glengarry cap, sitting cross-legged on a chair in a certain room. That a friend afterwards told me that just such a man used to occupy this room and to sit thus in it and finally committed suicide there.

Signed E. L.

Confirmation by the Younger Sister.

I remember my sister waking me up, because she thought

subconscious self of the young man's mother wished to warn her son of the impending catastrophe, and not being able to make herself felt by him, manifested through the nearest most suitable medium—the percipient, living in the same house as her son. The percipient tells me that she never spoke to the son on the subject of the apparition, or the mother's appearance, out of respect for his grief, as he was greatly upset, but he told her father of his mother's appearance in death, as to her face.

she saw an apparition standing beside her bed and drawing near her and she was quite frightened by it. She had seen it three times.

Signed M. L.

Case V.

A young lady friend related to me the following uncanny experiences, which she and her family had some years ago, when residing in an old house at the end of Highfield Road, Rathgar. It had a basement passage leading to a door into the yard, and along this passage her mother and the children used to hear dragging, limping steps and the latch of the door rattling, but no one could ever be found, when search was made. The house-bells were old and all in a row, and on one occasion they all rung, apparently of their own accord. My friend says that she (then aged between 9 and 12) slept in the back drawing-room of the house, with the folding doors between it and the front room fastened up. Always when the light was put out, she heard strange noises, as if some one was going round the room rubbing paper along the wall, and this used to continue all night and she often had the feeling that some one was standing beside her bed. A cousin, who was a nurse, once slept with her and also noticed these strange noises. On one occasion, this room was given up to a very matter-of-fact young man to sleep in and next morning he said that the room was very strange with queer noises going on in it. Sometimes there were bangings against the house door. The Mother never liked the house and had a strange feeling about it. Since the family left it, it was vacant for a long time, but I see it is now inhabited for some months past.

This family have also had some curious experiences of an auditory nature in their present house in Dublin. One day the youngest daughter heard her name called: she answered, but found that no one had called her. There are four sisters, and No. 3, in a pantry off the hall heard herself called, replied and then asked her mother, who was in the kitchen, if she had called her, but she had not. Again another time, No. 1 heard No. 2 called in a strange faint voice

and feared it was the mother in a fainting fit as she was then subject to them; No. 2 also heard herself called and replied and the mother too heard this call, but no one could be found, who had uttered the name of No. 2, though heard by three people.

Confirmation of Case V.

I confirm my daughter's account of strange noises in the house we lived in at Rathgar, viz. footsteps, sounds of a door-latch rattling, bangs on hall-door, ringing of bells and strange noises of rubbing on the wall of a bedroom, the back drawing-room, when no one was there to make the noises, which are inexplicable to me.

Also in our present house in Dublin, my daughters were called by their names by voices apparently belonging to no human being; I myself heard the name called on one occasion. (The lady was willing to sign but her husband objected, as he thinks all psychical experiences are mere nonsense).*

* March 28, 1913. This afternoon I visited the mother of the family concerned in this case, and she told me that about a fortnight after hearing the voices, an old lady cousin (a first cousin) of hers died. After hearing the voices the mother expected something to happen, and after the death looked upon them as a warning and thought they were like her cousin's voice and manner of speaking.

She told me another previous experience which had led her to expect an event to follow the hearing of the voices.

When living in the uncanny Rathgar house, she had just put her baby boy to bed, when she heard a voice calling "Mother". She left the room and called to her daughter, who was in a lower room: "What do you want?" But the girl replied that she had not called her mother, and then asked her mother if she had just been in a front room, opening off the one in which she (the girl) was; for, she said, she had just heard a noise like some one trying to fasten the inside bars of the shutters across, and thought her mother was doing this. But the mother had been up-stairs and no one was in this front room. The two then went down to the basement where their servant was bathing the three younger girls, whom they found excited and frightened, for they said they had just heard some one rattling the latch of a door, at the end of a passage leading into the garden, at back of house. The mother asked the servant why she did not go and see who was there, and the latter said she "dared not". The mother then went through to the garden but found no one there. About a fortnight later her father died and she thought these noises were a warning and henceforth always expected something to follow any strange experience.

This family now live in Rathmines, near Dublin, whither they moved last March. One evening one of the daughters was playing the piano in

Case VI.

A lady whose family, including herself, have had psychic experiences, some of which were investigated by the Society for Psychical Research, told me that she was staying in London, I think in a hotel, while her father was ill in the south of England. She was on a high-up landing of the great staircase and on looking down, saw the wraith of her father coming up the stairs, looking very ill and with a fringed beard round his face, such as she had never seen him wear. Not long after her father died and she was told that he then had exactly such a beard as he was not shaved for some time before his death. She had not known this before his death.

Some years ago, this lady became, and still is an ardent Christian Scientist and she told me that Christian Science had banished all her visions.*

the drawing-room, when suddenly the glass shade of the gas burner (incandescent) and the mantle and glass chimney of latter all smashed and fell scattered about, apparently without cause. The very same thing happened the same evening and about the same time to a gas burner in the kitchen, where the mother was. She was so struck by these two accidents, apparently without explanation, that she said at once: "We shall hear of something soon". Again, in about a fortnight's time, she heard of the death of her sister in Scotland after seven days' illness from pneumonia. (This incident she also related to me to-day.)

* March 11th, 1913. I sent the lady a copy of my account of her seeing the apparition of her father, and I send you her reply. As she did not reply how long he was ill, I have asked her again, and hope to hear. But I suppose it is sufficient to know that he was ill in October, when she saw his phantasm, and that he died the following February.

"Dear Mrs. Wilkins:—I did not answer your kind note because I was so positive I could come up some evening early and renew our acquaintance. But time has flown so rapidly since then that I feel I have to send some message.

"The account you sent of my recital of the phenomenal appearance of our father before his death is correct, with this exception. He was in London in rooms by himself at the time. We girls were living in our uncle's house at the time in Kensington. He (my father) was in Norfolk Street, I think. We saw him from time to time and I thought he had his normal appearance at the time. The abnormal one appeared at the same time, if I may so phrase it. I saw the appearance in October and he died in February."

The following is a further account of the facts in response to inquiry regarding additional information.

"May 4th, 1913. At the time of the experience, October (many years ago now) the percipient and her sisters were living with an uncle in London. Their father was living by himself also in London in lodgings. He would not go to live with his family because he had a dislike to seeing any people who came to visit them, and preferred quiet. He was not known to get ill then and was visited by his daughters sometimes, but this shrinking from seeing strangers shows him to have been perhaps ill

Case VII.

This last case and the following one, I write from memory having no notes of them; but they impressed me greatly.

Mrs. B., the percipient, lived in India where her husband, an army doctor, was stationed. While there, her only daughter, aged about 19, died of typhoid fever. Mrs. B. was overwhelmed with the greatest grief and told me that she completely lost all interest in life and could not even sleep. Some time after the death, one night after she had been in bed some time and she had either been dozing or trying to sleep, I forget which, she looked over to another part of the room where her husband was asleep on a kind of stretcher bed, and saw a wonderful and beautiful vision. On the further side of his bed, looking down on him, she beheld the radiantly happy face of their lost daughter, lit up, I think she said, by a kind of light round it. She gazed, enchanted, and I think turned away to make sure she really was awake, and still saw the beautiful face when she looked again; it

or nervous. As related in this case, the percipient was high up on a landing of the high staircase in this large London house and looking down saw what she at first thought was the light or shadow moving on the stairs of a light being carried below. But then she saw it was the figure of an old man in a gray dressing-gown and wearing a gray woolen cap. As he came up she recognized her father, with the fringed beard which he did not then wear. She stood spell-bound, feeling it impossible to move as the figure mounted, and came nearer and nearer to her, and she felt a deathly cold air as finally the figure came up close to her and passed through or into her and vanished. She said "he passed into her consciousness."

She said that she knew then that her father was going to die. Next month he became ill and her eldest sister brought the father to his brother's house (the uncle's), tho the percipient begged her sister not to do so, as she told her he would die in the house, but he did not, as in December he was brought to Ventnor in the Isle of Wight and died there in the following February. The percipient did not see him in death, but her sister told her about the beard. The sister had sent to Scotland, during his illness, for a gray woolen cap for him to wear, such as the apparition was wearing, and he had a similar gray dressing-gown.

The percipient told me that she did not tell her sisters about the apparition, because such experiences affected them so much, especially in the case of a warning about their father's death, but she did tell her sister that the father would die in the house if brought there.

This lady says that she had many experiences and had "second sight". She always knew people were going to die when she saw their apparition. She said she saw Charles Stuart Parnell before his death looking at her with folded arms in her room.

MARY WILKINS.

remained some time and then vanished. From that moment, Mrs. B. told me, she was a different woman; she went off peacefully to sleep and in the morning before she said anything, her husband saw that something must have occurred to change her and arouse her from the lethargy of her grief, and he understood when she told him of the vision. Her life was now changed and she said she knew her darling was happy and lived.

She also told me of another strange experience. On the voyage out to India, she said that the phantasm of her living daughter appeared to her in her cabin one night. At first she thought it was the girl herself but she found it was not. After the death, I believe Mrs. B. thought that this appearance was meant as a warning of her daughter's death.*

* March 11th, 1913. I sent Mrs. B. a copy of my account of her experience and in reply she says: "I return the enclosed, which is quite correct." She also says in reply to my question "My dear Dorothy (her daughter) died exactly six months after she arrived in India." She saw the phantasm of her living daughter during the voyage out to India. Mrs. B. tells me she had a wonderful dream several years after her first experience and promises to write it out for me. I hope to send it to you when I receive it. I think I have now answered your inquiries as far as possible for the present. I now add another very strange and interesting incident.

Account of apparition seen by Mr. A. written from recollection of his statement to me made May 9, 1912:

About a year or more ago, Mr. A. was at an evening party at a country house, situated on an open, wide and lonely country road with high and thick hedges on each side of it in parts, leading out of Glasnevin, near Dublin. He left about 12 midnight, before the other guests and had to walk down the road going home. As he walked, he saw, as he thought, a hospital nurse coming towards him and noticed the details of her nurse's dress, even to her chatelaine with scissors attached. I believe he said her face was bent down, so that he did not see it. She came so close that he said or was going to say "good-night", and he had to avoid her, and she then disappeared into the hedge. Lower down the road she met him again, coming right up to him, so that he had to ward her off with his arm and was horrified to find that his arm went right through her and that she was quite unsubstantial. Again she disappeared. The hedge is thick and no one can pass through it. Mr. A. was so overcome that he had to rest and told me that he did not understand why such an experience should happen to him. He had confirmation about the road being haunted, as he heard afterwards that a woman living in a lodge on this road left her home rather late one night and saw something which caused her to faint, and she would never go out again at night, saying the road was haunted.

I visited the road by daylight and found it a fine wide open country road with a raised pathway and thick hedges on each side for a certain distance.

Case VIII.

A lady living in Rathmines tells me the following experiences and gave me notes of them.

From her study and the room over it, she and her brother used to hear almost every night, sometime between 10 and 12 o'clock, footsteps on a flagged path in the garden. The sound of the footsteps seemed to proceed from the same spot all the time, namely, just beneath the door of a conservatory on which the study opened. On going out to look who was there, they never could see anyone. Footsteps used to be heard on the stairs and tramping about in an up-stairs room. A lady visitor, sleeping in a room under the roof in the same wing of the house, said she heard sounds as though some one were walking on the roof overhead all through the night.

The rest of the family, whose rooms occupied the main portion of the house, never heard anything, though the occupants of the wing heard the sounds quite independently of each other.

No one could account for these noises, which repeated

I heard of the incident from a friend of Mr. A.'s, and then wrote to ask him for an account of it. He wrote to me on May 3d, 1912, as follows:

Dear Madame:—I am in receipt of your letter of yesterday's date and while it was not my intention to relate the experience to which you refer, beyond confidentially telling my own immediate friends, still having regard to the special interest you are taking in the matter, I am inclined to waive my resolution not to repeat the circumstances. I do not, however, like the idea of writing out an account of the incident, but should be pleased to tell you the story personally, if you particularly care to hear it, and with that object would call to your address. You will very kindly avoid mentioning my name, as I do not like publicity.

Yours very truly,
A.

I have lately sent the gentleman my written account of his story and expect to meet him soon and will then find out if my recollection is quite correct and will let you know.

I may mention that the accuracy of my written accounts of such incidents has sometimes surprised the percipients, when I submitted my account to them.

April 16, 1913. I am sorry to have delayed this letter so long, but did so in order to wait for replies. If I hear more, I shall write again and think it better now to send on the foregoing hoping you will find it satisfactory.

Yours very truly,
MARY WILKINS.

themselves nightly for two years. Strange to say they have not been heard for some months past.

Case IX.

The following incident, I relate in connection with a dream which appears premonitory; if it is not, it is certainly a strange coincidence.

We had a pet dog, which had been taught to beg for food and was so intelligent that he learned of his own accord to beg for anything he wanted, e. g. if he thought we were going out without him, he would sit up and beg. On Sunday, the 8th January last, 1911, our poor Smut, as he was called, was poisoned by a piece of meat soaked in strychnine, as we afterwards discovered. He went into the usual convulsions and in a quiet interval before the last fit of spasms, he sat up before my son Edgar and begged, I suppose to be relieved of his pain; he then fell down in convulsions and died. After his death which occurred near 8 p. m. my son went to visit some friends in Ranelagh to whose house he had often brought the dog. He told them of poor Smut's tragic death and the daughter of the house then related a vivid dream she had had the previous night, that is either on Saturday night or Sunday morning Jan. 8th. She dreamed that my son and the dog were in a field and that the dog sat up and begged to my son and then fell down. On that very morning she had related her dream to her mother, which showed that it had impressed her, and they had remarked to each other that they hoped there was nothing wrong with poor Smut. It was not till some hours later that the dog became ill, about 7 P. M. dying at or near 8 P. M. at 8, Rostrevor Terrace, Rathgar, my residence.

Confirmation of Case IX.

Mrs. Wilkins has read me her account of my daughter's dream about the dog and I confirm it and remember my daughter telling me of the dream and our comments on it as reported.

January 2d, 1912.

Signed I. A.

Mrs. Wilkins' account of my dream is quite correct.

Signed G. A.

The mother of the young lady, who had the dream about the dog, has just told me the following experience of her own, in presence of her daughter.

Some years ago, she had just left a room in which were some members of her family, I think her husband and her daughter, and was going up a short staircase of three or four steps, when she felt a cold air and was conscious of a dark figure passing her quickly; she called out to her relatives "Oh, who passed me?" But they assured her no one had; however she was so certain of her sensation, that she noted the hour, 12 noon, and said she expected to hear something had happened and for a time she felt quite upset. Next day, news came that her husband's brother, living at a long distance off, had had a serious paralytic stroke at 12 noon the day before—the hour of her experience. She said he would not recover and in a few days he died.

Case X.

This case was written for me by the percipient, who writes to me as follows:—"Enclosed are my experiences; if any clue is found for them, perhaps you would let me know!"

"While staying with a friend in Clonmel, Co. Tipperary, the following little incident came under my notice.

"While I lay in bed one night about 12 o'clock or so. I heard a noise down-stairs similar to heavy articles of furniture being moved about. It continued for some time and I attributed it to the servants who I thought might be up later than usual. I went to sleep and thought nothing further about it. Next night I heard the same sounds and resolved to mention the matter to my friend to find out the cause. We learned from the servants that they had retired to bed at 10 each night and as no one else was up my friend and I could not solve the mystery (she having heard the noises several nights previous to my arrival). However each night the same moving of furniture penetrated from the same room and being, I am ashamed to say, too nervous to go and try

to discover the cause I left the house nothing wiser. About six months afterwards I met a lady in Dublin who came from Clonmel. She asked me 'if I had ever been there'. I replied 'Yes, I stayed at Ashbourne'. 'Well,' she said, 'did you ever hear any noises there at night coming from down-stairs?' A shock came over me when she finished by saying 'Mr. ———, a gentleman who lived there some time ago, shot himself in a little room off the hall,' the exact room I heard the mysterious rumbling of furniture in.

"While I was on a visit to a friend in Portarlinton this rather unpleasant incident occurred to me. At about 2 o'clock in the night I woke up suddenly, from apparently no reason whatever, however I quite distinctly heard snoring coming from under or in the bed I was lying in. It continued for about 10 minutes during which time I was absolutely limp with fright. The door opened and my friend entered my bedroom saying to me 'I thought you might want me, so I came in'. Needless to say I hailed the happy inspiration that sent her to me. I then told her what I heard: she listened to me and then to comfort me said 'Oh never mind, it is only grandfather; he died in this room, and a snoring is heard every night at 2 o'clock, the hour in which he passed away'. I may mention that some time before a German gentleman came to stay with this family; they asked him in the morning how he slept, he replied, 'Oh! very well, but I was disturbed by a snoring in the room, I suppose it was the cat', but they knew better.

"If you don't mind I would rather not ask my friend anything about what you wrote to me about. She might not be pleased at my mentioning the matter to anybody. I think you will understand."

The mother of the last percipient of case X told me the following experience, which her daughter heard from a lady friend.

This lady and her sister were staying in Rome in very comfortable rooms. The sitting room had a large press or cupboard in the wall. These ladies always experienced a most unpleasant feeling, which they could not understand, whenever they opened this cupboard; it was as though some

evil influence emanated from the interior. Finally it got so much on their nerves that they gave up the rooms. Afterwards they learned that a man had shut himself up in the press and committed suicide, or else had been murdered in it, my informant is not sure which, but I hope to get more details in time.

Case XI.

The following accounts of two dreams were written down for me by Mr. Avary G. Palmer, a member of our Dublin branch of the S. P. R. The dreams may be telepathic.

“On August 6th, 1899, while engaged in photography with a young fellow (dressed in a dark shabby suit), he dropped a glass bottle which smashed and cut open the large artery on upper side of my right foot. In a short time I had lost a lot of blood. I bound up the wound and with difficulty stopped the flow. I did not mention a word about this affair in my letters to my mother, who was living then at a distance of 50 miles from me, fearing to frighten her, as she would have been apprehensive of the bandages coming off my foot during sleep. She wrote to me on August 12th, mentioning she had dreamt of me on the morning of the 11th as follows:

“‘My dearest A., I trust you are no worse for that horrid stench from the drains; write by return and let me know if you are all right, as I dreamt you were ill.’

“I then wrote to her for particulars of the dream without myself telling her anything of what had occurred to me. She replied on the 18th as follows:—‘My dearest A., It was on last Friday morning very early I dreamt about you and thought you looked flushed, but you laughed but did not answer me. I thought you were feverish and took you to Baker (a doctor) to see what was the matter with you and he would not believe me and said there was nothing the matter with you. You had some man with you dressed in dark shabby clothes standing with you I thought.’

“It is possible the dream may have had its exciting cause in the anxiety about the bad state of the drains in the office where I was working at the time. Also the presence of the man in the dream may have been due to her being possibly

aware that I had a night watchman under my charge there. I had temporary charge of this office and slept on the premises. She, however, informs me that she felt distinctly that this man in her dream was in some way the cause of my apparent illness or accident."

The second dream was as follows:—

"On March 17th, 1906, while staying with a holiday party at Lough Dan, Co. Wicklow, I dreamt my brother John (who was at the time in Dublin) had died. I quote from my diary of Sunday, March 18th, 1906—'Just as we finished breakfast, John (my brother) arrived, having cycled up from Dublin before breakfast. He then informed me that on retiring to bed last night about 10.30 p. m. he had tried to project the thought to me that he would ride up to us in the morning and went to bed with this idea in his mind. Now strange to say I awoke last night (time unknown) from a very unpleasant "nightmare". I dreamt my sister was telling us (or reading a letter telling us) that my brother John was ill in Belfast and finally she said "He is dead". On hearing this I in a sort of despair called out "John, where are you? Where are you now?" and awoke with the impression that I had been calling out in my sleep'— My recollection is that I seemed to be trying to reach out to my brother in a kind of blank darkness. I enclose John's statement written out from memory. He went to Belfast three years later and lived there for about 18 months. I also recollect distinctly his mentioning at the time how the effort to project the idea of riding up to Lough Dan exhausted him."

Statement of Mr. John A. Palmer About Foregoing Dream.

On March 17th, 1906, my brother and some friends decided to cycle to Lough Dan, Co. Wicklow to spend the week-end there at a small hotel which is situated at the east end of the lake. Owing to an engagement for that evening. I was unable to go with the party, and I decided at the same time not to follow after them next day. That night when lying in bed a thought came to me to get up early next morning and to cycle to Lough Dan and give them all

a surprise at breakfast, and at the same time, as my brother had lately been carrying on several telepathic experiments with me, I tried to fix my mind on the hotel and give my brother the impression that I was coming down in the morning. I spent fully an hour concentrating on this idea and felt quite exhausted and then went to sleep. I was up early next morning and arrived just as they were having their morning meal. I carefully refrained from mentioning my experiment, and was much interested when my brother told me that he had been dreaming about me and thought that I had been in trouble.

Signed

J. A. PALMER.

Experiences written by himself of

Mr. J. A. Palmer,

56, Lr. Beechwood Avenue,

Nov. 26, 1911.

Ranelagh.

“I cannot remember the exact time, but it was about the year 1905 when I first saw anything which I could call abnormal. I was staying with my mother in Dublin, and not feeling very well one evening, went to bed early. I must have been asleep for some time when I awoke suddenly, and saw a human figure standing in the room between my bed and the window. I could only see an outline. This figure walked across the room and vanished at the door, which was closed. I awoke with a frightened feeling and with my heart beating rapidly.

“On January 14th, 1909, I was living in rooms in Ormond Road, Dublin, and one night I experienced a somewhat similar sensation and saw a man wearing glasses standing over my bed and looking at me intently, just as if he wondered what I was doing. I could see this figure clearly as it appeared phosphorescent; it remained for some seconds: I then felt as if a hand had grasped my foot which distracted my attention, and when I looked again the figure had vanished.

“On March 26th, 1909, I was staying at 8, Rostrevor Terrace, Rathgar, when under similar conditions I again

saw a figure, this time of a boy, standing some distance from my bed; it remained for some seconds quite distinct and then began to fade away from the feet upwards, the head remaining for some time after the rest of the body had vanished.

"On Friday, Nov. 24th, 1911, I dreamt that I saw an outside car been driven down some street, and on the car two policemen and a woman prisoner, one of the policemen being handcuffed to her. This dream was very vivid.

"On Saturday the 25th I was walking up Grafton St., when I suddenly was attracted by the sight of an outside car coming towards me, on one side of the car was a man prisoner and a policeman and on the other side another policeman. The man was not handcuffed. This sight recalled my dream immediately."

Copy of Part of Miss D. Webb's Account of Mrs. Hinton, a Great Spiritualist (Met in America), Written July, 1901.

"I found her kindly ready to tell me her experiences. There was a time, when having given up orthodox religion—she had been very devout—she was quite agnostic. Her life had been one of great trials. Her first psychic experience was shortly after the birth of her youngest child, when she fell into a trance that continued three days. She was supposed to be dead and the spirit being freed or nearly so from the body, she could see it lying unconscious and her children mourning around it. She seemed to be raised into some wonderful higher sphere, where she could feel and understand the real harmony of what on earth seems so discordant. She said that there was no sorrow or pain in leaving the body, but it was most distressing to be recalled, as she was by a neighbor who had the gift of healing, only for which, there would have been no return, she thinks. After this, she herself developed the healing gift and could help a patient merely by touching. She had also the usual phenomena of spiritualism. Raps would come to her in private, with intelligent and helpful communications. She never lost the consolation of her experiences during that trance. She had a terrible grief in the death of a darling girl of 12. Towards the end of her illness, this child used to say her body was

heavy clothing and would ask her mother to help get rid of it. At the very end she exclaimed at a vision of light and glory. Mrs. H. said that she actually accompanied her daughter over the border in a trance. She could see the whole process of dissolution, the freeing of the spirit form. On her return, before the funeral, as she and the doctor stood beside the body, suddenly she clearly saw her child with a little namesake child who had passed away the year before—both children looking very bright and happy. The mother said to the doctor ‘Oh! Doctor, both Irenes are here’. The second was his own daughter. He had been a materialist, but from that moment became a Spiritualist. Soon afterwards, the mother was in the street and when thinking how sad that her child should miss the beautiful Spring on earth, Irene stood near her and spoke, saying, ‘Oh! mother, you must not grieve for me, I have such beautiful things here, and they are more real and lasting than I could have with you’. She said she was learning in what was called a ‘school of Harmony’. Mrs. H., or Monsell, as she was then, had other trances, but never anything so remarkable as the first. During one she seemed raised to a higher sphere and shown how prayer works and must inevitably be answered in some way. She had attended some materializing séances, but had never seen a materialized spirit that she recognized. Once a gentleman acquaintance came with her from curiosity and was summoned into the cabinet. When he returned he exclaimed, ‘Good God! It is wonderful! I found there the materialized spirit of one I knew long ago in India. No one in this country ever heard of him and he talked to me of things known only to us two’.

“After a time she ceased to see spirits, but continued clair-audient. She believes that we are all more or less mediums. You feel her to be as truthful and reliable as any one else born a Friend.”

Curious Experiences of Maurice A. C. Wilkins.

“On Oct. 23d, 1905, about 5.45 p. m., I was coming out of Trinity College, Dublin, and just as I was entering the archway of the College gate leading into the street, I began

to wonder what made me think of a fellow-student, Bewley, the thought of whom suddenly came into my mind. I had a kind of feeling, that I would meet him and looked at the next passer-by to see if it was he. I was wrong, but a few yards behind him, came two students and one of these was Bewley."

Signed M. A. C. WILKINS.

"On another previous occasion, I was walking from Trinity College, having just left it, when suddenly the name of the Purser family (closely connected with College) came into my head, I did not know why. Then almost at once, I saw on the other side of the street my fellow-student J. Purser (one of that family) walking towards me."

Signed M. A. C. WILKINS.
40, Harcourt Street.

The writer has very good sight and feels sure he did not unconsciously see the persons mentioned, so as to have the thought of them suggested to him.

Edgar Wilkins, younger brother of Maurice, had the following little experience, when a schoolboy. He was coming up Harcourt St. and saw a tram-car approaching, a good distance from him. It came into his head unaccountably that Mr. Thompson, a master at the High School, was in the car, and as it passed him he saw Mr. Thompson in it.

He has also had a few curious dreams and small experiences.

Possible Case of Telepathy—*A Trois.*

The High School, Dublin.

My eldest son, Maurice A. C. Wilkins, was a pupil in the VI Form on Feb. 17th, 1904. He states that the mathematical master of the Form, during his lesson, wished to write on the blackboard, a fraction, which could readily be written out in factors. He set down $\frac{576}{2}$ and paused for a few seconds to think of suitable figures for the rest of the denominator. M. A. C. Wilkins looked at the blackboard and almost immediately the No. 64 came into his head for setting down after the 2. The next moment, the master

wrote down these very digits,—thus $\frac{576}{264}$. Immediately my son heard a schoolfellow L. who sat directly behind him, say with excitement, “Those were the very numbers I was thinking of”.

Thus the same No. 64 came into the minds of these three persons, though it was not spoken at all and there was apparently nothing to suggest *that* number to them any more than any other even number. An even No. would be more likely to be chosen than an uneven one.

Written on the date of the occurrence Feb. 17th, 1904 by
MARY WILKINS.

I certify that this is a correct account of the occurrence.

Signed M. A. C. WILKINS.
(aged over 18 at date.)

I have now come to an end of my cases. I think it is evident that there must be in Ireland or even in Dublin and its neighborhood alone, a large number of strange experiences and poltergeists and things inexplicable, awaiting investigation by our Branch of the Society for Psychical Research and it is to be hoped that more research may be undertaken, such as Prof. Barrett carried on at Enniscorthy and elsewhere.

I myself have always wished for an opportunity of spending a night in a haunted house, but on one very important condition—viz. to have the company of other investigators! I would also suggest a large, cheerful fire, round which the researchers might sit, while awaiting the arrival of the poltergeist.

Perhaps some member may know of some such case to be investigated.

December 10th, 1911.

ILLUSIONS OF THE ACADEMIC MAN.

By James H. Hyslop.

I was recently talking with a Professor of Psychology in one of our larger institutions on the work of psychic research and he made a remark which may well be the text for some explanations and objurgatory remarks. The man had read a little on the subject and professes to have an open mind regarding it. He has been interested in religious problems and presumably knows something about them. His remark to me apropos of psychic research was, that he would think that people would have no interest in a future life which reflected such trivial matters in the communications. He understood why people would look in that direction for light, but he thought they would turn away in disgust at the revelations which purport to come from a transcendental world. He thought that they would find no satisfaction for their ideals in any world that revealed such small interests.

It is true that a great many people look at the problem in this way, but they are usually laymen who neither understand nor are interested in a scientific problem, and their criticism can be pardoned, but no such indulgence can be granted an academic man. We ought not in this age to have to face this conception of the case from an academic man, especially a student of psychology and of religion. The ignorance of this teacher of psychology is something amazing and inexcusable. He is no more qualified to pass judgment on what we are doing than a child, and yet these are the men whom our youth are asked to respect and who are dispensing the conceptions of psychic research everywhere. The public and students assume that they know because they are professors and have to listen in respectful silence to purely imaginary knowledge and go away with ideas that will soon have to be corrected as inexcusable illusions.

It is no doubt true that many people, perhaps the major-

ity of Christians, are looking for some Paradise after death. They assume that we have souls and that psychic research is trying, not to prove that fact and the fact of surviving consciousness, but to get into communication with these dead supposed still to live and to ascertain what their life is. They have been told often enough that the problem is nothing of the kind, but this class either forgets what we tell them or it is not intelligently enough interested to have its illusions corrected. It has no conception of what it is that we are investigating. It is in the pursuit of happiness, not truth. Truth is the object of science, happiness is the object of the will, and the majority of men and women are seeking, not to know regardless of happiness, but to secure enjoyment out of the universe. They have imbibed all unconsciously the view that the present existence is essentially bad and that happiness cannot be obtained in it. They would not consciously avow this and perhaps would not admit the fact if told it. They are in fact quite satisfied with the present material existence and in most cases, even when longing for a future life, want this one prolonged or reproduced. They are not thinking of the old theological and philosophical doctrine that matter is the cause of all evil. They would think it absurd if mentioned or would confess entire ignorance of it, if told it, and in this they would be quite right. But two things tend to make them take that point of view unconsciously. The first is frequent ennui with the present life, and the second is the immemorial conception, born in the philosophical and theological belief about matter, that the acme of happiness is to be found beyond the grave. They have forgotten the doctrine which gave rise to such transcendent hopes and instead of abandoning these expectations with the belief that created them, they still hug their hopes with all the passions of saints or epicures, even when they have practically adopted the idea that the material world offers the type of happiness that is desirable, tho their religion had denied this and yet had embodied its conception of Paradise in magnificent palaces and golden streets. It offered every man the immunities of kings, a prize which no amount of work in the physical world could secure. The

religious mind still clings to this hope even after it has abandoned the speculative doctrines that gave rise to it. The atmosphere of all who think of a future life is saturated with this anticipation, and the tenacity of the belief in the existence of the soul and its survival, despite the ruins of the philosophic arguments, leaves the interest concentrated on *what* a transcendental life is, not *whether* it is.

This type of mind may be excused the illusion regarding the problem of psychic research. But the scientific man will be given no such mercy. If he put himself in the class of the layman he must expect to be treated with contempt, tho we exercise patience with the layman who may not know better. We ought to be able to expect the scientific man to be acquainted with the problem as it has been stated time and again, and if he still insists either on being ignorant or on pretending that the problem is what it is not, he must expect the abuse that he deserves. He is either a fool or a knave in the question. If he does not yet know what the problem is, he is a fool. If he does know what it is and presents objections just to save his respectability, he is a knave. There is no escape from this dilemma, and for myself I do not propose to mince matters in dealing with such minds.

I have used strong language and it is done with malice prepense. I propose in it to challenge that type of mind to mortal intellectual combat, if you wish to construe it so. The irritating thing is that they are either blissfully ignorant of their position or avail themselves of their security in places of authority for perpetuating a perfectly silly illusion. I shall first assume that they are as ignorant as the plebs regarding the problem and that they are sincere in their conception of the it. This will justify a perfectly clear statement of what it is that psychic research has been engaged in. We have not been investigating the nature of a spiritual world, but the simple question whether there is one as a fact. We do not assume that we have any souls or that we survive death. We accept, for the sake of argument at least, the materialistic theory of the universe which means that all phenomena are the resultant of composition. That is, all

things and events are the result of mechanical and chemical combinations, and when those combinations have been dissolved the properties which the compounds manifested disappear never to reappear unless the same combination occurs again. This view interprets consciousness as an accident of the complex combination of elements that make up the body, just as the various organic functions are. When death comes, which is the dissolution of this organism, consciousness goes the way of the organic functions of the body. Accepting that view of it and that materialism can actually account for the existence of consciousness, it is hopeless to expect survival of personality after death. There is no use to appeal to faith, because that can have no weight against the overwhelming evidence of physical science, even tho physical science establishes nothing more than a probability based upon the accepted evidence. It may be that its accumulation of facts has involved the discarding of facts which should not be ignored, but it always assigns some sort of reason for this discarding. The residual facts on which the opponent relies are either questioned or an inference from them is questioned, the latter of which admits the facts but disputes their evidential relevance. But accepting the normal facts of experience as the criteria of judgment, the materialistic position, however unsatisfactory it may appear to the philosophic mind, has the evidential situation on its side. It may not disprove survival, but it at least establishes a preference for agnosticism and perhaps a probability for annihilation. It certainly does so for the man who observes nothing more than the phenomena of physical science.

Hence the problem of the psychic researcher is with this primary question of doubt about the existence of a spiritual world, not about the question whether we are in communication with a thing credibly believed or about its nature, but whether it exists at all or not. We do not assume anything more than the materialist to start with and then we collect facts which the materialist must explain or concede the inefficiency of his theory. The existence of a spiritual world is the thing to be proved, not assumed. The existence of it does not depend on having a conception of what it is like.

The whole problem resolves itself into the question of personal identity. This conception of it comes about in the following way. The mere fact that we should have a soul would not carry with it a guarantee that we should have any memory of the past. It might be quite probable that we should remember the past, but the phenomena of secondary personality, to say nothing of the fact that our present sensory consciousness and memory, might be the resultant of physical connections, and if so we might possibly not retain a knowledge of our past. What we wish to know is the continuity of consciousness and memory, and hence we have to prove more than the fact that sensory consciousness requires a soul for its basis or subject. We must show that a memory of our earthly life survives as the condition of retaining personal identity. Proving this does not in the least involve any knowledge of the conditions under which this survival of memory exists. All that we require is that we cannot explain a certain set of mental phenomena on any hypothesis except survival, and we may set aside the problem of the conditions in which the survival takes place. Personal identity is the primary question and all other matters are secondary. I mean, of course, that the scientific problem is this, and we do not care for any other problem at present. We may have more to do than to solve this primary problem, but we cannot attack other problems until the sceptic has been forced to surrender on this one. We look at our facts in their relation to normal explanations, and when ordinary causes will not suffice to account for them we resort to extraordinary causes. We may not know under what conditions those extraordinary causes act, and it is not necessary to know in the first stages of our problem. We restrict the primary issue to the one regarding the existence of a world which we cannot explain in the ordinary way, leaving the determination of its nature to further investigation.

The consequence of all this is that we do not look at the facts as reflecting the nature of such a world. We have in mind the personal identity of the alleged communicator, and we do not care a rap what he talks about provided only that it proves his identity. The more trivial the fact the more

likely it is to be evidence. If the alleged communicator is trying to prove his identity his choice of trivial incidents is likely to reflect proper intelligence of the issue, and we must not assume that he is *per se* interested in small talk. He is directing his effort upon a perfectly rational problem. He is not reflecting the nature of that world or its chief occupations. No doubt much of the published evidence would suggest to a casual reader just this limited interest in a trivial mental life. But such readers are to be ignored. They fail to realize what the problem is for the spirit. His communications will not be believed unless they subscribe to two conditions. First that the information shall be supernormal and second that it shall prove his identity. If we are assured that the psychic does not know the facts, we shall expect and seek for as trivial incidents as possible in the proof of the personal identity of the communicator. It is the concentration upon this issue that gives the appearance of a meager world. But readers who look at the facts in this manner simply forget what the problem is and that we must multiply trivial incidents until the evidence is overwhelming.

Moreover it would make no difference if the hypothesis required us to admit that spirits were insane or degenerating in their intelligence. With the question of their mental condition we have nothing to do in the first state of the inquiry. They may be as mad as March hares, if you like. That would not alter the problem. It might affect the question regarding the extent to which communications were voluntary, but not the question of their source. Whether spirits are sane or insane has nothing to do with the question of spiritual existence. This issue of rationality in such a world may interest us in the interpretation of the meaning of the cosmos, and we may prefer to survive as rational beings, but as our preferences have nothing to do with the fact we have to disregard all such questions and coolly judge the facts, and accept the conclusion, no matter how disagreeable it may seem.

Of course, if the evidence suggests a disintegrating mind, we may have to ask whether such a condition is characteristic of the normal life of a spirit or merely the condition

under which he communicates with us. To raise that question shows that we shall always have to suspend hasty inference to a degenerating life beyond from the trivial and fragmentary nature of the incidents. It might be a perfectly idyllic world in its normal relations, and appear perfectly insane in the communications. This fact which cannot be disputed, as an a priori hypothesis, should act as a rebuke to those *soi disant* scientists who can only point to the ridiculous appearance of the facts as compared to that imaginary world of bliss and lofty thoughts. They cannot use the superficial appearance of the facts upon which to base criticism of that kind. They are only exposing their own ignorance, not meeting the demands of the problem. It is the existence of the spiritual world, not its sanity that is the issue.

With this equipment any layman may ridicule an academic man who objects that the messages belittle a spiritual world. If nothing else had purported to come from it we might well understand curiosity on this point, but there is abundant material of quite as lofty a character as any idealist might wish, but it is not verifiable and so finds no place in the evidence for a spiritual world. But there is no excuse but ignorance for the academic man's complaint, unless he wishes to claim that he is not serious in the objection, and in that case we should reproach him with hypocrisy. It is the nature of the problem that determines the character of our evidence, and our problem is not the production of a poetic revelation. We may reach the point where something of the kind can be done, but we are not undertaking it at present. The human mind must first be made to see what the scientific issue is and remain by this until it can do intelligent thinking. Scepticism will not permit revelations without credentials, and when the sceptic is so credulous about natural explanations that are mere subterfuges to escape more rational views, it will not be easy to present credentials for poetic hopes. But the academic man who has spent his life in experimental psychology and critical habits of thought is the last person to object to trivialities in the messages. He can do so only by pleading that he knows nothing about the

problem, and while this is usually the fact, he possesses an authority before the public that makes it a little audacious for us to assert his real ignorance. I never discuss the subject with these men, the exceptions being rare, but that I have to do some elementary teaching as a condition of getting heard at all.

If the academic man is only availing himself of the accusation against spiritistic theories to defend his respectability and to receive the plaudits of the unthinking laymen, he will not escape the punishment he deserves. I shall not dwell on the advantage which his hypocrisy in such a position gives us. I shall only say that I wish only to know which horn of the dilemma he takes. If he takes the latter, silence on my part will be sufficient reply. He may be safely left to the mercy of the public that is serious on the subject, and little of that boon will he get if he is not sincere. But too often he can purchase his sincerity only by the confession of ignorance.

Now to show that they are not always perfectly sincere in their position, in my conversation with one of them who raised the objection which we are discussing, I simply remarked that it was based upon a false conception of the issue and that it was a part of our work to correct the illusion which the orthodox mind had on the matter. The man just smiled as he looked at me, not being an orthodox man himself and yet advancing as a criterion of spiritual communications what his own scientific mind had to reject. That is, he knew better than to assume the ideals of the orthodox mind about a Paradise, and yet he sought to raise an objection on the basis of those ideals, knowing that the average layman would accept it as fatal. Minds of this kind are not to be respected, much less given the right to pass judgment upon the problem.

It would be too much to direct this abuse or reproach against the academic class as a whole. There are many of them quite alert to the situation and having more sympathy with it than they dare express. In the first place many of them have to be conservative from the very nature of their position which requires them to hold in check the imagina-

tion of the public. There is a large class of the public that would run after every conceivable fraud and delusion were it not restrained by the more cautious habits of the academic man. In the second place, while many of them are sympathetic they have not the time to devote to the details of the work, and, between the duty to their position as authorities and their want of time to master the meaning of the manifold phenomena comprehended under the head of psychic research, they may fall into excusable mistakes. Even when they do not fall into mistake, theirs is a waiting game as teachers who have to emphasize the need of instilling established truths in the minds of students. Everything in their vocation calls to patience and thoroughness, so that we cannot always accuse the class too hastily. It is the smaller number of more adventurous critics who think it safe to dispense ridicule or to cultivate respectability that come in for rather round abuse, and psychic research can reduce them to humility by not recognizing their rights to speak unless they speak intelligently and show that they really understand the problem. It is quite as much a duty to hold the public in check regarding its conception of our problem as it is to make it cautious in accepting the existence of spirits, but it is safer to do the one than the other, and you may always count on discretion being the better part of valor in minds that have more to gain by the disparagement of a spiritistic hypothesis than by correcting the illusions of its opponents. It is ignorance and fraud we have to criticize, and not honest doubt. An honest doubter may be taught and is ready to learn, but the tortuous seeker after respectability and popular approval will be granted a very short shrift at this scientific tribunal. There is too much at stake in this age to concede everything to the destructive mind. Constructive methods are those of science. Scepticism may correct illusions, but it never explains facts.

INCIDENTS.

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MISCELLANEOUS EXPERIENCES.

The following record from the material of Dr. Hodgson must tell its own story. The writer is evidently an intelligent man and whatever value his narrative has will depend largely on that fact. The experiences are old, but put on record at a time that made them less old than they now are. Some of them were noted and described at the time so that they do not depend wholly on memory. But even if they did, as stimuli to investigation, they deserve record.

Mrs. Hayden mentioned in the narrative is the same person described in the miscellaneous experiences of Mr. John Trowbridge in an earlier *Journal* (Vol. III pp. 641-655).

I must call the reader's special attention to Mr. Featherstonhaugh's remark about the relation of hallucinations to the problem of Spiritualism. He seems to have anticipated all that has been discovered and said about pictographic processes in communication. He was evidently not deceived by many a man's tendency to treat as real what was only evidential of something supernormal and showed therein the truly scientific spirit. He referred the phenomena of Mrs. Drake to hallucinations and yet regarded them as veridical, and finally said: "It seems to me that hallucination is the key-note through which the spiritual belief will stand or fall." Even lifelong psychic researchers have often failed to discover that the investigation began and did not end with the view that hallucinations were connected with the phenomena.

The incident of the scene in the life of George III could not be explained as the transfer of mental pictures from the mind of the person that clairvoyantly discovered the contents of the letter. Cf. *Proceedings* Am. S. P. R., Vol. VI.

pp. 51-61. There is no evidence that the scenes were or could be identified with actual memories of George III himself. The contents of the letter might suggest to any mind scenes of all sorts and then these could be transferred as described in the above mentioned Report.—Editor.

PERSONAL EXPERIENCES.

Schenectady, Jany. 1st, 1889.

Dear Sir:

In reply to your letter of the 28th ult. and the accompanying papers, for which I beg to thank you, I can only say that I find no reference in my notes of having mentioned my impression of the broken bit before I examined it, and presume I did not, as the parson would have excommunicated me and the congregation turned me out of the vestry, if I laid myself open to the suspicion of "discerning spirits", even were it only the spirit of a horse's head.

This was the only impression I ever had of seeming to perceive a thing that was not there to see.

I very seldom leave the house in the winter and see nobody with the exception of two or three persons who are kind enough to drop in. I have no opportunity to fill Blank 8, and hardly the physical strength or mental energy at my time of life. I remind myself continually of the political song that used to be sung when Van Buren ran against the grandfather of the present President-elect, "Van! Van! Van! the used up man." Besides, this is not a mystical region where people see visions and dream dreams, unless, when, like Joseph of old, it is about something to eat.

I have many experiments in thought-transference and under certain conditions, I feel well assured of the fact—that is to say,—when the percipient is not consciously aware of the answer he returns, and more particularly so if at any time he has known the fact related. As for instance: The agent mentally asks "How old was Mr. Jones when he died?" Then the percipient may give the correct answer, if known to him, and if not known an incorrect reply but relevant to the question. It assists materially if the agent writes his question down, as it seems to fix it more precisely in his mind. The answers are mostly relevant to the character of the thought-question rather than to the particulars of names and dates. E. g.: How do we mesmerize? "It is the gift of God." What are the best methods? "You are a mere instrument in His hands." Etc. This evasive form of reply is not uncommon.

Through conscious normal means I have never known an example of thought-transference rising above a rare coincidence. Our neighbors know our incomings and outgoings and the number of shirts we have in the wash; if the good old ladies could also get at our thoughts, life for them would be a lasting mortification, and for us "not worth living."

The conditions above spoken of are, a partial mesmeric sleep, in which the subject preserves the use of the voice,—the automatic writings, and the employment of planchette.

Trusting that some day your society will evolve order and law out of the psychological chaos, I am,

Yours truly,

J. D. FEATHERSTONHAUGH.

R. Hodgson, Esq.

Some time afterward I received a letter relating to this experiment, from which I quote.

"Nothing can exceed the contempt in which the rhapsodies of O——— and men of his calibre are judged in England. These crazy enthusiasts have buried the rational part of the subject beneath the load of their audacious stuff. Some of the phenomena I have witnessed have made an impression upon my judgment, nothing but Death can efface, but it is a subject I never discuss with any one.

Take for instance the case of the letter of King George the 3rd placed under E's foot in the dark, giving occasion to her describing his person, his family, his court, their dress, and inspiring the irresistible inference that the King was speaking to them of the event the letter treated of, viz: The death of the Princess Amelia, his aunt, in 1776. Yet in 1852, 76 years afterwards, when all these persons were dead, E—— who knew nothing about any of them, or about the letter, gave a most wonderful picture of the scene. Who can explain this?"

G. W. FEATHERSTONHAUGH.

* * * *

Schenectady, January 14th, 1889.

Dear Sir:

Your favor of the 4th received. I do not know that I clearly understand the distinction you intend between mental pictures and hallucination. The vision was entirely subjective, but produced the effect of objectivity, and from the habit of ocular seeing took the direction in which I was looking at the time. In this instance it seemed to be between the clergyman and

myself. So vivid are these impressions sometimes that I have known persons who took them to be outstanding realities, when all the surroundings of the case contradicted the supposition.

As to so-called unconscious cerebration, although I have good reasons to admit it in a restricted sense, I rule it out in this case. Firstly: because the part that was rusted off was on the inside of the joint, and in the fold of the other half (the bits were jointed in the middle) and could not be seen until after the fracture. Secondly: I never saw any part of the harness except on the horses.

With respect to results in thought-transference through mesmerism, involuntary writing and planchette, some of them were designed, and some incidental to experiments devised for other purposes. I subjoin two or three examples of each which, from their entourage are free from any suspicion of self-delusion.

I was staying with my family at Frascatis, a sea-bathing place at Havre, France, when I was invited to a dinner-party at the English Consul's house. There were several gentlemen and I think four ladies present. At the dinner some of the guests arranged a visit to the theater, leaving three of the men and one lady, who had sat next to me at the table and who, not being in very good health, preferred to rest on the sofa in the drawing-room. We sat sometime at the table after the departure of the ladies and the conversation turned upon mesmerism, or rather the alleged possibility of imparting the influence to a glass of water or other material substance. I had never seen or tried it, but to illustrate what I supposed to be the process, poured out a glass of water and made passes over it. Other topics were soon introduced and the incident passed from our minds, when the lady in the drawing-room, tired of being so long alone, re-entered and took the seat she had at first occupied. *No reference whatever* was made to mesmerism in this lady's presence, but general subjects were introduced in which she took a lively part. Words fail to express our astonishment and alarm when in the space of about a minute we found she had fallen into a state of insensibility. We exerted ourselves to restore her, and so far succeeded that she regained the power of speech in a measure (partially awakened) and to our inquiries as to her seizure, replied "that it was the water she had been drinking." She had actually drunk more than half the water I had prepared. Knowledge of the effects of the water was in my mind, or in others present, certainly not with the lady.

I had called at the Consul's one evening in company with this lady. His interest had been aroused by the previous instance and he begged to be allowed to try an experiment, to which she cheerfully assented. In a short time she was thrown into a mesmeric state, and the Consul left the room for the pur-

pose of procuring some article. Before he returned I had lowered the lamps almost to darkness, for I think that a glare of light or the stare of eyes is unfavorable to psychic phenomena. Three separate things were put into my hands, which from the sense of touch I took to be letters. *I alone* spoke to the sensitive. The sensitive requested the article to be examined to be put under her foot, which I did one at a time. The first letter procured a description so precise of persons, dress, formality, and conversation, and adding that he had been confined for madness, it was impossible not to recognize George III and Queen Charlotte. This revelation corresponded with the Consul's knowledge of the letter and its contents, although it was not clear that he knew which letter was under examination. As nothing was known of the other two letters, the result although interesting, had no bearing on thought-transference.

After a dinner-party at my house I had walked to a neighboring village to order carriages for an excursion on the following day. I knew by report that one of the ladies dining was exceedingly sensitive and it occurred to me, when at the distance of half a mile, to attempt to mesmerize her. On reaching home after dark, I found the company in confusion and the sensitive extended on the sofa, passively rejecting smelling-bottles, cold water, doctors, etc. Opening the eye-lids I found the pupils convulsed, and taking her hand, asked if I could be of any service; "Yes" she replied, "you may as well waken me up, as you had no business to put me to sleep out of doors". It seemed that about fifteen minutes previously she was joining in the conversation in her usual manner, but becoming abstracted and drawing her feet up on the sofa, utterly regardless of the company; disposed herself comfortably for the irresistible sleep which overpowered her. As soon as I took her hand she became aware of what had been done.

On one occasion I made an appointment with a gentleman in Devonshire to do at a given hour some most unusual act. At the same hour I was to suggest his image to the sensitive near London. On my way to the place, a drive of about seven miles, I amused myself by fancying what my friend would do, and the thought came into my mind that he would put his wife's bonnet on, and the thought acquired vitality by a quiet laugh at the oddity of an English general in such a guise. However the somnambule could perceive nothing, and on being urged exclaimed "Why! he is putting his wife's bonnet on." She had mistaken my morning's thought for a reality. Estcourt had gone up to town that day, forgetting the appointment altogether.

A lady, who had been induced into involuntary writing by association with others who practised it, sometimes replied to mental questions by indulging in sharp criticisms, freely express-

ing her own opinions of persons and things, yet without conscious knowledge of the matter written. It is difficult to establish this unconsciousness, but it is the universal statement as to this phase, and personally I know it to be so. I was endeavoring to obtain answers to a long list of questions (some two or three hundred) and had asked this sensitive for a name I had mentally thought of. For reply I received; "Foolish boy why do you seek to know more?" and the name I was thinking of appended. A similar case was with the name of General Jackson, with this characteristic egotism; "Little men strive to follow in the foot-steps of the great."

I had fixed in my mind a household where the husband and father had little family affection, and received for answer; "That unkind father forgets his unloved wife Nancy." That was the name of the wife.

A collection had been taken up for a charitable purpose and the money was handed to me for safe keeping. After sealing it up, I found that I had left out a small amount, which I counted and put loosely in my pocket. On returning home I found two young boys amusing themselves with a planchette. I immediately asked how much money I had in my pocket, and was answered correctly. To make sure that it was not a coincidence, I further asked how many pieces are there? and received an answer, which on counting them proved to be correct. I did not consciously know the number of pieces, but would have known if I had paid attention when counting their value. Afterwards I tried the experiment frequently by touching books in the library and noting their titles in my mind, with many successful results.

As in the involuntary writing, so is planchette given to treat the questions in a sententious and colloquial way, colored by the recipient's usual mode of thinking and expression.

Many years ago a gentleman in France had told me a striking story of an early episode in his life, and I never thought of him apart from his narrative. He had been instrumental in saving the life of a young lady endangered by a vicious horse, and upon this fact the whole story hung. Planchette told it thus in its own high strung fashion. "The beautiful young lady was in the extremity of danger, when her rescuer seizing the bridle of her horse, received her in his arms."

These recitals are prolix as a matter of necessity, and I will try your patience no further.

I would gladly read the reports you so kindly offer to lend me and will safely return them.

Yours truly,
J. D. FEATHERSTONHAUGH,

Richard Hodgson, Esq.,
Boston.

Schenectady, January 19th, 1889.

My dear Sir:

Your letter of Jany. 15th received as also Proceedings of Psychical Research Society, for which I beg to return my sincerest thanks. I have read Mr. Myers' article, to which you draw my attention, with much interest. He dwells very justly it seems to me on the distinction between our "unconscious" and "conscious selves." There is another point, however, in automatic writing, which is not sufficiently considered, and that is, the intimate relation this phase bears to other phenomena which cannot be classified under the head of unconscious cerebration.

In answer to your questions, respecting the time of recording my experiments, I have to say, that I put them into narrative form at the time of occurrence, in letters to my father, copied verbatim for the description I now have. I have since appended some little explanatory matter of my own views of the subject. I may add that none of the instances I relate were obtained through any professional somnambule. This however is catering to a prejudice. I would take Dis Debar to my heart if she produced a picture as Marsh says she does, or Mme. Blavatsky if she would show me a "Mahatma" as *evidently* as she did the pin brought from her husband's grave in Russia!

"Water mesmerized at Havre?" Summer of 1852.

"Mesmerising at a distance?" September, 1853. Ealing (afterwards on several occasions).

"Experiment with Genl. Estcourt?" 1853. Ealing.

"Experiments in automatic writing?" 1852 to 1855.

"Collection?" 1876.

No opportunity at present of trying experiments. This community will permit no devil's doings. I have so fallen out of the line of these things that I only know of one genuine psychic—Mrs. D——,—now spending the winter at Los Angeles, California.

With respect to the three letters I put the one from George III under the head of thought-transference because the Consul intended to get that letter, but had no knowledge as to the other letters, which he designedly found in the dark.

Letter No. 2 was also put under the somnambule's foot and procured a description of the writer sufficient for identification, and when urged to give a name, referred us to a bust in the dining-room of the Duke of Wellington. The letter was from the Duke.

Letter No. 3. Gave us a fearful picture of a mental struggle, fractured skull, protruding brains, dismemberment and burning of the victim, and the execution of the murderer. The letter

was written many years previously on a scientific matter, by professor Webster, and was the *cause celebre* of Boston. I enclose you a leaf from my account, which I must ask you to return as the original is buried among a mass of papers at my place in the country and it would be an everlasting task to disinter it.

Yours truly,

J. D. FEATHERSTONHAUGH.

R. Hodgson, Esq.

FROM

J. D. FEATHERSTONHAUGH.

Duanesburg, Schenectady County, N. Y.,

May 5th, 1889.

Dear Sir:

I have been laid up all the winter with Rheumatic fever, and have not been able to put pen to paper, and even now can hardly write intelligibly. This must be my excuse for delaying so long to answer yours of January 25, in which you advert to the important point of establishing, if the automatic writing is ever connected with an extraneous intelligence. I made this a special point of inquiry, and, as the automatic writing was through my own hand, I could judge of it more exactly than if coming through another. It is a long story, and I could not hold out to write it now; but, if you would like the details, as the blasts on the top of these hills, which the doctors call country air, give me strength, I will copy out and send to you. I do not know that I mean to publish. I don't like to have the credit of being a modern Munchausen.

Yours truly,

J. D. FEATHERSTONHAUGH.

FROM

J. D. FEATHERSTONHAUGH

Duanesburg, Schenectady Co., N. Y.

June 17, 1889.

Dear Sir:

I received yours of May 9th, and the accompanying volume of psychical proceedings, for which I beg to return you my thanks. I enclose you a communication, and I hope you will be able to read the writing. My right hand is cramped and stiff with rheumatism, and I am obliged to hold it down to its work with my left.

I never preserved any record of automatic writing through my hand, except where there seemed to be evidence of another force at work than mere thought-transference.

My object at the time was to satisfy myself of the genuine

character of the writing, which was then almost universally doubted.

It was not long, however, when there appeared behind this writing, a seemingly independent intelligence, as far as my consciousness and manner of thought or expression were concerned, reasonable, argumentative and evasive.

There seemed to be a constant relation between automatic writing, mesmerism and clairvoyance, and when we find that the clairvoyante often passes into the deepest stage of coma, when endeavoring successfully to solve some knotty point, we see that the material senses do not divert, and we have good reason to doubt, in this profound comatose state, the probability of any cerebral energy, even of an automatic character.

The outcome of the various phases rather made for a mode of psychical converse by an intelligence within us acting through strange agencies, and of which we took no normal consciousness.

It seemed advisable to begin at the upper end of the ladder, to learn the characteristics, the ear-marks, so to speak, of this psychic force, and separate it, when it did occur, from the mingled and incoherent phases of mere automatism. Any hypothesis based on the less significant phenomena must, eventually, be revised in the light of the higher facts.

This will account for devoting my attention and opportunities to clairvoyance, and my want of care and interest in automatic writing.

Yours truly,
J. D. FEATHERSTONHAUGH.

R. Hodgson, Esq., Boston.

The fact that the clairvoyant refers to arts long since passed, of which the observers have no knowledge whatever, and as claimed by many to things not yet transpired (although this is too incredible to be useful as an argument yet awhile), seems to relieve the brain of any responsibility in these instances, and probably in many others.

Duanesburg, Schenectady Co., July 4th, 1889.

Dear Sir:

I have your letter of June 25th and the enclosed queries.

No. 1. "Date of first visit to a medium?"

November, 1852. Mrs. M. B. Hayden, 22 Queen Anne St., London, since deceased.

No. 2. "Are the ladies still living with whom you performed the experiment of asking for raps in different places where the spirit was described as standing?"

No.

No. 3. "I suppose that the other experiments which you describe with the medium, were with Mrs. Hayden, except where otherwise mentioned?"

I think I only spoke of two experiments (I kept no copy of my letter) with Mrs. Hayden; viz.: my first visit, and the subsequent one when the table was moved in fulfillment of a statement made by the involuntary motion of my hand.

No. 4. "Do you still possess the notes taken down, concerning the wine-cellar incident, and have you the letter describing the doings of your friend in the cellar?"

My notes were sent to my father in a letter and transcribed verbatim in my account. I have preserved nothing of his letter simultaneously written, except the quotation I have already sent you. In those days we shunned writing or speaking of these things, as much as possible.

The medium through whom the sealed envelope was deciphered, Mrs. Underhill is, I believe, still living in New York.

The lady through whom I obtained the selection of the right photograph in the dark, and the recognition of a picture by its resemblance to an hallucination, as she stated, is the wife of a gentleman of fortune, living at Los Angeles, Cal., Box 1777. I have no right to give her name for publication, but it is Mrs. D—, and it would be well worth while, if you have any correspondent there, to seek an opportunity of experimenting with her, particularly in the matter of hallucination, this is her forte, and she is extremely obliging to her personal friends and those properly introduced. She does not act professionally. I have made a close study of her hallucinations, with numerous experiments without her knowledge, and the physiological hypothesis, which illustrates this condition by fevers, cerebral diseases or incipient insanity, seems to me to be utterly insufficient.

My experiments with this last mentioned lady are within the last five years, and some of them forcibly imply a *vera causa*. It seems to me that hallucination is the key-note through which the spiritual belief will stand or fall. Apparently it is the only possible method of establishing identity. Materializations are worthless frauds, at least, those I have seen.

Yours truly,
J. D. FEATHERSTONHAUGH.

Mysterious Rappings.

Previously to any knowledge of mine on this subject, in passing through a street in London, I was attracted by the words "Spirit-medium" on the door, and entered the house, as a mat-

ter of curiosity, to find the meaning of the strange announcement, which until then I was unfamiliar with, for it was the earliest beginning of these phenomena in that place.

At the séance which followed, my age, birth-place, residence, passages of my life, and particulars of my family were given to me in exact accordance with my own knowledge. My christian names were spelled out, and my surname also, with the omission of one letter. On asking for the missing letter, it was replied, "That it was not essential to the sound, and therefore had been omitted." Many of my family spell the name without that letter. When about to leave, the medium accompanied me to the door, and, having partially passed out, we were recalled by the shaking of the table from very loud rappings made on it, and were informed that the intelligence would accompany me home, and develope itself there, where there could be no suspicion of fraud.

The distance from the door to the table was about twelve feet, too far for the medium to reach with her "big toe."

Involuntary Writing Connected with Extraneous Intelligence.

Several weeks elapsed without a realization of the ghostly promise, when, one evening, as I was engaged in some barometrical computations, which required undivided attention, my hand was suddenly moved by some unconscious force other than my own volition, and made to write, "The first feeling of death is endless joy.

EDWARD P. HUNTINGDON."

This was the name of a deceased companion of my boyhood, who for twenty-five years had all but passed from my conscious memory. There was then written in a different and quite unfamiliar hand, "Go on Tuesday of next week to the same person, and a token will be given." Sight or sound? I asked, with a sense of amusement at this apparently absurd colloquy between myself and my own hand. "Both," was the reply. "The table will be moved without human touch." For the two following days my wrist and forearm were exceedingly stiff and painful; so much so that I could not write or use a knife at dinner.

Table Turning.

The circumstances of the writing were of too extraordinary a nature, at least to me, not to be followed up by another visit to Mrs. Hayden,* and I accordingly went there on the day appointed. After sitting at the table, carefully watching the medium's mo-

* I afterwards invited this medium to my house, where she stayed three weeks, and gave me every opportunity of close examination.

tions, for the space of about thirty minutes, and scrupulously avoiding to speak of the object of my visit, I *mentally* requested the movement to take place. *Instantly* as the wish came to my mind, the table revolved half way round, the feet and hands of the medium, the only person in the room with me, being in full sight. I at once moved the medium ten feet away, and, after examining the table, and pushing it backwards and forwards, as well as passing between it and her several times took my seat by her side, and awaited with incredulity and something of scorn the promised movement without "human touch." In a minute or so the table creaked and surged, balanced itself with two of its claws in the air, and rushed across the intervening space, striking me sharply in the chest.

Extraneous Intelligence as Connected with Hallucination and Mesmeric Sleep.

On the day to which I refer, a lady of my family was reading in the front parlor, and I was seated out of sight in the back room. Another lady, through whom the rappings occurred with great distinctness, approached by the rear entrance through the garden. Silently and unseen I seized the opportunity, and directed my will and passes to the lady in the front room. As I justly expected from previous trials, she was soon in a mesmeric sleep. When the visitor had entered, I suggested the spiritual idea, and the sleeper forthwith had a vision.

Who is it?

"My mother; don't you see her?"

No.

"I do."

Can you talk with her?

"I understand her."

Does she understand you?

"Yes."

Can she rap to you?

"Yes."

Will she?

"She says she will." (With some hesitation.)

Will she rap where you say you see her?

"Yes."

Where do you see her now?

"Near the picture of General Monk."

Ask her to rap there.

The rappings at once came on the picture. (fifteen feet from the nearest person), visibly shaking it at each blow.

"She is now by the flower-stand, and will rap there."

Simultaneously the flower-stand was shaken, and the long tops of the flowers waved to and fro, and the rappings gave out the jangling sound of tin when it is sharply struck. Thus we tried it round the room on articles loose enough to corroborate the direction of the sound by the motion until we became sure that the place where the clairvoyant stated the hallucination to be, was coincident with the sound and motion as witnessed by our senses. It was broad day-light, and no strangers present.

A Mental Question Answered by Rappings.

In a list of some fifty *mental questions* I once asked, "what is the office of comets in our solar system?" and received a prompt and most unexpected reply: "To convey the miasmas of the worlds as fuel to the sun." This is as good a scientific speculation as "seed bearing meteors."

A Mental Request Answered by a Physical Act.

A gentleman stating at a séance that he had wished a ring to be taken consecutively to two persons, and that it was so taken in the order thought of, I took a small bracelet out of my pocket and wished it to be given to a lady on the opposite side of the circle, about eight or nine feet away. I had closed my hand over it, but it was gently opened, evidently by fingers, and the bracelet deftly carried away. *Immediately* I heard the lady exclaim, "I have got something; it seems to be a bracelet," which she returned to me herself at the end of the séance. The point to be observed in this is not the conveyance of the bracelet, for there is no proof of the agency, but the physical response to a wish, that indicated exact vision in profound darkness.

A Photograph Selected in Darkness.

It became so evident that the most exact vision was employed in the acts done in profound darkness, that the inconsequent suspicion arose that by some abnormal process the medium could see in the absence of light. This I endeavored to settle by an experiment, which rendered it immaterial whether light or darkness was present. Taking a dozen photographs of deceased persons one of whom the medium was almost sure to state was spiritually present, I buttoned them under my coat, where I kept them concealed until the light was extinguished. As I expected, the medium announced the presence of one whose photograph I had. Waiting until she was engaged with some others of the company, I requested *mentally* to have the likeness of the one spoken of selected, and I laid the package upon my knees. In a few moments the pictures were moved about, and one picked up and held up to my face, touching it. I marked it No. 1,

and then replaced it with the others and shuffled them. A second and third time I made the same request, marking the cards two and three and then buttoned them under my coat. When the light was admitted, I found the three numbers under one another in a vertical line on the *back* of the card, and turning it over saw that it was the right picture.*

Automatic Writing in a Mesmeric Sleep, Connected with the Rappings on a Subsequent Occasion, Two Years Afterwards.

I had requested a lady in a mesmeric sleep (she had frequently done so before), to write automatically something she had once done, that no person knew anything of, seal it up in an envelope, and give it to me. I carried this note in my pocket-book for a couple of years, not finding an opportunity to make use of it. The object was that no person should have a conscious knowledge of what had been written; for the lady herself, when awake, did not know what she had written or, indeed, that she had written at all.

Two years afterwards, being in New York for the first time in ten years, I visited the well-known Mrs. Underhill, being at the time Mrs. Fish, I think. I had never seen this medium, and knew nothing of her. There was a large party, all of whom were strangers to me. Mrs. Underhill took charge of the alphabet, and went over it with such practised rapidity, that the attempt on my part to follow her was in vain. A communication was being given to a gentleman, when a name was interpolated that did not belong to the matter in hand. The paper was passed around, and the name unrecognized by all until it came to me, when it proved to be the *maiden* name of the mother of the lady who had written it [the note] near London, England. I had never known the mother, and had never thought or spoken of her by that name. My mind at once reverted to the envelope in my pocket, and I asked if an answer was to be given on the present occasion to the matter written within. An eager and emphatic affirmation was returned by the rappings. Mrs. Underhill proceeded to take down the letters that were rapped to, and in a few minutes handed me across the table a line or two, seemingly unmeaning, "she gathered wild grasses from my grave." Opening at once the note which had been written in England. I found the following question and answer: "Mother, what was the last thing I did on leaving Abingdon?" Answer: "I gathered wild flowers from your grave." I afterwards inspected the flowers

* The medium had never seen the original or a photograph, and had never known of the existence of such a person.

that had been dried and preserved, and found them to be the flowering grasses that grow in a country grave-yard, and not flowers in the usual acceptance of the word. The correct substitution of the word grasses for flowers, and the change of the pronouns, take this incident out of a clairvoyant perception by the medium, of the contents of the note. The picking of the flowers was done in the interior of the state of Virginia, the writing in the vicinity of London, England, ten years afterwards, and the final denouement two years later in New York.

A Picture Recognized Through Hallucination.

Some ten years ago I met a lady nearly blind, then a stranger, now a cherished friend. At my first interview she experienced an hallucination of a deceased friend of mine, also a lady. The description given enabled me to recognize the person beyond a doubt. Afterwards this occurred several times, and I endeavored to fix the features and general make-up of the hallucination in her memory, with a view to future experiment. Five years had elapsed before I again met this lady. Hearing that she was in Albany, I put in my pocket a dozen photographs, including one of the hallucination. I must not omit to mention that I corresponded with this lady in the meantime, and she wrote that she sometimes experienced the hallucination of the same person. I went to see her, and, after taking my seat, put into her hands the bunch of photographs, and stood behind her, although so blind, from an excess of caution. She turned over three and held the fourth one up to me as the right picture, refusing to look further when urged, as she was sure of her correctness. It was the right photograph, and it brings up the question whether she recognized the picture, as she said she did, from its resemblance to the hallucination, or whether a likeness can be transferred in the same way a thought or a word may be. The lady's eye-sight was so defective, that, in order to see at all, the object must be within two inches of her eyes. She had never seen the person represented by the hallucination, or a photograph.

Prescient Automatic Writing.

On several occasions my hand had written that a lady of my acquaintance "would have imparted to her the gift of writing." Several months passed away and nothing came of it, until one morning in passing her open window, where she sat labelling her preserves, I saw pen and preserves flying out, and the lady re-treating with horror on her face. Instead of raspberry jam she had penned a message purporting to come from her dead mother.

Connection between Automatic Writing, Mesmeric sleep and Rappings.

A lady, a member of my family, then under the care of Dr. Hodgson of London, was a great sufferer from insomnia. A friend of mine, Dr. Ashburner, also of London, as well as Dr. Elliotson, assured me that mesmerism would not interfere with the medical treatment, and the chances were that it would bring relief. I mesmerised her myself, and she proved to be very sensitive. She prescribed herself, either by automatic writing before she went to sleep, or orally when asleep, the number of minutes the mesmerising should continue. When the number of minutes had exactly elapsed, (I timed it, watch in hand) blows were struck as with a heavy fist, apparently on different articles of furniture eight or ten feet apart, and continued until I desisted.

It is difficult and sometimes impossible to describe all the conditions and circumstances under which these phenomena take place, so that they will have the same value to another person that they have to the observer. They sometimes have relation to antecedent facts only within your own knowledge, or refer to thoughts and passages of your life in the long past. As an instance of the crucial exactness under which I endeavored to conduct my experiments, I append one in clairvoyance, which speaks for itself, unless our incredulity is so strenuous that it imputes bad faith to all the parties concerned. With this excerpt I will end my unconscionably long communication.

The Wine Cellar.

In order to satisfy myself as to any supposed influence light might exert in these phenomena, for at times there were indications that darkness was a favorable condition, I wrote from London to the late English Consul for the department of the Seine, where there was then no Submarine Telegraph, that at a given hour he should do in the dark some most unusual act, so that no suggestion of coincidence or sharp guessing could meet the case. *Immediately* after the act he was to mail a letter with a statement of what he had done, and simultaneously the clairvoyant's revelation was to be posted by me. At the exact moment appointed she replied to my questioning, "that he must be an eccentric old gentleman, for she saw him in a dark, cold place, filled with cobwebs, walking about without his coat, with the picture of M. on his head, which he always keeps under lock and key." I at once sent this statement off, and duly received by mail the one expected, of the same date as mine, from which I quote, "at the hour you designated I went into my wine-cellar, which is totally dark, and, taking the miniature of M—— out of my writing case, placed it on my head, and walked up and down in my shirt sleeves."

J. D. FEATHERSTONHAUGH.

TREASURER'S REPORTS.

The following is the Treasurer's report for the quarter ending June 20th, 1913.

Receipts.

Membership Fees.....	\$575.00
Interest on Loan.....	357.50
Endowment Fund.....	33.50
Sundries	74.95
	<hr/>
Total.....	\$1,040.95

Expenses.

Publications	\$939.14
Salaries	335.00
Rent	131.00
Printing (legal).....	72.80
Stamps	37.00
Sundries	11.50
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Total.....	\$1,526.44

JAMES H. HYSLOP, Treasurer.

The following is the Treasurer's report for the quarter ending August 29th, 1913.

Receipts.

Membership Fees.....	\$55.00
Sundries	42.26
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Total.....	\$97.26

Expenses.

Publications	\$1,004.38
Salaries	210.00
Rent	82.00
Office Expenses.....	89.94
Investigations	27.00
Stamps	16.00
Sundries	20.03
	<hr/>
Total	\$1,449.35

JAMES H. HYSLOP, Treasurer.

Memories and Studies. By William James. Longmans Green & Co. *Essays in Radical Empiricism.* By William James. Longmans Green & Co.

The first of these two books contains two chapters of great interest to all psychological students—"Frederick Myers' Services to Psychology" and "Final Impressions of a Psychological Researcher." The absolute fairness and candor of these two essays must command our deep respect; while the problem is stated in so clear and precise a form that one would think that, after reading them, there would no longer be any room for misunderstanding the problem! The second of these two articles forms a valuable "supplement", so to say, to the same author's chapter on Psychological Research" in his former volume "The Will to Believe".

In addition to these chapters, those on "The Energies of Men" and "A Pluralistic Mystic" are also of interest to psychological students. The latter is the case of a man—Paul Blood—who took an anæsthetic, and received a certain "Revelation" when in the trance-like condition resulting from this. From the psychological point-of-view this is of considerable interest and value. These and other chapters in the book will repay the reader for a careful perusal.

The *Second* book contains less of interest to the "psychical researcher". The First Chapter "Does Consciousness Exist?" is, perhaps, the most interesting; and, curiously enough, James arrives at a negative conclusion. Of course, the argument must be read in its entirety for this not to appear absurd. *Apropos* of telepathy, the Chapter entitled "How Two Minds can know the Same Thing" is of interest.

Needless to say, these last books from the pen of William James are crowded with interesting and original material; daring speculations, flights of imagination and literary skill coupled with his usual beauty and clarity of style. There are many who may not agree with James' philosophy; yet all must agree that his books, more than all others, have influenced the public mind towards psychological and philosophical subjects, and set them thinking upon questions which they would otherwise never have raised in their own minds. James will ever remain one of the greatest names in psychological and philosophic thought.

H. CARRINGTON.

JOURNAL

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American Society for Psychical Research

CONTENTS

GENERAL ARTICLES:	PAGE	BOOK REVIEW	PAGE
Immortality and the Problem of Evil -	523	- - - - -	575

IMMORTALITY AND THE PROBLEM OF EVIL.

By Professor Hartley B. Alexander.

I.

As I was passing from the gate of the University one noonday hour, I found stationed there a young man who was distributing printed papers to all comers. I took one of the papers, glancing through it as I walked.

It was made up in the form of a newspaper,—but this was its title, *The Truth About God and Life*. Below, in the usual form, “Published Monthly by the Church of Humanity, Great Bend, Kansas.” A religious tract? Yes,—but a religious tract from Kansas is worth inspection. Beneath the title, in italics, was printed: “Cheerful Greeting to all. This little Messenger is distributed by the Church of Humanity to introduce its great scientific discoveries to all people, that God and Souls are myths and death the final cessation of conscious life, and to teach how and where to look for the proof.”

The proof is offered in the leading article: “In the destruction of thousands of lives by the great forest fires of the Northwest is seen sure proof of our great scientific discoveries that Gods and Souls do not exist and that conscious life ends at death.” A few sentences will disclose the character of the argument:—

The fires have swept with cyclonic fury through many thousands of square miles of forest destroying dozens of villages and

hundreds of isolated homes. Hundreds of men, women and children perished in the flames of the forest they were taught to believe had been planted and grown by God for their special use. Many of them had loved, praised and worshiped that mental idol ever since they were heathenized in childhood. In the extinguishment of their lives is seen the sure proof that there is no God to care for them or the forest they inhabited. No being could have raised the forest, and destroyed it in that way, because it shows clearly the entire absence of thought and design back of its growth and destruction. This is sure proof that the Universe contains no God who knows of the existence of those forests nor of the people who inhabited them.

It is not a new argument—this “proof” that has been stirring the mind and heart of the man in Kansas. It is crudely put, and in a manner which the veriest tyro in dialectic could show to be fallacious. And yet it is no argument to be despised. It has carried and it still carries conviction to the minds of men; nor have the answers of philosophers and theologians for twenty-five hundred years yet made clear—clear in the presence of unmerited affliction, of uncombatable disaster—how a God can be, at once all powerful, all wise, and all good, when evils such as these are possible. In every stress of human circumstance this question has arisen, and in every stress to come it will arise again so long as men need and questioningly seek salvation.

II.

Yet it is not the problem so much as the cure that interests me in the tract from Great Bend. “Cheerful Greeting to all!” What new Evangel has this Kansas prophet to offer? . . . Alas! it is no new one: the man’s discoveries are only his own, not of the race. Still in the earnestness with which he phrases them, the occasion which inspires them, there is matter for thought,—besides, as he tells us, there are three hundred members in his Church, men convinced by his reasoning.

I have been asked (he writes) to point out the practical value of our discoveries that the Universe contains no god and that

conscious life is permanently ended at death. Each individual is benefitted in many practical ways by a knowledge of our great discoveries. A few of these I shall enumerate:

1. It eradicates all fear of gods, devils, ghosts, spirits, and spooks.

2. It eradicates all fear of suffering after death.

3. It protects from the vice of practicing idolatry and the ignorance of believing religious superstitions and the moral crime of aiding in teaching, supporting, spreading and perpetuating them, to the utter shame and disgrace of our race and the age in which we live.

4. It enables one to give his encouragement, support and aid to the enlightening and civilizing forces in society.

5. It takes the running and government of the world out of the hands of an imaginary god and places it in the hands of the people to run and govern to suit themselves, and places the responsibility for its proper management on them instead of on gods that do not exist.

6. It furnishes the only true basis for a world-wide movement for the conservation of the natural resources of the earth. It shows our race to be adrift on a planet in space without any possible show for outside aid when it exhausts its supplies aboard. Hence the imperative necessity of conserving these supplies as the race must inevitably perish when they are exhausted.

Here, then, is the essence of the Evangel from Kansas: It abolishes superstitious fear. It teaches man to trust himself. It defines the possibilities of mortal achievement and the worth of mortal life.

To whom does this message carry us? To whom can it carry save to the loftiest of the Roman poets? For was it not the message of Lucretius, too, in the dark years of the corruption and decay of the Roman Republic, when men's minds were in the turmoil of uprooted faiths and humanity was blackening with blood,—was it not the message of Lucretius that the root of human evil is superstitious fear, that wisdom lies in self-control and self-trust, that the problem of life is the problem of conformity with physical nature, and that providential gods and immortal souls do not exist?

With an earnestness strange to us, so long accustomed to another type of preaching, Lucretius pleads with men to do away with their vain and helpless aspirations after a life

to come, as with their idle fears of its possible horrors. To the dead he says:—

Now, now, no more shall thy glad home welcome thee—
Nay, nor dear wife and children sweet hasten to seize
Quick kisses, touching thy heart with wordless joy.
No more canst thou follow prosperous ways, nor be,
E'en in their need, a strength to thy beloved!
'Piteous,' men say, 'ah, piteous thou from whom
This one dread day hath ta'en the fruits of life!
—Yet say they not, oh, wherefore say they not,
'Nor unto thee abideth wone of these'?

Strange sermon, is it not, and uttered with a strange and earnest eloquence, which echoes down the centuries a deathless beauty, and chokes the voice like memories of tears.

III.

Lucretius possessed a soul keenly sensitive to the hurt of life. There was with him no glozing over of the brute fact of pain or of the ugly reality of evil. He hated these, and he hated them the more because of his clear understanding that human cruelty is not the least of their causes.

O wretched minds of men! O blinded hearts!
In what mad glooms, in perils of what night,
Ye speed your little years! Nor pause to see
How Nature pleadeth naught but that ye keep
Bodies pain-sundered, minds redeemed from fear!

In another passage, where he is inveighing against the horrors to which Superstition may give rise,—

tantum religio potuit suadere malorum!—

and where he is praising "that man of Greece who first raised mortal eyes to meet, and first stood forth against the horrid mien" of this most flagellant of delusions, Lucretius cites as an instance of *scelerosa atque impia facta* done in the name of religion, the sacrifice of Iphigenia in Aulis. He describes with pitying indignation the deceit practiced upon the maiden, brought to undergo a miserable death instead of to celebrate a happy marriage: he tells of the hidden knives

of the attendants, the sudden terror of the maid, the grief of the father—who yet can deliver the slaughterer's stroke! And what is it all for? That a fleet may have a fortunate wind, upon a mission of war!

Ah, the evils that men do, the cruel needless evils, bayed on by the madresses of superstition! Is it not insane obsession,—nay, to be veritably possessed of devils,—to believe, as man has hauntingly believed since the first glimmerings of thought were his, that human felicity, human success and progress, can be obtained only at the price of human agonies?

We have all shuddered at the horrible fruits of this notion in savage life. Who has not heard of the terrible sacrifices of the Konds of India? They believed, we are told, that without a morsel of a virgin's flesh, fresh-torn from her living body, no field could wax fruitful. The idea underlying the sacrifice is magic—"sympathetic" magic, as it is fearfully named. There is in it no designed cruelty, no infliction of suffering for the sake of the spectacle (that is reserved for more sophisticated peoples); there is only the naked hideousness of practices persuaded by the cold logic of an unfounded belief.

A grim memorial of these forgotten horrors (so we read in the General Report of the Census of India) is to be seen in the Madras Museum in the form of a rude representation in wood of the head and trunk of an elephant pivoted on a stout post. To this the victim was bound head downwards and the machine was slowly turned round in the center of a crowd of worshippers who hacked and tore away scraps of flesh to bury in their fields, chanting the while a ghastly hymn, an extract from which illustrates very clearly the theory of sympathetic magic underlying the ritual:—

As the tears stream from thine eyes,
So may the rain pour down in Asar;
As the mucus trickles from thy nostrils,
So may it drizzle at intervals;
As thy blood gushes forth,
So may the vegetation sprout;
As thy gore falls in drops,
So may the grains of rice form.

Do we say that these Konds are degenerate savages? that

this is an isolated instance? That were an ill reading of the race's record. Almost the identical practice is described by Father De Smet among the Pawnees of the American prairies; and there are not wanting scholars who intimate that the tale of the sacrifice of Iphigenia is but the mythic memory of a custom once as common in Europe as ever it has been in Asia or America,—the vicarious offering up of innocent blood to be transubstantiated into the bread of life.

It was not far from Lucretius' own time, in the flush of the imperial civilization, that a man of a very different temper was recording with hot and aching pen the martyrdom of Felicitas and Perpetua. "Vivia Perpetua," says the narrator, "was well born and well educated; she was married and had a son at the breast; she was about two and twenty years of age." Felicitas, her sister in martyrdom, was of humbler station; three days before the two were led into the arena, Felicitas gave birth to a daughter, in prison. One of the gaolers, mocking the birth-pangs, asked how she would bear being thrown to the beasts; she answered him: "Now I suffer alone; then another will suffer in and for me, because I also suffer for Him."

Moreover (proceeds the chronicle*) for the young women the devil had prepared a very fierce cow, provided especially for that purpose, contrary to custom, rivalling their sex also in that of the beast. And so, stripped and clothed with nets, they were led forth. The populace shuddered as they saw one young woman of delicate frame, and another with breasts still dropping from her recent childbirth. So, being recalled, they are clad in loose robes. Perpetua is first led in. She was tossed, and fell on her loins; and when she saw her tunic torn from her side, she drew it over her as a veil for her middle, rather mindful of her modesty than her suffering. Then she was called for again, and bound up her dishevelled hair; for it was not becoming for a martyr to suffer with dishevelled hair, lest she should appear to be mourning in her glory. So she rose up; and when she saw Felicitas crushed, she approached and gave her her hand, and lifted her up. And both of them stood together; and the brutality of the populace being appeased, they were recalled to the Sanavivarian gate.

**Passio Perpetuae*.—(R. E. Wallis).

After this other Christians were led forth; and one of them, Satorus, from one bite of the leopard was bathed with such a quantity of blood, that the populace shouted out, in mockery of Christian baptism, "Saved and Washed! Saved and Washed!"

There was but one more scene:—

And when the populace called for them into the midst, that as the sword penetrated into their body they might make their eyes partners in the murder, they rose up of their own accord, and transferred themselves whither the people wished; but they first kissed one another that they might consummate their martyrdom with the kiss of peace.....

O most brave and blessed martyrs! O truly called and chosen unto the glory of our Lord Jesus Christ! Whom whoever magnifies, and honors, and adores, assuredly ought to read these examples for the edification of the Church, not less than the olden ones, so that new virtues also may testify that one and the same Holy Spirit is always operating, even until now, and God the Father Omnipotent, and His Son Jesus Christ our Lord, whose is the glory and infinite power for ever and ever. Amen.

I have appended to Tertullian's account of a martyrdom which doubtless he witnessed, his burst of faith in God as the Father Omnipotent. *Credo quia absurdum*—"I believe because it is unbelievable!"—is the famous utterance of his faith in the miracle of Christianity. And here we see this impossible faith, testified in enthusiastic devotion to an all-powerful Father who yet permits such torments to his children.

Many hundred years later, there is another utterance, from another Churchman, on another continent, that seems to me truer to the foundations of human reason, if not to the magnificence of the human will. Fra Bernardino de Sahagun has given us page after page of calmly narrated horrors, perhaps the most frightful in human annals—the Aztec human sacrifices. Finally he comes to the chapter detailing the circumstances of the offering of children to the gods of the waters. "They slay," he says, "each year a great number of children in the places of which I have spoken, and

after they have done them to death, they cook and eat them." And there he breaks down:—

I think that there can be no heart so hard as not to recoil in horror and terror and not to shed tears on hearing of a cruelty so inhuman,—nay, more than ferocious, of inspiration veritably devilish. It is certainly a thing grievous and horrible to see that our human nature can sound such degradation that fathers, obedient to the inspirations of the demon, can kill and eat their own children, without thinking that they render themselves culpable through any offense, but on the contrary believing that they make themselves pleasing to their gods. The cause of this cruel blindness, of which these poor children are victims, ought not exactly to be imputed to the natural inspiration of their fathers, who indeed shed abundant tears and give themselves to this practice with dolor of soul. Rather one should see therein the hateful and barbarous hand of Satan, our sempiternal enemy, who employs all his malignant wiles to urge on to this infernal deed. O Lord God! revenge us on this cruel enemy!*

IV.

There are deeds of men for which there is but one description: *Works of the Devil*. Actions such as I have been recounting belong to this category. For whether we see in these actions the mere misfortune of superstition, as with the Kond; or the utter degradation of human sensibility, as with the Aztec and the Roman; we can find in Nature no apology for the horrible fact.

To be sure, we see these alien instances in an exaggerated perspective. Yet human sacrifice is not so far removed from our civilization as we customarily assume—human sacrifice and mutilation. Even the illuminated Greeks, we more

* In an identical vein Father De Smet, nearly four centuries later, exclaims against the cruel and famous Pawnee sacrifice of a virgin for the fertilization of their fields: "In view of so much cruelty, who could mistake the agency of the arch enemy of mankind, and who would refuse to exert himself to bring these benighted nations to the knowledge of the One only true Mediator between God and Man, and of the only true sacrifice without which it is impossible to appease the Divine justice?" (*Life, Letters and Travels*, p. 988.) After reading the missionary's description of the rite it is indeed difficult not to believe in the very real presence of a very real and near devil.

than suspect, in all but the best moments of their intelligence, found it necessary to insure the success of their enterprises by offerings of human life. The sacrifice of Iphigenia belongs to mythic pre-history; but not so the offering of the Persian captives before the battle of Salamis. Indeed, we are reasonably convinced that in the ancient world most great engineering enterprises—fortresses, temples, bridges, viaducts—had their corners set on the bodies of human beings whose lives were propitiations to the Fortune of the structure; and we are darkly aware that more than once human skeletons have been found immured in the crumbling walls of Christian edifices. Superstition does a slow and ghastly death.

It is a strange hypothesis, no doubt, clamping men's minds with the grim conviction that the blessings of life are to be won from a jealous and monstrous Nature only at a price of human life. It is a strange hypothesis, yet in it is to be found the explanation of the thousand mad propitiations and flagellations and ascetic condemnations of the flesh which fill up the blacker chapters of our records. And who shall say that there is not some foundation in Nature herself for an idea of such dread and persistent consequence?

At all events, conceding the hypothesis, the practices are not unintelligible. We of today think little of the lives we yearly sacrifice to our industrial gods—the lives and the mutilations. Life Insurance Skyscrapers, North River Tunnels, Panama Canals,—we know well that the cost of such enterprises must be paid in men's lives, by the score. And railroading, ironworking, coal mining, the sweatshop system,—are we not suavely indifferent to the mutilations as well as the deaths which mark the course of that triumphant industrialism upon which we so magnificate ourselves? What is the price of a man's hand, a man's strong right arm, a man's eyes, in Pittsburgh? We shudder at the Aztec cannibalistic sacraments, but does not Mammon, too, exact his sacraments—banquets which we must share—whereof the meat is flesh of little children? To the Fortune of the Enterprise we, like the Pagan, render our holocausts and our blood-offerings; we chain men to our machines and found cities on their

bones, and if any there be to demand of us, 'By what Right?' we point in complacent answer where our Pontius Pilates are washing their white hands in the high Capitols.

The naked and terrible fact is that what we call Human Progress, Human Civilization, is got and always has been got at a cost which can only be computed in Human Pain. In a speech which Thucydides puts into the mouth of Pericles, in a dark moment of the war with Sparta, the hero of Athenian culture says to his fellow citizens * :—

You are bound to maintain the imperial dignity of your city in which you all take pride; for you should not covet the glory unless you will endure the toil. . . . Know that your city has the greatest name in all the world because she has never yielded to misfortune, but has sacrificed more lives and endured severer hardships in war than any other: wherefore also she has the greatest power of any state up to this day; and the memory of her glory will always survive. Even if we should be compelled at last to abate somewhat of our greatness (for all things have their times of growth and decay), yet will the recollection live, that, of all Hellenes, we ruled over the greatest number of Hellenic subjects; that we withstood our enemies, whether single or united, in the most terrible wars, and that we were the inhabitants of a city endowed with every sort of wealth and greatness.

The tremendous price that was paid for "the glory that was Greece"—and so for our civilization in the large respect in which it is still Greek—appears with unexampled eloquence in yet another passage in which Thucydides speaks of a later period of the long wars:—

When troubles had once begun in the cities those who followed carried the revolutionary spirit further and further, and determined to outdo the report of all who had preceded them by the ingenuity of their enterprises and the atrocity of their revenges.

The meaning of words had no longer the same relation to things, but was changed by them as they thought proper. Reckless daring was held to be loyal courage; prudent delay was the excuse of a coward; moderation was the disguise of unmanly weakness; to know everything was to do nothing.

* Jowett, *Thucydides*.

Frantic energy was the true quality of a man. A conspirator who wanted to be safe was a recreant in disguise. The lover of violence was always trusted, and his opponent suspected. He who succeeded in a plot was deemed knowing, but a still greater master in craft was he who detected one. On the other hand, he who plotted from the first to have nothing to do with plots was a breaker up of parties and a poltroon who was afraid of the enemy.

In a word, he who could outstrip another in a bad action was applauded, and so was he who encouraged to evil one who had no idea of it.

Thucydides goes on to show in detail how the whole morale of society was rotting at the roots while the springs of man's humanity were become dried and dead. It is a terrible arraignment, yet not more terrible than that in which Tacitus arraigns the Imperial Civilization of Rome:—

.... Things sacred defiled, outrageous adulteries; the sea crowded with exiles, the isles polluted with blood. In the City yet blacker savagery: nobility, wealth, the avoidance, the acceptance of office,—all was crime, and virtue the most certain downfall. Not less detestable than their deeds were the rewards of the informers, of whom some secured a priesthood or a consulate for their spoil, while others became procurators or imperial advisers,—till hatred and fear were everywhere. The very slaves were turned against their masters, freedmen against their patrons, and whoso lacked a foe was ruined by his friends!....

We may pass the Ages customarily called "Dark," though our Civilization is not without its debt to them. But the Italian Renaissance: "the emancipation of reason for the modern world," Symonds calls it. The emancipation of reason,—yet, if so, again at a price. Perhaps Dante's *Inferno* and Machiavelli's *Prince* state the price as well as it can be stated. We can pick it up, coin by coin, throughout the course of Renaissance history. Giovanni Bentivoglio pounded to death in a wine-vat by the populace... The Canetoli inviting the Bentivogli to a christening feast, and then murdering them... The Canetoli, in turn, hunted down and their smoking hearts nailed to the Bentivoglio

palace... These are incidents in the history of one Italian house in the one small city of Bologna. When we add the deeds of the Visconti, the Sforzeschi, the Malatesti, and a hundred and one other princely houses, above all the most famously infamous Borgias, then we begin to appreciate the *political* cost of the culture of Italy.

And this political cost is only the outward and upper reflection of what lay beneath the surface. Symonds says:—

Isolated, crime-haunted, and remorseless, at the same time fierce and timorous, the despot not infrequently made of vice a fine art for his amusement, and openly defied humanity... Inordinate lust and refined cruelty sated his irritable and jaded appetites. He destroyed pity in his soul, and fed his dogs with living men...

Loyalty was a virtue but little esteemed in Italy; engagements seemed made to be broken; even the crime of violence was aggravated by the game of perfidy, a bravo's stiletto or slow poison being reckoned among the legitimate means for ridding men of rivals or for revenging a slight.

Looking back over the course of human history we see half the action given over to needless or wanton infliction of suffering. "History is a bath of blood," says Professor James; and Pericles, in the speech I have cited, gives a kind of philosophy of history's diabolism: "To be hateful and offensive has ever been at the time the fate of those who have aspired to empire." Human power and human progress are not humane.

We are nowadays inclined to view all this with a retrospective sigh—bad, no doubt, in its day, but *we* have outgrown the evil. But is it true that we have outgrown it? Is it true that the cost of Civilization is not yet to pay? When we consider the toilsome hours, the dark confinements, the loathsome diseases, the stunted and warped physical and mental growth which Society inflicts on the tithe of its members even in times of peace, we cannot, it seems to me, say that the price of progress has as yet been greatly abated. And even if we hold that there be some abatement in the Earth's brighter regions, this does not alter the fact of our terrible past: the fact that Humanity is what it is *be-*

cause it has done what it has done—because of its sinners as well as its saints, its ecstasies of cruelty as well as its ecstasies of devotion. Nor can we ever escape from the sufferings which we have inflicted; they bear with them their own perpetuity: in the laws of social organization, mal-adjusted; in the laws of individual heredity, repeatedly awakening inner and forgotten ills; above all, in the fact of an organism generation by generation more subtly sensitive to torment. The intensifying pangs of childbirth promise eventually to destroy the human race—if first man perish not of the madness of his Civilization.

V.

An historical survey of the Human Achievement must, it seems to me, in our honester moods end in a shudder and a darkening of the eyes. Full of senselessness, full of wantonness, full of loud and rapacious cruelty, are the records of Man's Deed.

Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death.

Life, our vaunted human life, in the large seems but

a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

And with Macbeth we "gin to be aweary of the sun."

It is not strange that individuals and peoples who have seen and felt such suffering as man can inflict upon man should have arrived at the conclusion, from time to time, that man it is who is the root and spring of all the wickedness in Creation. This is the point of the Hebrew tale of the fruit of the Forbidden Tree, which opened man's eyes to good and evil and made him capable of the devilish. Corruption there entered in, blighting humanity once for all. And the long tale of human affliction has since been the tale

of the Divine castigation which alone can purify the world of its taint.

“The impulsive cause,” says Burton, in the gracious exordium of his monstrous *Anatomy*,—“the impulsive cause of these miseries in Man, this privation of destruction of God’s image, the cause of death and diseases, of all temporal and eternal punishments, was the sin of our first parent Adam, in eating of the forbidden fruit, by the devil’s instigation and allurements. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded original sin, and that general corruption of mankind, as from a fountain flowed all bad inclinations and actual transgressions which cause our several calamities inflicted upon us for our sins.”

This is the view which we, as Christians, have inherited from the Old Dispensation; and the doctors of the church have expended vast ingenuity in their efforts to render it in terms mentally comfortable. It is not, however, exclusively a Christian view. One of the first of the Stoics, Cleanthes, ascribes to Zeus the authorship of all that is, on land, in sea, or in the heavens above, “save only the deeds of the wicked in their folly,”—save only the deeds of men.

Christian and Stoic alike find a preponderance of sin and suffering in human history, and Christian and Stoic alike turn from the contemplation of humanity to the larger contemplation of an all-inclusive Creation whose general plan is unharmed by the bitings and bickerings of petty mortal lives. Undoubtedly in many of our moods there is a healing potency in this return to Nature, even if it involve ascetic denials: for the Christian, of the physical and intellectual appetites; for the Stoic, of the emotional propensions. We, too, have our moments when we look longingly to the quiet and dignity of that part of our world which is unaffected by the obtrusions of what we call intelligent mind. The noisy incoherencies and egotisms of days beset by a jangling industrialism—factory whistles, tram-cars, electric placards, Coney Islands; the clicking and sputtering and thumping of machines; the bustling of human bodies; the blatancy of newspapers; the gush of sentimental paranoiacs and the eye-

rolling frenzies of those protagonists of "soul" whose heroics are all designed to "tear a passion to tatters,"—from all this we, too, in our moments of weariness, turn for relief to the freshness and breadth of unsullied Nature. And there, in the ineffable solitudes of the sun-glorious desert, with its mile on mile of Cyclopean walls, yellows and crimsons and purples and whites rising in fantastic pinnacles to the azure sky, we find the works of puny men dwarfed and forgotten; or again, beneath the still and distant beauty of the stars, we know anew that depth and tenderness of night which the glittering town has banished afar forever. And so we are healed of the corrupting taint and purged of humanity's inhumanity by the great katharsis of Nature.

VI.

In certain of our moods the return to Nature is unequivocally a healing. The fretful and stuffy perturbations of mortal affairs yield to its expansive suavity. It shames us of our tight shoes and starched collars and we discover a benign exhilaration in naked contact even with its harsher realities. And yet,—

What is the simple truth? Is our reason satisfied because our temper is changed? Nay, is our *life* satisfied? Are we—*can* we be content to surrender our normal activities and intelligence in this lackadaisical fashion? A man is neither a hermit crab to bask apart nor an eagle to soar aloof; human nature is primarily human, and business is business.

When we stand square-toed and face Nature, alert and fair, we must acknowledge, I think, that there is a deal of sham in our notion of her intrinsic beneficence. The Human Deed, as history shows it, looks black enough; but surely not it alone is the full account of the foulness we find in life. We have been too concerned to find excuse for the Creator, too ready to accept all the blame ourselves, for a state of affairs that is not pretty. Man has been devilish enough, God knows, but the Serpent was before him in Paradise.

There are times when Nature delights in the contrivance

of the most exquisite engines of torture. Such, for example, are those terrible Frankenstein-like parodies of the human body in which mortal souls are encased for life. There once dwelt in my neighborhood two human beings whose countenances were unendurable, both young men. One I never saw on the street save in early morning or at twilight; during the day he remained secluded. I judged that it had been some frightful accident that had given him a countenance distorted beyond human kinship. The other was often on the street, and he bore a mask unillumined by the light of reason, and I have seen him smile monstrously. Neither of these men could be viewed without recoil and neither of these men could live without rebellious agony.

What are we to say of the human monstrosities, idiots, degenerates, weaklings? What of inherited diseases, inherited perversions of our proper nature? What of premature senilities? Of madneses, decays, rottings of minds and bodies in yet living beings? The Hydra-poison of distorted sensibilities? Nay, disease itself, cancer, smallpox, leprosy, plague? Has Nature no account in all this? Beneficent Nature! Healing Nature!

Is it, after all, man's fault—he who is so terribly tortured from without,—is it all his fault that there is diabolism in the world? Nay, are not rather his blackest practices half excused by his too natural conviction that the Devil at the heart of things must somehow be placated by the affliction of humankind? that the evil core of the world must be propitiated by man-offering and child-offering? that humanity's ease is tolerable to God only so long as He gluts his gaze upon the Vicarious Sufferer?

In the spring of 1906 the following despatch appeared in the news columns of the *New York Times*:—

ST. PETERSBURG, March 30.—Horrible accounts are reaching St. Petersburg of cannibalism and starvation among tribes inhabiting the frozen arctic plain of the Chukchi Peninsula, at the extremity of Asia.

Most of the reindeer died from starvation in the winter of 1904-5 leaving the inhabitants without means of communication or food. During the past winter whole tribes have died, and

members of the Omolon and Oloiya tribes, when facing starvation, assembled in council and decided that nothing remained but death. They agreed that each head of a family should kill his wife and children and then commit suicide.

The tribesmen gathered on a plateau covered with snow and ice, and in the darkness of the Arctic winter the Spartan decision was executed, not a single member of either tribe surviving.

More terrible still is the story of what occurred in a family of the Yukahir tribe. A mother and nine of her children having died of hunger, the father, a surviving daughter, and a nephew, lived upon the remains, and when they were consumed the father murdered the nephew.

A Russian named Dolganoff, who went to the region to buy furs, reported the situation to the authorities at Yakutsk. He entered the hut of a Yukahir family while the latter were eating the head of a murdered relative.

Here we have a twofold example—Human Nature and Nature. On the one hand, the courage of men who (savages though they were), under the scourge of famine, could yet die men. On the other, the fearful spectacle of human beings, under this same scourge, driven to abandon their proper humanity and sink to the depths of bestiality. We can admire the one group and pity the other,—but blame, if there be blame, lies not at the door of the human sufferers, but with that Nature which has brought her children to such unnatural straits.

And the Lord said: "Because the cry of Sodom and Gomorrah is great, and because their sin is grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me"

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Sodom and Gomorrah, Pompeii, Martinique, and the towns of the forests of the Northwest,—is it brimstone and fire from the Lord "because their sin is grievous"? Or do such wholesale and meaningless slaughters prove, as the man in Kansas believes, that in all Nature mankind is bereft of friendship, and the good and potent God is but a myth?

Nowadays we are more loth than were our fathers to cry out upon the iniquity of men because they are found to suffer.

Fire, Flood, Famine, Plague, War—these are the cataclysms that sweep away tribes and cities and nations, and of these only the last can be laid to the authorship of man. Our race is precariously ventured amid such perils and furies that we seem to be rather the toy of some Cosmic Beast than the children of a kindly Providence. Why, only today, in China there is Famine and Plague—parents selling their children, men dying like rats in their holes of the ulcerous pest, throughout the land the odor of burning bodies whereof the smoke ascends hourly to Heaven,—so that, could we see it, in the presence of such awful visitation all prejudice of white and yellow would be forgotten and there would remain with us only the consciousness of our common humanity embarked in a fearful and pitiful struggle with a too cruel and conquering outer Nature.

In matters such as these, distinctions of race and nation and time disappear. We are in the presence of an elemental Fact ever terribly pertinent to our mortal estate, and we come, it seems to me, as near to achieving that transmission of the temporal into the timeless, which the Absolutist Philosophers give us as the mark of their Absolute God, as it is likely to be given us to come. Certainly, no man can read the verses with which Lucretius finds it fitting to close his analysis of "the Nature of Things" without surrendering all account of time and distance to the present sense of intolerable disaster, timelessly empoisoning the substance of the world:—

Then troop on troop to disease and death they fell:
 First with the head consumed in fiery heats,
 Suffusing flame the two eyes ruddying;
 Whilst the blackened throat did sweat and ulcers choked
 The pathway of the voice, and the thick tongue—
 That erst did utter forth the very soul—
 Oozed heavily with blood and clogged with pain;
 From throat to breast, and thence into the heart—
 The heartsick heart itself,—till the strong disease
 The utmost holds of life had broken down,
 And the fetid breath did issue from the mouth

Like odors of decay from men not dead;
And strength of mind with strength of body failed,
Anguish of soul companioning with pains
Unbearable, till all the air did groan
With sobs and lamentations, and men sank
Like suppliants at the portal of the tomb.

And bone and member burning with disease,
Some to chill streams their naked bodies gave;
While into deep wells still others headlong plunged,
Seeking, with mouth agape, the cooling spring,—
Yet such their thirst, the heavy drafts they took,
Bodies immersed, were futile as salt tears,
As tiny hard-wrung tears, to slake desire;
And so they lay, uneasèd and undone;
Nor heard the spells low-muttered in dumb fear
O'er sufferers who turned their pleading eyes,
Glamored with pain and reft of soothing sleep,
Where over all Death bore his lordly sign....

Amid these ills was one ill big with woe,
With piteous woe, how each, who himself beheld
Tangled with weedy death, like one condemned
Gave over hope of life and grieving lay
At watch for spectral Fate, that he might send
His spirit forth in greeting. And in sooth,
Time never was the avid plague did cease
To raven on men as men were woolly flocks
Or hornéd kine: so murder multiplied
For those, death-fearful, who in lust of life
Fled from their sick, 'twas but a little time
Ere answering vengeance came and gave them up,
Emptied of aid, to harsh and shameful doom.
Whereas for those who lingered near, of toil
And dread contagion they did die, all they
Whom shame compelled to hear the mingled voice
Of plaintive supplication and long woe:
Till all men noble thus their Lethe found....

Nor burial remained—that sepulture
Hallowed in the city from of old:
For panic was on all, and each hurt man
Entombed his sacred dead as best he could,—
Though more there were more horribly persuaded,
Who clamoring, upon another's pyre
Heaped high the dismal dead, set to the torch,
And oft with noisy brawl and oft with blood
They wrangled round the corpses of their kin.

VII.

Lucretius' description of the plague at Athens is taken almost phrase for phrase from Thucydides' more coldly dreadful narrative of the event. "As to its probable origin or the causes which might or could have produced such a

disturbance of nature," remarks Thucydides, "every man, whether a physician or not, will give his own opinion."

Every man will have his own opinion. We know what would have been the opinion of Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite:—

Who ever perished being innocent? or where were the righteous cut off?

Behold God will not cast away a perfect man, neither will he help the evil doers. . . .

What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

His bones are full of the sin of his youth, which shall lie down with him in the dust.

We know this opinion, for it has been the essential task of Christian theology to make of it a reasonable opinion. All the pitiful subtlety of Christian logicians, from Origen to Jonathan Edwards, has been spent to show that God's Will is throughout just and beneficent, and that human suffering and sin is the inevitable outcome of the creation of a human will in the image of the Divine. We know this opinion, and the degradations of sensibility and intelligence to which it has reduced human minds: "Babes, Thieves, Heathen, and Heretics" is the title of a poem published by Wigglesworth of Boston in 1700, celebrating the hell God wills for the unbaptized and the unclean, for little children, the ignorant, and the outcast.*

* Burton's *Anatomy* (Partition III, Section 4, Member ii) contains some pages of really terrible reading; veiled though they be in grotesque erudition, these pages none the less reveal the bared teeth of fanaticism and the raw wounds of despair. Subsection 1, of this Member concerns: "Religious Melancholy in Defect; Parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious Persons, impenitent Sinners, &c." "That grand sin of atheism or impiety . . . *monstrous melancholiam*" appears to be the most heinous of the offences. "It cannot stand with God's goodness, protection and providence (as Saint Chrysostom in the Dialect of such discontented persons) to see and suffer one man to be lame, another mad, a third poor and miserable all the days of his life, a fourth grievously tormented with sickness and aches, to his last hour. Are these signs and works of God's providence, to let one man be deaf, another dumb? A poor honest fellow lives in disgrace, woe and want, wretched he is; whereas a wicked caitiff abounds in superfluity of wealth, keeps whores, parasites, and what he will himself': *Audis, Jupiter, haec? Talia multa connectentes, longum re-*

We know this opinion well; and we are only less familiar with that of Elihu the son of Barachel:—

Behold God is great, and we know him not, neither can the number of his years be searched out... With God is terrible majesty!

Jehovah himself is not unmindful of the advantages of Elihu's point of view; for it is this which he assumes in re-proving his servant Job (preliminary, to be sure, to making things right with Job):—

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof:

prehensionis sermonem erga Dei providentiam contexit. Thus they mutter and object (see the rest of their arguments in Mersennus in Genesis, and in Campanella, amply confuted,) with many such vain cavils, well known not worthy the recapitulation or answering; whatsoever they pretend, they are *interim* of little or no religion."

It is an easy confutation! and of a kind which theologians have begun to find ineffectual,—though in Burton's day there were, of course, other persuasions than reason.... "*Instar omnium*, the most copious confuter of atheists," says Burton, "is Marinus Mersennus in his Commentaries on Genesis; with Campanella's *Atheismus Triumphatus*. He sets down at large the causes of this brutish passion (seventeen in number I take it), answers all their arguments and sophisms, which he reduceth to twenty-six heads, proving withal his own assertion: 'There is a God, such a God, the true and sole God,' by thirty-five reasons. His Colophon is how to resist and repress atheism and to that purpose he adds four especial means or ways, which whoso will may profitably peruse."

An interesting side-light upon the genial personality of this Marinus Mersennus, and incidentally a notion of some of the atheistical "arguments and sophisms," appears in another 'Subsection': Mersennus says our author "makes mention of a desperate friend of his, whom, amongst others, he came to visit and exhort to patience, that broke out into most blasphemous atheistical speeches, too fearful to relate when they wished him to trust in God, *Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim; si praesens est, cur non succurrit? cur non me carere, inedia, squalore confectum liberat? quid ego feci? &c., absit a me hujusmodi Deus.* Another of his acquaintance broke into like atheistical blasphemies, upon his wife's death raved, cursed, said and did he cared not what. And so for the most part of it with them all...." We can imagine what a sort Job's comforter this Mersennus was! Rather than accompany such Christian reasoners to their salvation most of us would choose, I imagine the company of those "impenitent sinners that go to hell in a lethargy," as Burton puts it.

When the morning stars sang together, and all the sons of God shouted for joy?.....

Doth the eagle mount up at thy command, and make her nest on high?

She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

From thence she seeketh the prey, and her eyes behold afar off.

Her young ones also suck up blood: and where the slain are, there is she

Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

The whole Mohammedan world has adopted the attitude of Elihu. "God wills it," is the answer to every affliction and the excuse for every atrocity. Human reason abnegates its proper function; and with reason departs humanity. Job was never more bereft of comfort than is Moslem theology of gentleness and nobility.

Fatalism in the East, Diabolism in the West,—to such pass are we brought when the theologian reasons with suffering! In order to maintain the purity of God, the virtue of man is denied; and only a merciful grace from above can effect his salvation. The physicians, says Thucydides, were among the first victims of the plague; and those who nursed the sick, "especially those who aspired to heroism," all died.

Optimus hoc leti genus ergo quisque subibat,—

Lucretius puts it: "the nobler men suffered this manner of death." Job's comforters and Christian theologians would have seen no noble men; and the Oriental would not have cared.

VIII.

There is a certain ideal of the religious mind, essentially a mood of devotion rather than a theological insight, with which I have profound sympathy. This is the ideal of the spirit at peace: unquestioning and unwavering trust in a Power benignly removed from human pain and puzzle, yet solicitously provident of men's destinies and tenderly com-

passionate of the least of mortal ills,—faith in an All-Wise Father, whose hurt is but a kindly cure, who chasteneth whom he loveth, whose mercy endureth forever,—faith in a Father's Wisdom,—faith, and the soul at peace.

The charm in this ideal can hardly fail to appeal to any man long beset with the futility of human reasonings or over-wearied with the tale of human blind endeavors. It is an ideal which has very much in common with that of "return to Nature"; there is the same relinquishment of the distinctively human interests, the same turning from participation in affairs to restful contemplation of that which needs nor change nor emendation, the same sense of being caught up into the luminous tranquility of unsullied heavens. What is peculiar to the religious view is the sympathetic friendliness which it gives to Nature, the Fatherliness of the God for whom Nature is but the outer expression and the cloak: not the veiled face of the Almighty, but the veiled face of the All-Compassionate.

Before it was Christian this ideal was Hebrew, and Greek as well as Hebrew. It was not Hellenic in the sense in which the great thought of Plato and Aristotle was Hellenic; but it entered early into Greek conception and gathered in intensity as men's hopes found less and less to support them in this world, and turned more and more to the regard of a world withdrawn. In the very morning of Greek philosophy, mid the flux and inconstancy of sense, Heraclitus found one thing whereto the understanding man could strongly cleave, one thing fixed and constant—the living law of Nature: "For sustaining all human laws is one, the Law Divine, which prevaieth where it will, and sufficeth for all, and surpasseth all." "The many live as if they possessed a wisdom peculiarly their own"; and "they deem some things just and some unjust, but to God all things are beautiful and good and just."

With trust in a providential law Heraclitus thus combines an intellectual, moral and æsthetic perception of Nature's inward harmony. These two moods of thought—Providence and Harmony—are the prime indices to that whole Stoic aloofness from the world in which the nobler

minds of antiquity sought seclusion, as generation by generation men sank into sorrier ways. The idea of an ultimate point of view reconciling the inconsistencies and conflicts of our partial experience of life in one all-conquering Harmony is a Greek and intellectualist addition to the abnegate faith which we find in the Hebrew Oriental, serving to define the object of this faith; and it is from the Greek rather than from the Hebrew that we derive the Christian notion of the inclusive wisdom of Providence. Stoic and Hebrew alike emphasize man's ignorance and need for trust, but the Hebrew rests his faith in an ultimate Power, the Greek in an eventual Insight into cosmic order.

Thou knowest to make straight the crooked ways.
And what to us is Chaos, unto Thee
Is Order, and lovely all unloveliness...

Thus sings Cleanthes (boxer turned Stoic), voicing the Stoic conviction of the final reasonableness and beauty of Nature, which could make of Nature's harmony a worthy object of human trust. We have carried the idea over into our own view,—but could this alone give quietistic peace? Nay, there is another element, fundamental alike with Hebrew and Stoic and Christian: the utter trust itself.—

Lead, me, O Zeus, lead thou me on!
By ways soe'er Thy wisdom hath ordained,
Lead me, O Zeus!
I will not fail; or if by weakness stained,
My faltering will by Thy Will be constrained!
Lead me, O Zeus!*

* I am offering here a version of the lines of Cleanthes (Fragment 91. Pearson; *Fragments of Zeno and Cleanthes*):—

ἄγουδέ μ', ὦ Ζεῦ, καὶ σὺγ' ἡ πεπρωμένη,
ἅποι ποθ' ὑμῖν εἰμι διατεταγμένος,
ὡς εἶνομαι γ' ἄοκνος ἦν δὲ μὴ θέλω
κακὸς γινόμενος, οὐδὲν ἤττον εἶνομαι.

My paraphrase is purposely free and lyrical, for the sake of bringing the utterance into nearer comparison with the modern example; but I think that it is not untrue to the sentiment of the lines or to the temper of Cleanthes. This sentiment is strikingly analogous to that of the hymn to Zeus in the *Agamemnon*, especially the magnificent strophe (11. 176-83), beginning: "Who hath set for men the way of wisdom, who hath bound learning to suffering."

Is not the devotion of the reformed boxer, despite the difference of centuries and of creeds, the same beautiful faith which inspires that finest of our modern English hymns?

Lead, kindly Light, amid th' encircling gloom,
 Lead thou me on!
 The night is dark, and I am far from home;
 Lead thou me on!
 Keep thou my feet; I do not ask to see
 The distant scene; one step enough for me.

Is it not the same devotion, spoken again and again, by Pagan and by Christian, wherever man has felt at once the need and the presence of a controlling and consoling Power, —spoken again and again, though never by merely mortal lips, more nobly than in the great words of the greatest of religious poets:—

E la sua voluntate è nostra pax....

“His Will is our Peace:
 “It is that Sea whereunto all things move—
 “All things that he creates, and Nature's all!”

IX.

And yet,—can we stop here without the vision of India?

“The shining drop slips into the shining sea... The shining drop slips into the shining sea...” I seem to see a thousand times a thousand yogins, sitting immutable in the scorching sun, muttering their ancient formulas: to their eyes the pageant of life is like a wavering mirage sprung from the heat and distances of the desert; and to their ears the timbrels of wild devotees and the plaintive wailing of children in famine alike sound distant and meaningless. Joy is illusion; pain is illusion; life is illusion.... “The shining drop slips into the shining sea...” And answering these are the disciples of Buddha, seeking eternal somnolence. “Om mani padme hum... Om mani padme hum... ‘O the Sacred Jewel in the Lotus... O the Sacred Jewel in the Lotus...’ Om mani padme hum...” Joy is illusion; pain is illusion; life is illusion. “Om mani padme hum...”

Better be with the dead,
 Whom we to gain our peace, have sent to peace,
 Than on the torture of the mind to lie
 In restless ecstasy. Duncan is in his grave;
 After life's fitful fever he sleeps well;
 Treason has done his worst: nor steel nor posion,
 Malice domestic, foreign levy, nothing
 Can touch him further.

The ideal of peace, at the last, resolves into an idealization of the immutability of the tomb. First, the material man, appetite and desire, must be slaughtered; then, by slow surgeries, the sensibilities must be destroyed; the will must be effaced; and finally, intelligence itself must shrink to senile inactivity. This is the ascetic prescription, which denies a man's right to be a proper man. It is the cure of evil offered by all those who, flinching the hardship of thought, point the way of peace through self-surrender and self-mutilation. It is the insight of the philosophers of the Universal and the Absolute, who know no better bliss than obliviscence of humanity. "Go ye," they say, "to the dead for counsel! Go ye to the canny dead, and they will give, with shrewd low-lidded eyes, effectual counsel!"

I remember a story of Aguinaldo's men: how they captured a Spanish officer whom they had come to hate; and they amputated his feet, and they cut off his hands, and they tore out his tongue, and they blinded his eyes,—carefully, surgically, they did these things,—and then they returned his still breathing and pulsating body to his Spanish comrades—encased in a coffin, they returned it. And this is what the idealists demand of us: that we amputate desire, that we blind sense, and obliterate personality, that our spiritual carcase may find peace in the Absolute!

I know that there have been brave attempts to find man's best humanity even in its deprivation,—none better nor braver than that of Josiah Royce. "Your sufferings are God's sufferings," he says; "I hold that God willingly, freely, and consciously suffers in us when we suffer, and that our grief is his." God suffers, too, and necessarily,—that is our consolation. But is God's suffering *like* our suffering? No, indeed!

What you mean when you say that evil in this temporal world ought not to exist, and ought to be suppressed, is simply what God means by seeing that evil ought to be and is endlessly thwarted, endured, but subordinated. In the natural world you are the minister of God's triumph. Your deed is his. You can never clean the world of evil; but you can subordinate evil. The justification of the presence in the world of the morally evil becomes apparent to us mortals only in so far as this evil is overcome and condemned. It exists only that it may be cast down. Courage, then, for God works in you. In the order of time you embody in outer facts what is for him the truth of his eternity.

This, in its most modern form, is the last word of Greek intellect. Salvation through the Universal! Plato, Plotinus, Erigena, Spinoza, Hegel: we call its long historic roll, and at the first and, at the last the idea is the same. Gain ye but God's perspective, but see the world as the eternal and timeless sees it, and all its imperfection is medicined away. Be ye gods, and ye are saved!

It is a brave attempt, and perhaps it will give strength to the strong: what to you seem conquering ills, to God are but evils thwarted—out of space, out of time. But can the logic of the superhuman answer the argument of the human drama? What, think you, would have been the opinion of those starving Chukchis of the frozen tundras as they marched forth in the Arctic night to their tribal suicide? Would *they* have seen evil eternally thwarted, eternally overcome, themselves the ministers of God's triumph? An African explorer tells how he found the remnants of a once powerful nation inhabiting a miasmatic swamp, their last refuge from cannibal enemies; they lived in mud hovels; their sustenance was vermin and the roots they grubbed from the mud; the arts in which once they excelled were lost; intelligence was dead in them; and every man, woman and child in the tribe was blotched with a fungous leprosy. Are men such as these the outer embodiment of the truth of God's eternity?

There have been times in the history of mankind—times we should not forget, for it may be that their like is to come again,—when sects and peoples have seen in the world an

arena for the display of the masterfulness of the Devil rather than a throne for the majesty of God. The Ophites consecrated their devotions to the Wisdom of the Serpent, and earned the title of devil-worshippers: but who shall say that in their day they were not justified? Parkman somewhere tells of the finding of a broken tribe of Florida Indians: they had been missionized by Spanish Jesuits; and afterwards their women and their children and their strong young men had been carried off by Spanish overlords to slavery in the Indies; and when they were found again, those who escaped, they had slain the priests and were worshiping with fervent devotion that Satan whom, they said, the God of the Spaniards hated.

Today we are a triumphant people; ours is a triumphant civilization; we are strong in our grip on Nature, and we look forward with lustful eyes to illimitable conquests. In the exaltation of our sense of progress, it is easy for us to see evil overcome and condemned to believe that it exists only to be cast down, only to make trial of our superb strength and glorify our prowess by example. This is easy for us of today; but may we not fairly ask, can it be so forever?

I remember once opening an intolerable book—a German book it was,—giving faithful and unimaginative details of the great natural fact of degeneracy. There were colored plates representing transitional forms between the animal and the vegetable, and plates portraying decaying animal forms, as it were, reassuming vegetal characteristics. And there were representations and descriptions of man-born creatures which were animal monstrosities and vegetable monstrosities. I closed that book hurriedly; but I cannot forget it. For it foretold an inevitable time—millions of years hence, perhaps,—when the light of reason must fade from the human eye, the erect figure stoop and slink, and the great utterance of the human voice—*animi interpres*—give way to senile mouthings. It foretold this time, inevitable to the mortal denizens of a mortal Planet, save it be, ere the hour approach, our children's children shall march forth upon the chilling deserts, and there, in the twilight of the dying

sun, like the Chukchis of the Arctic, fathers shall slay their children, husbands their wives, and the men die men.

We know our Schopenhauer. The Will to Live is a blind and striving will, through the ages winning its laborious way to a dearly-bought intelligence. And when it attains this, when at the last in the light of reason it beholds its own realized intention; then it perceives the appalling diabolism of Nature—how its own desires are created to become a mockery of themselves and its every ideal foredoomed to hollowness and defeat. Reason is the nightmare of Reality, and the Will to Live, having given birth to reason, becomes transmuted into Will to Die.

The ideal of peace is a beautiful and consoling ideal; and the mood of trust in an all-puissant and all-fatherly God is a sweet and comforting mood. But there are times when we feel the sting of life, and the strivings of life, and the humanness of life too keenly to maintain this ideal or to endure this mood. And in the bitterness of our sense of our own humanity, we cry out against those who come to us saying, "Peace, peace," where there is no peace. *Homo sum!* I am a man; let the World deal with me as a man, and I will return unto it a Man's measure.

X.

But there is another version of the ideal of peace. It finds its realization not in the consolations of faith but in the imperturbableness of the contemplative mind. It exalts reason over revelation, and finds in reason a special type of resignation. It is materialistic rather than spiritualistic, æsthetic rather than moral. It reduces desire to curiosity, energy to patience, and it finds the quintessence of our nature in a kind of glorified and bloodless sanity. Science is its inspiration and science its end, and its feeble enthusiasms expend themselves in analytical rearrangements of the items of knowledge. At its strongest, it develops a vague devotion to Truth (felt to be rather the better for being unattainable); while at its weakest, it is spent in dilettante interjections over the cosmic bric-a-brac.

Materialism (writes Santayana) has its distinct æsthetic and emotional color, though this may be strangely affected and even reversed by contrast with systems of an incongruous hue, jostling it accidentally in a confused and amphibious mind. If you are in the habit of believing in special providences, or of expecting to continue your romantic adventures in a second life, materialism will dash your hopes most unpleasantly, and you may think for a year or two that you have nothing left to live for. But a thorough materialist, one born to the faith and not half plunged into it by an unexpected christening in cold water, will be like the superb Democritus, a laughing philosopher. His delight in a mechanism that can fall into so many marvellous and beautiful shapes, and can generate so many exciting passions, should be of the same intellectual quality as that which the visitor feels in a museum of natural history, where he views the myriad butterflies in their cases, the flamingoes and shell-fish, the mammoths and gorillas. Doubtless there were pangs in that incalculable life, but they were soon over; and how splendid meantime was the pageant, how infinitely interesting the universal interplay, and how foolish and inevitable those absolute little passions.

This is the new ideal—the ideal of the intellectual, the æsthete. He would wander (safe as well as sane) down the polished corridors of a polished life, and study the displays. He would enjoy the burnished iridescences of the winged butterflies, and would speculate, smiling curiously to himself, the tremor of their frail tropical pinions in the sudden net. Smiling, he would see in his mind's eye the odd movements of the bright flamingo; and smiling, he would harken with an inward ear the agonized trumpeting of the embogged mammoth. "Those absolute little passions," he would muse; and with a faint thrill he would turn, still smiling, to speculate the genial chance that had made him other than the black gorilla. He would be "like the superb Democritus, a laughing philosopher"; for "against the verbiage by which man persuades himself that he is the goal and acme of the universe, laughter is the proper defence."

Lessing remarks that La Mettrie, who had himself painted and carved as a second Democritus, is seen as laughing only the first time; seen often, in place of the laughing philosopher appears the grinning fool. It is all well enough to tell us that "laughter need not remain without an over-

tone of sympathy"; but the music of life is not so composed; rather, it is built upon life's fundamentals; and mere dissonance is mere noise. No doubt there is great amusement to be had from the caperings of the scourged clown; no doubt there is a fine complacency in feeling one's self initiate into the cosmic jest; but it is only Mephistopholes who is seen always smiling.

In the presence of rident materialism I can but agree with Sir Thomas Browne: "Democritus, that thought to laugh the times into goodness, seems to me as deeply Hypochondriac as Heraclitus, that bewailed them." You cannot laugh evil into goodness any more than you can obliterate it by self-surrender; and surely a sardonic wisdom is no nobler than a foolish faith.

To be sure, there is another way of viewing the matter—Montaigne's way:—

Alter
Ridebat, quoties a limine moverat unum
Protuleratque pedem; flebat contrarius alter.

"I like better the first humor," says Montaigne; "not because it is more agreeable to laugh than to weep, but because it is more disdainful, and condemns us more than the other; and it seems to me that we can never be so scorned as we merit. Pity and commiseration are mingled with some esteem for the thing that is pitied; things which one mocks are things of no value. I do not think that there is so much ill in us as there is vanity, so much malice as stupidity: we are less filled with evil than with inanity; we are less wretched than we are vile."

But Montaigne's view is as theological as it is inhuman; materialism has no such theological excuse for inhumanity. If one's reason constrain one to materialism, let it at least be a dignified and sympathetic and human materialism,—

nothing extenuate
Nor set down aught in malice,—

then will we speak simply and nobly, as Lucretius spoke, viewing life's battles and shipwrecks from afar, but inti-

mately viewing them, too, in the keenness of mortal commiseration

Yea, as when mighty legions fill the plain
 With course and charge and image of bright war
 Whose sheen strikes heaven, while all the earth around
 Glitters with brass and shakes with the tramp of men:
 And the smitten hills up to the very stars
 Echo their shoutings, and the spacious fields
 Quake with the sudden onset of the horse:
 E'en so, there is a station mid the hills,
 High over all, wherefrom the turmoil seems
 But as a silver glamour o'er the plain.

XI.

I have reached in my discussion a perspective that permits recapitulation.

We set out with the broad incongruity of the theory of a competent Providence and the fact of material disaster. We acknowledged the naturalness of the inference from this incongruity that (in the words of the Kansas man) "gods and souls do not exist." We owned also—what the Kansan and the Epicurean alike had thought out—the dark deeds to which superstition has given rise; and we asked whether, in view of the terrible cost in human suffering of what we call human progress, there might not be some justification for the long-seated notion that man is essentially evil, and that it is the taint of his evil will which has given rise to all the ills that assail the world. Christian and Stoic alike, we found, maintained this view in dark moments of human history, and alike urged for its cure refuge in that wider and more inclusive Nature of which man's is only a minor incident. Yet when we came more closely to examine this wider Nature, we did not find therein an unsullied and undimmed Elysium; on the contrary, we found that it, as well as man's nature, displays a brutality that is nothing short of manifest diabolism. We declined, therefore, to follow that theology of Job's comforters which shifts the responsibility for evil entirely to man's shoulders; and we declined also to surrender our human right to reason in favor of an incomprehensibly just and beneficent Providence, a view which is

equally complacent of Mohammedan fatalism and Calvinistic election and damnation.

We then proceeded to consider the reasonings which have endeavored to explain our perception of ill as an illusion of perspective, and which have sought the cure of this illusion in the peace of mind that comes from faith in an eventual revelation of righteousness in all that now seems to us unrighteous, or again comes from hope of an eventual absorption amounting to annihilation,—respectively, the Christian and Buddhist salvations. But in the ideal of peace we found no lasting peace, nor aught save an ascetic mutilation of our proper humanity; and when we turned from this to the Epicurean ideal of an æsthetically intellectual contemplation of Nature, we found there only another and a more odious type of self-mutilation. Beauty seemed to us possible only when joined with a sympathetic understanding of suffering.

Thus we find: (1) In his primitive reaction to the fact of evil, man seeks to account for it on *moral* grounds: he explains all suffering as the outcome of his own immorality and sin, and he justifies it as being a divinely inflicted retribution for his corruption and wickedness. (2) In a more reflective consideration of the problem, he tries to explain away evil. It is, he says, only relatively a fact. It is the condition, in itself negative, without which could not be that goodness and beauty which make Creation in God's eye the very figure of perfection. This explanation confuses *moral* with *æsthetic* reasons. Evil as seen by man appears positive; salvation consists in faith that to God this positive evil is presented as overcome, hence as negative. Here we have the moral reason at work. Evil as seen by God is that element of antithesis which makes possible the display of the divine goodness; it is the stroke of composition which illumines the picture with perfection; it is negative, to be sure, but its negativity is that of the contrary, not that of the contradictory (as in the moral view). Here we have the *æsthetic* reason at work. The two types of reasoning are inconsistent; it is only their subtle shifts that keep us dazzled and deluded. (3) In a final sophistication, we have the problem resolved on wholly *æsthetic* grounds. Evil is but dis-

ease of perspective; suffering is not illusory, but interesting: the essential nature of sin is bad taste. All ills are reduced to fatigues of the attention; or, if there be anything that is positively wrong with nature, it is some damage to the interest of the spectacle; and this, at the worst, may be healed by a merry mood.

It is not easy to say which should be foremost in our contemplation of all this—wonder at the astuteness or at the helplessness of human reasonings. Certainly, after the words are spent the facts remain, as sickening and as stenchful as they were in the beginning. We have shifted our nomenclature somewhat; but we have altered our experience not one iota. Pain and ugliness remain with us, no whit more genial than before. Of what use all these detours of dialectic if they but lead us again and again to drink at the same black trough?

XII.

Is it not time for a reconsideration of this whole problem of evil from the point of view of a frank and honest humanism, accepting the facts of life at their face values, as we live them? We will concede that to a being separated from our way of life by transcendental distances or by transcendental infinitudes these facts may appear to be other than they are to us,—transcendently better or transcendently worse, and one with as good logic as the other; but we must contend that such a valuation of the world can be no factor in our own. We will acknowledge, too, that a man may by proper surgery free himself from man's ordinary passions and sensibilities; but we must decline to accept such conduct as a philosophical solution. Rather, we will openly own that pain and ugliness, sin and suffering, are as elemental and inevitable as ever they appear to be; and with Plutarch we will say that "it is alike impossible for the bad to exist where God is the cause of all, or for the good to be where he is the cause of naught." Indeed, we may best take Plutarch's phrasing—unmarred by subtlety—for the plain statement of our platform:—

The harmony of the world is likened by Heraclitus to a lyre or a bow, now taut, now relaxed. And Euripides,—

Nor Paradise nor Hell lieth apart;
But Good and Ill conjoinèd in the World
Do nurture Beauty....

Wherefore this most ancient opinion, derived from the givers of laws and the teachers of things sacred, albeit the authorship is unknown, hath been preserved in firm and indelible faith, not alone through discourse and tradition, but in the rites and mysteries of barbarian and Greek: Neither is the Universe born of chance, to be pendent upon fortune, destitute alike of mind, of reason and of governance; nor yet is there one reason which controlleth all, guiding as with a rudder or as with reins securely held. Nay, rather is all confused, and to the good is joined the bad, nor ever doth nature bring forth aught unsullied: not that there is but one distributor who from two jars, like a keeper of liquors, mingleth and dispenseth human affairs; but that from two contrary sources and by two adverse powers, whereof the one leadeth to the right and straightforwardly, while the other turneth aside and directeth astray,—this very world (or if not the Universe, at least what lieth below the moon) is made unequal and impelled to various and manifold motions. But if naught can become without a cause, and if ill cannot be a cause of good, it followeth of necessity that in Nature there must be, as of good, so of evil, a source and a principle. And this is the opinion approved of many, and them the wisest.

This opinion, “approved of many,” shall be our opinion also. We shall insist that, whatever may be the appearance of our affairs from celestial altitudes, that at least in that part of the Universe which “lieth below the Moon,” and which is our intimate concern, the good and the bad are confusedly intermingled. And so saying, our purpose will be to ask after their bearing upon life.

XIII.

First of all, we must clear the boards of a subtle and far-ramifying confusion.

In their efforts to escape the reality of evil, idealist and materialist, each in his own degree, fall into the like error. Each seeks salvation in an *absolute* experience,—an experi-

ence absolutely unsullied, absolutely perfected, absolutely secure. To be sure, there is the widest possible divergence in the loci of their respective realizations: expansion into the Absolute Being of the infinite and eternal is the idealist's road to salvation; contraction into the absolute irrelevance of his own atomic self is the materialist's. Each finds a moment of perfected bliss; but this moment for the idealist is the timeless moment of all eternity, whereas for the materialist it is the altogether temporal and fleeting instancy of the present; perfection for the one is forever secure *sub specie æternitatis*, for the other *carpe diem* is the motto of life. Nevertheless, this divergence is only an incident of temperament: the logic of the two systems is identical. Each proceeds through excision of that flux of active relations which the materialist scorns and the absolute idealist thwarts, transmutes and absorbs; each finds his goal in a passive and æsthetic contemplation; and each is ensconced forever in an Eleatic solitude.

That the security of each is a false security will appear, I think, on due reflection. It is an *idolum specus*, a fancy bred of the philosopher's closet; it is essentially a work of art, and, like other art, a fiction. The æsthetic terminus is proof of this: the whole world appears beautiful, and it appears beautiful wholly because ugliness is abstracted from it. Science and art are two great modes of universalizing life; but art is the more dangerous to our integrity from the fact that, although its nature is to neglect and reject certain phases of experience, none the less it yields us the illusion of fulfilled life; we are always conscious that science is schematic, but it is the very success of art to hide its elisions and conceal its schematisms.

"The end," says Aristotle, speaking of the drama, "is the chief thing of all." And here we have the clue to the fallacy that underlies the dramatized philosophies. These philosophies demand of the world dramatic unity—"an action that is complete and whole and of a certain magnitude." Creation must manifest a plot, having its proper complication and solution; and the solution must be a terminus. The mind that insists upon absolute understanding must content

itself forever with a retrospective mode; for looking forward to an end that is inevitable is but another phase of retrospection. The World is viewed as a finished deed before it is appraised, and its so-called justifications are only the cheers and hand-clappings of satisfied and sated spectators. We admire the spacious and multicolored stage, the gifted protagonists, the articulate plot,—and we pronounce the work of the Creator good.

I confess that this procedure has an unconquerable charm. For one thing, it is the veritable essence of syllogistic thinking. If we are to use our minds at all we must develop ideas; and every developed idea, every abstraction, every thing, is a dramatization of some phase of our experience. Language is the most stupendous of our art works, and every noun and verb is the title of a picture. When we rearrange these pictures into gracious series, we classify, as science classifies, we philosophize, we poetize, we pronounce those judgments on life which seem to us the heart of reality as well as of literature. And we forget that the neat boundaries we are setting are only the boundaries of our own imaginations.

We forget that (as Aristotle says) 'tragedy' is only an *imitation* of life and of the living deed; and that life consists in action, and is never a mere quality. The æsthetic philosophers find the essence of world-beauty in a quality, in mere sensuous presentation. Epicurean materialist and Absolute idealist are alike sensationalists, their point of difference being that the materialist finds his ultimate in the momentary sensations of man's chaotic experiences, while the idealist is content only with the timeless sensationalism of an Absolute Consciousness. But the one and the other is evoking an illusion, an 'imitation,' not the 'deed,' of life.

In a different context, where he is considering actual and not artistic purposes, Aristotle comes to the core of humanistic metaphysics. "As teachers consider their object achieved when they have shown their pupils a task, so it is with Nature. . . . For the action is the end" (*τὸ γὰρ ἔργον τέλος*). Aristotle adds, "the action itself is the actuality" (*ἡ δ' ἐνέργεια τὸ ἔργον*); and it is doubtless this conception which dominates

his notion that the proper business of art is the imitation of human deeds, and that its function is to make these deeds emotionally (and hence *actuatively*) intelligible.

I am aware that intelligibility means idealism, and that the deed Aristotle would have us imitate in art is the pattern rather than the execution of reality. I merely contend that the idealism is wholly relative to human understanding and desires, and that it in no wise excuses or explains away facts that are unreasonable and humanly objectionable. It is idealism because it promises a cure, not as being the statement of a healed condition.

The notion that actuality consists in action may be taken in a Heraclitean way, as expressing the irresponsible flux and flow of events. Lucretius describes the Roman Jehu, who, bored with the ennui of great mansions, drives furiously to his country villa, "as if to bear aid to a burning house"; arrives there but to yawn and nap, and then rushes back to the city. Here we have the very image of the meaninglessly strenuous life, the life uncontrolled by ideals and therefore unintelligible.

But the other extreme, of complete intelligibility, can be achieved only by a life whose ideals have all been realized, and which is, therefore, brought to an end. "Call no man happy until the manner of his death be known" is Solon's wise word: no life can be appraised until it is over. Artistic portrayals of life do not invariably end with the death of the hero, but they do invariably end with the cessation of our interest in his career. To quote Aristotle once again: "An end is that which naturally follows some other thing, but has nothing following itself." And this holds of meanings as well as of events. Every finished teleology is a tragic dénouement.

There is fascination in generalizing the course of events and justifying them by their outcomes. For instance, I experience a thrill when I perceive the great foundation of human reason itself—that principle of identity which is the bony support of all our thinking and the skeleton framework of all our truth—emerging powerful and triumphant from the mind's long schoolings in the magic of *similia similibus*

and the quaint science of mythopoetic fancy. And again I feel a sense of final vindication when I perceive—as seems to me the fact—that human cruelty is a necessary step in the development of human sympathy: that without the generation of that understanding of another's suffering which makes cruelty possible, the further generation of painful understanding of another's suffering, which lies at the foundation of sympathy and sympathetic aid, could never have been. So viewing the matter, I can but feel that Nature has in a measure justified and atoned for her own barbarities.

None the less I am perfectly aware that reasonings of this sort are essentially fallacious. They justify Nature's inflictions of suffering to *me*, perhaps, in my achieved insight; they do not justify them to the sufferers of times past or to come. In the history of the Universe one moment is no more momentous than another, from the point of view of the spectator,—at least, morally; while from the point of view of the participants, his own entry and exit is for each the moment supreme. 'Justifications' must be as valid for the Mesozoic saurians and ice-age mammoths as for us of today. Otherwise, we are forced inevitably into the casuistical pitfall of expediency: "the end justifies the means." And the end is one which is never, as Aristotle puts it, action and life; but is always mere quality, death itself.

Art (and I make the term catholic of systemic philosophies) is the great simulacrum of life; it is the means whereby we gain partial perspectives of life's partial intelligibilities. But being partial it is abstract; and being abstract it is static; and hence it is never quite true to that life which consists in active deeds and finds its actuality in effort. Art portrays the actual through the ideal; but ideals themselves are vital agents, whose very potency depends upon their power to grow—to eliminate as well as to transmute and absorb,—and growth permits of no end other than growth. The beauty that we gain from absolute perspectives can never be the adequate reflection of a growing and creative Nature.

XIV.

Art is a great and dangerous abstraction. It is great because it comes closer to presenting to our minds the universals that form the truth of reality than does any other mode of human thought. It is dangerous because this close similitude is ever persuading us to accept itself as the complete and faithful reproduction of reality.

What Art abstracts from reality is Beauty: it is the business of Art to be beautiful, Art exists for the sake of Beauty, we say. But just because the beauty which the artist gives us is an abstracted beauty, a beauty taken out of its natural context and presented without its natural relations, just because of this, the Beauty with which Art enlightens us is a falsification of natural Beauty. It is static and fictive as are all conceptual universals.

None the less, if the art be true to Nature's inspiration, it will be true of Nature's actuating values. Art, we say, is idealization of Nature. But the ideality was suggested in Nature's procedures before it was made perceptible in the art. In other words, to speak with the Mediævalists, Beauty as a universal subsists *in rebus* metaphysically, before it can be presented *post rem* in the work of art.

What, then, is this prior Beauty of Nature?

My reply is: (1) It is the universal *in re*, in the reality. It is not the universal that covers a multitude of instances, but the universal that defines character; it is not the general, but the essential. (2) Such a universal is fundamentally a Platonic Idea incarnate; it is presented *in actu*, and its being is the actuality. That is, it is an actual, or actuating, ideal,—a living Form of Nature, expressive of Nature's present intention and desire. To put the matter otherwise, it is the idealizing activity of a given life-moment; it is the prophetic cast of experience, the quality which makes experience representable and hence foreseeable. (3) Therefore, since for man it is relative to human experience and possibility, it is Nature humanized. It is Nature conquered by human imagination and vitalized by human aspiration; thus forming a sort of mid realm, opposed on the one hand to the

bodiless and utilitarian truth of Nature as known to Science, and on the other opposed to the brutality and uselessness of that chaotic Nature which cannot be humanly assimilated. Beauty is essentially imaginative conquest of chaotic experiences, ever extending its bounds as experience grows.

In thus defining the range of Beauty in the world, we have not exhausted the content of reality: we have not reduced the world to a spectacle of unalloyed charm, as is the custom of philosophers. On the contrary, we have explicitly recognized that there is an indefinite field of formless and unintelligible experiences which irk and frustrate human aspiration—experiences for which there is but the one name, *ugliness*. The effort to escape this ugliness is the *human motive*—the motive toward intelligibility and order and creative freedom. But the effort is never wholly successful: for the two-fold reason, that Beauty itself is dynamic and is made manifest only in the mood of aspiration, and that Nature is not only greater than human experience but greater than human possibility.

Man's condition is, and must always be, that of a bondsman and a sufferer. He is in bond to Titanic Chaos and he suffers the tribulations of his anti-human environment. But bondsman though he be, he is free to strive after freedom, to combat Titanism and rebel against brutality, and above all to create for himself situation after situation of cosmic promise. Man's bondage to brute Nature means suffering; but the wistfulness of the bond moment, which is the vision of beauty, means the right to unceasing endeavor, and it may mean immortality, too, if to mortal spirit be granted the strength for so mighty a combat.

Beauty in Nature is thus intimately a matter of conduct. I presume that this is in large measure responsible for the confusions of moral and aesthetic values which have beclouded metaphysics. 'Moral beauty' is character; but character is only a *post rem* abstraction—an æsthetic view of a personality, satisfactory only after the person is dead and so finally appraisable. 'Beautiful morals', on the other hand, are conduct *in rebus*; and they mean *humanizing* morals.

When a *line of conduct* is selected, by virtue of our representative and volitional powers, we have a kind of vital abstraction from experience. As an abstraction, it is a work of Art,—so that we can say that the greatest human artist is he who creates the most beautiful life. But just because the work of Art is, in this case, a life, and not an imitation of life, its character is converted into reality; or perhaps I can more consistently say, that what we see as character is the fact of the personality, the ideal character embodied. Here, and here alone, we have the case where Beauty in Nature and in Art are one.

We have a special name for this kind of beauty, *Nobility*; and we regard it as the highest beauty. And now, may I ask, what is the characteristic condition under which this highest beauty appears? Is not the answer immediate,—pain, suffering? Nobility is the manifestation of humanhood under trial, and the greater the trial the greater may be the manifest beauty.

Tylor recounts a simple Russian folk-tale:—

There sat a Russian under a larch-tree, and the sunshine glared like fire. He saw something coming from afar; he looked again—it was the Pest-maiden, huge of stature, all shrouded in linen, striding towards him. He would have fled in terror, but the form grasped him with her long outstretched hand. “Knowest thou the Pest?” she said; “I am she. Take me on thy shoulders and carry me through all Russia; miss no village, no town, for I must visit all. But fear not for thyself, thou shalt be safe amid the dying.” Clinging with her long hands, she clambered on the peasant’s back; he stepped onward, saw the form above him as he went, but felt no burden. First, he bore her to the towns; they found there joyous dance and song; but the form waved her linen shroud, and joy and mirth were gone. As the wretched man looked round, he saw mournings, he heard the tolling of the bells, there came funeral processions, the graves could not hold the dead. He passed on, and coming near each village heard the shriek of the dying, saw all faces white in the desolate houses. But high on the hill stands his own hamlet: his wife, his little children are there, and the aged parents, and his heart bleeds as he draws near. With strong grip he holds the maiden fast, and plunges with her beneath the waves. He sank:

she arose again, but she quailed before a heart so fearless, and fled away to the forest and the mountain.

Here is the case of nobility in one's intimate and individual concerns. Because it is viewed as an affair of individual conscience, we call it a virtue—the virtue of self-sacrifice. But transfer the nobility from the individual to the social context, view it in the historic mode, and immediately its æsthetic character becomes obvious and dominant. The fundamental interest of history is an æsthetic interest, and its impression an æsthetic impression. It does not, however, present us with an æsthetic *absolute* (be it momentary or timelessly eternal); on the contrary, the historical æsthetic is essentially an active, idealizing, creative æsthetic: it shows us the human conquest of Nature in process, with all the thrill of present and undecided battle.

In one of his last addresses, Professor James, with his usual sure insight, comes directly to the point:—

Patriotism no one thinks discreditable; nor does any one deny that war is the romance of history. But inordinate ambitions are the soul of every patriotism, and the possibility of violent death the soul of all romance. The militarily patriotic and romantic-minded everywhere, and especially the professional military class, refuse to admit for a moment that war may be a transitory phenomenon in social evolution. The notion of a sheep's paradise like that revolts, they say, our higher imagination. Where then would be the steps of life? If war had ever stopped, we should have to re-invent it, on this view, to redeem life from flat degeneration. Reflective apologists for war at the present day all take it religiously. It is a sort of sacrament. Its profits are to the vanquished as well as the victor; and quite apart from any question of profit, it is an absolute good, we are told, for it is human nature at its highest dynamic. Its "horrors" are a cheap price to pay for rescue from the only alternative supposed, of a world of clerks and teachers, of co-education and zoöphily, of "consumers' leagues" and "associated charities", of industrialism unlimited and feminism unabashed. No scorn, no hardness, no valor any more! Fie upon such a cattleyard of a planet!

And when we review our human past, do we not perceive in fact that it is the pomp and magnificence of civilizations,

aye, even their spectacular cruelties, that have created their lasting impressiveness? We are indifferent to the captives that died under the lash when we behold the grandeur of the Pyramids; we forget that Assyria is the synonyma of cruelty when we remember mighty Nineveh; of what moment to us is the bondage of Athens' hundred thousand slaves if it be the price of Hellenic glory? Nay, the Roman arena itself,—has it not given us the transfigurations of martyrdom? Perchance, we even respond with a faint thrill to its red delirium, forgiving its inhumanity to the madness of the spectacle, as we forgive the unnatural sin of the Renaissance Popes to the sensuous beauty which was its offspring.

In retrospect, we perceive clearly the emergence of æsthetic values and the relative indifference of moral values. But the retrospective mode, as I have said, is philosophically a dangerous and a falsifying mode of thought. We incline to accept it as definitive; and it always defines what is finished and dead; not what is vital and growing. A proper philosophy of life must be based upon some living and operating element, such as present idealization; and this is directly interbound with present pain.

In a further paragraph of the paper from which I have just quoted, Professor James offers us his substitute for war:—

There is nothing to make one indignant in the mere fact that life is hard, that men should toil and suffer pain. The planetary conditions once for all are such, and we can stand it. But that so many men, by mere accidents of birth and opportunity, should have a life of *nothing else* but toil and pain and hardness and inferiority imposed upon them, should have *no* vacation, while others natively no more deserving never get any taste of this campaigning life at all,—*this* is capable of arousing indignation in reflective minds. It may end by seeming shameful to all of us that some of us have nothing but campaigning, and others nothing but unmanly ease. If now—and this is my idea—there were, instead of military conscription a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against *Nature* the injustice would tend to be evened out, and numerous other goods to the commonwealth would follow. The military ideals of hardihood and discipline

would be wrought into the growing fibre of the people; no one would remain blind, as the luxurious classes now are blind, to man's real relations to the globe he lives on, and to the permanently sour and hard foundations of his higher life.

The honeyed bliss of an unalloyed Paradise, be it temporal or eternal, is intolerable to a stalwart and sagacious humanism. Professor James' moral nature recoils against man-made war upon man; it is internecine and inhuman. But his philosophical nature equally recoils against the cheek-by-jowl sentimentality of a Universe that is peopled only by affinities. Rather he recognizes: (1) That the foundations of humanism are elementally and permanently sour and hard foundations, and that the life which is worthy of respect must be a life of conflict with what is harsh and painful and inhuman; and (2) that man's position with respect to Nature is essentially one of warfare,—without temporary armistice, with no prospect of Absolute Peace.

There is here no Utopian faith in an ultimate Quiescence of creative endeavor; and there is here no cowardly surrender to present bondage. Rather we are sounded to a battle more conclusive than Armageddon and more grandly awful than Ragnarok: it is the battle of Man against Nature, the Powers of Light against the Powers of Darkness; and it must endure as long as Darkness and Light endure; and the essence of it is life and action; and its aim and purpose is the glory of the conflict: τὸ γὰρ ἔργον τέλος, ἢ δ' ἐνέργεια τὸ ἔργον.

XV.

And now I am in a position to state, as I hope, clearly, the conception of Beauty which it has been my purpose to present.

As I understand it, Beauty is a special type of experience, a phase of life. It is by no means the whole of life, and no perspective is attainable, be it microcosmic or macrocosmic, which can perceive naught but beauty in life and still be true to life. Pain and sin, suffering and ugliness, are just as real as their opposites, and they are altogether as intolerable as they seem to be. Further, they are unescapable

so long as life continues, whether in this world or in a world to come: the honey of Paradise is but the embalmment of the spiritually dead.

This means that in Nature there is no perfect Beauty, and this from the very fact that Nature is alive. For life itself is action, change, conflict,—perpetual assimilation and elimination, conquest and destruction; and the elements that are at war, as we men know them, are respectively the humane and the barbarous elements, the Good and the Bad, the Beautiful and the Ugly. Of these, the Good and the Beautiful represent the standard under which we fight, or the state for which we fight; they represent that part of Nature and of life which is made intelligible to us, which is Hellenized, humanized. Over against this realm lies the brutish and meaningless realm of evil and monstrosity.

But from the very fact that life is action, and all its elements working elements, follows the two-fold character of Beauty, as æsthetic fact and as moral inspiration. In the first of these characters it is the metaphysical description of humanized reality, of man's imaginative conquests conceived as a domain. In the second character it is the Supreme Good. But in neither character is it a perfected thing, but only a coming into perfection; or perhaps one had better say, since the perfection is never to be achieved so long as life is, it is the immortal vision of perfection.

That this vision is granted to a bond and mortal being, that it is, in fact, the *sanity* of mortal life and the *actuality* of human life, this, to my mind, is the one valid ground for belief that Beauty does exist independently of man in the being of Nature herself,—not as Nature's exclusive being, but certainly to us as her essential being. Beauty is the Divinity *in rebus*, as her image in the mind of man is his *post rem* revelation of Divinity.

If I name Beauty the Divine, I am but following Plato: "But of Beauty, I repeat again that we saw her there shining in company with the celestial forms; and coming to earth we find her here, too. . . ." And I believe that my conception of her nature is not far from Plato's. For he saw Beauty as the Ideal which is at once the end of aspiration and the source of

inspiration to us who are given in bond to material pain and imperfection. He saw Beauty as at once the pattern of ideality and the essence of actuality, operating eternally for the salvation of a world eternally in need of salvation. Plato was no monistic denier of evil; rather he said that what counts in the world is Goodness and Beauty, and that Beauty is the proper and inseparable form of Goodness; Beauty is the countenance of the Noble and the Divine.

It was the vivid recognition of evil and ugliness that brought, in a later and darker age, Plotinus' clearer expression of that factor of pain and suffering which enters into every profound experience of Beauty. For love of beauty, says Plotinus, being at once a reminiscence and an aspiration—a reminiscence of charm that can recur but can never be retained, an aspiration after glories than can be momentarily glimpsed but never achieved,—love of beauty is therefore both joy and suffering, self-exaltation and self-immolation. In the words of a later and nobler Platonist it is "the unknown God of unachieved desire."

And this word from Giordano Bruno brings us once more to the last and finest manifestation of Beauty—in Nobility of character. Here, if ever, the ideal is made real in human experience, and as the jewel emerges from its matrix, the butterfly from its chrysalis, beautiful nature breaks free from brute nature. Here, if ever, we find life "at its highest dynamic."

The long ritual of human heroes and saints and sages,—do we not therein define the highest worth and the highest truth of life? Achilles, Æneas, Beowulf, Roland, Arthur... Socrates, Boethius, Bruno, Spinoza... Saint Stephen, Saint Polycarp, Saint Francis of Assisi, Saint Catherine of Siena, Père Damien de Veuster... Sanctus Petrus, Sanctus Paulus, Sanctus Johannes, Sancta Maria... Do we not herein set our final valuation on the world, proclaiming that the beauty of the life which is kingly mid suffering is at once the crown and the cross of creation?

What, then, of the Providence in which these lives trusted?

The man in Kansas held that the impuissance of Provi-

dence proves that "gods and souls do not exist." So long as we regard God as the sort of being which the Absolute Idealists make of Him, I think that the Kansas man's inference is just. But defining Divinity as I have defined it, as the incarnation of a contending but not all-conquering Beauty and Righteousness in the midst of a Nature which is never wholly beautiful nor wholly righteous, defining it as that Cosmic Life whose creative being is conditioned by its enveloping Chaos, so defining Divinity there is not only no irrationality, but there is positive necessity for human faith in it.

The necessity is the necessity of experience as we know it, having that degree of humanistic integrity which we find in reason and image in art. There is to my mind validity in Descartes' *cogito ergo sum*, and also in the ontological argument. The truth and beauty which men perceive is genuine, even if relative; it holds good for our part of Nature at all events. I think that it is absurd to maintain that our part is the whole, even in form; but I do not therefore question its validity as a part. Rather I believe that human insight is the one stronghold of faith in a more than human Beauty.

But it is a faith; not in any logical sense a certainty. It is a faith in a human center, a human eddy, if I may so figure it, in the enveloping chaos. It is a faith which may best be described in Kantian terms as the *a priori* form of all our understanding. Our reason is founded in this faith; take it away and with it disappears the consecutiveness and rationality of all experience. We are left in the flux of rhapsodical sensations, clinging to the filmy illusions of mental cobwebs.

The fact of living does not permit us to accept such illusoriness as possible; the mere fact of continuing life compels our faith in a reason which is more comprehensive than man's reason, as history is more comprehensive than an individual life. Such an inclusive reason could only be a Divine reason—a Divine mind of which man's is the image; and this, I believe, is the essential validity of the ontological argument.

And now as to immortal souls.

Human science and reason are grounded in the faith that

the images they present are true images of intelligible Nature. But the images themselves, at their truest, constitute that outward reflection and inward impulse which we have defined Beauty to be. And Beauty, at its highest, is that incarnate character which we instance in noble human lives. Character, then, as embodied in the living personality, is the supreme manifestation of that reasonableness in Nature in which we are bound to believe, if we are to live; and in which we are bound to live, if it be true.

Is such character the transitory creation of brief mortal years? Yes, if Chaos be the conquering power; no, if truth be lastingly true. And in Beauty itself, the being of which is a kind of realization in promise, a prophecy of life never fulfilled, we have the presentiment of that perpetuity of aspiration in which our reason is the embodied faith.

XVI.

There are utterances of Plato that affect me uncannily, as somehow more than human in their subtle penetration. And no dialogue is more permeated with the spirit of this oracular wisdom than is the *Symposium*. True, this dialogue is no display of dialectical power or of that grand Wisdom of the Reason which comes to expression in Plato's period of clarified thought. Rather, it stands for a Mystic Wisdom—the enigmatic lore of Chthonian powers spoken by the pained and confused tongue of some Pythoness, half inspired, half tortured. It is a wisdom that issues from the sphere of instinct rather than from that of reason—the dark puzzling Wisdom of the Earth, not at all the shining revelation of the Heavenly Ideas.

It is this instinctive level, with its mingling of impulsive certitude and evasive inspiration, that makes this wisdom seem at once the most intimate and human and the most incontrovertible of Plato's sayings, forthshadowing, as it seems to me, the one philosophy of life which has beset men's minds since men were mind-gifted, with the sense of a desperate but secure salvation. "Love of the Beautiful set in

order the empire of the Gods." Love is the beginning of law and order; both natural and supernatural; love is the source of all that is humanly friendly in the world, of all, therefore that men name divine. "First Chaos was, and then broad-bosomed Earth, and after Love." And this creative Love is love of the Beautiful. 'This is what Plato adds to the mythic truth that was ancient even with Hesiod. Love is the love of beauty, and "of generation and birth in Beauty." Love is love of Beauty, and it seeks Beauty, as Love must ever seek; and it generates Beauty, and brings the Beautiful to birth. But because, as Plato elsewhere says, "it is by Beauty that all beautiful things become beautiful," because Beauty herself must ever remain a far and beatific vision, revealing herself but partially and inconclusively in the world of life and generation, because of this, Love, which is love of Beauty, is love of an Ideal which can never be perfectly realized, but must ever remain the pattern of aspiration for men and for gods. "Wherefore," he says, "love is of immortality."

Is not this the core of humanism, and of truth?

And is it not—verily, is it not also the essence of all those adumbrate philosophies (myths, we call them) which have been and are the uplifted symbols of man's redemption from brutality and chaotic destruction?

With the ancientest civilization this myth emerges. Forms huge and monstrous, like material exhalations of a tropic earth, are these old Egyptian deities, seeming to us more like the Jinn of Saracen necromancers—dead gods revealed to seers of the dead—than like vital embodiments of human imagination. Yet what gods have ruled longer on this Earth than Isis and her lord Osiris? Seb and Nut, Earth and Sky, were their parents, and monstrous Typhon was their half-brother. On the day that Osiris was born a loud voice proclaimed the birth of a King of Men; and in his incarnate life he drew men, says Plutarch, from a beggarly and bestial way of living, teaching them the use of grain and the meaning of law; by poetry and music and sweet persuasion he won them to the finer life, nor had he any need of arms to establish his power. But Typhon, his half-brother, hated him

because he was good; and Typhon lured him to his death, and dismembered and scattered his body,—which the weeping Isis gathered together and placed in the tomb. But Osiris became Lord of Life in the world to come.

We may accept, if we choose, Plutarch's interpretation of the myth: Whatever is orderly and reasonable and bright and good in the human soul, this, he says, is Osiris. And whatever in the earth and in the winds and in the waters and in the heavens and the stars is seasonable and due and orderly, this, too, is the image and embodiment of Osiris. But whatso is passionate and irrational and brutal, whatso is morbid and violent and devastating, in mind and in nature, this is Typhon. We may follow Plutarch, too, in his hopeful conviction that however contrary be the powers that make the world their battlefield, yet the better is the stronger power, and the better must prevail. We may follow in this because without hope and trust in the better power mankind cannot endure. If we be answered, we of to-day, with the scientific foreknowledge of the doom of life on this, our earthly planet, yet will we answer back with the Egyptian that the world of our immortal hope is the world of a life beyond the grave where rules the resurrected God. And of our dead we will say, as said the Egyptian: "As surely as Osiris liveth, so shall he live also; as surely as Osiris did not die, so shall he not die; as surely as Osiris is not annihilated, so shall he too be not annihilated."

Osiris was a Savior of Men. He was the embodiment, in this life, of the blessings of culture and reason; and he was the hope of a life to come. Like all Saviors he died a suffering and sacrificial death, offered up in atonement for a Cosmic sin; and like all Saviors he typified the descent of a Heavenly Illumination into a world darkened by an overshadowing and monster-infested Chaos.

The same myth is in the New World: Quetzalcoatl has been sent from the mansions of the Sun to bear to men the blessings of law and order and peace and the arts of civilization. But the chaotic powers of evil hate him, and contend with him, and afflict him,—till he sheds such tears that they penetrate the very stones of the earth. And he is driven

forth from his Kingdom, to far-away Tlapallan. Yet, said the Aztecs, he will return again in glory, bringing salvation.

And in Mithras did not the unconquered Sun himself—first-born of Heaven—descend unto a suffering atonement that men might immortally be saved? The Powers of Evil prevailed,—but only because their vision was brief and blinded: in the ages to come, the ages they could not read, he who so suffered for men was to save them through the very intensity of his passion.

And Prometheus, stark-stretched upon the grim sea-beaten crag, suffering an age-told agony, because he loved men overmuch! . . . Great Olympus shook with the laughter of the Gods, while the gaunt Titan with Titanic suffering expiated the crimes of Chaos and purchased with his blood for mortal men an immortal Beauty.

Race after race, religion after religion, men have uplifted to human imagination the great symbol of a Love that can Sacrifice for a Beauty that can Redeem. And the image of a Man of Sorrows has become the image of that Divinity in Nature of which human nobility is the only figure and in which man's life is his utter confession of faith. And if in this faith men have found a faith in a life eternal, that is only because our mortal mood compels this: for love is the love of Beauty, and Beauty is the ideal and pattern of Life itself. "Wherefore love is of immortality."

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BOOK REVIEW.**Three Pamphlets by Enrico Morselli.**

No. 1. "Sulla così detta dematerializzazione d'un medium: Articolo in difesa d'una citazione." (On the supposed dematerialization of a medium: Article in defense of a quotation.)

No. 2. "Attachi e contra attachi sul terreno de la psicologia supernormale. Esame critico-comparativo di una opera recente, sul 'Problema dell' Anima'". (Attacks and counter attacks on the subject of supernormal psychology. Comparative and critical examination of a recent work on "The Problem of the Soul".)

No. 3. "Intorno al Ignoto. Fakiri e case infestate in un conflitto sullo spiritismo. Prima riposta a Cesare Lombroso del Prof. Enrico Morselli." (Concerning the unknown. Fakirs and haunted houses in conflict with spiritism. Prof. Morselli's first answer to Cesare Lombroso.)

These three pamphlets contain Prof. Morselli's answer to criticisms of his work entitled "Psicologia e Spiritismo". The first one is a letter published in a spiritistic Journal called "Il Veltro", and is addressed to a certain "Minusculus" who accuses Prof. Morselli of incorrectly quoting and criticising an account by Aksakoff of the dematerialization of a medium, Mme. d'Esperance.

The second one attacks Innocenzo Calderone's work, "Il Problema dell' Anima", which is supposed to be a refutation of Morselli's own book, "Psicologia e Spiritismo". In order to form a judgment of the case one would have to read the two books and study the claims of the antagonists; but even the one-sided view of the subject obtained from the pamphlets shows that the bone of contention is the spiritistic theory, which Prof. Morselli vigorously declares does not agree with his mental temperament. He in fact says that the object of "Psicologia e Spiritismo" is to explain mediumistic phenomena by natural psychology, excluding the transcendental, and to demonstrate that the authenticity of mediumistic phenomena does not convince one of the truth or even of the scientific possibility of the spiritistic theory. The greatest concession, he says, which can be made at present to the advocates of spirito-psychism is that mediumistic powers are probably the manifestation of natural forces circulating in or emanating from the human organism, which for the time being could be called bio-psychic.

The title of the third pamphlet and its opening paragraph, quoted below, will I think sufficiently explain Prof. Morselli's attitude.

"If," says Morselli, "the publication of my book, 'Psicologia e Spiritismo', has no other result than to induce Cesare Lombroso to declare more explicitly his inclination toward the spiritistic hypothesis, I should consider myself well repaid for the criticisms of the famous Maestro. The falling into line of a Lombroso with the believers in the survival of the human personality and the possibility of communication between the living and the dead constitutes an event of grave significance in the present crisis of scientific and philosophic thought. Every student of psychology ought to recognize its historic importance."

LOUISE L. de MONTALVO.

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CONTENTS

GENERAL ARTICLES:		PAGE			PAGE
Spiritual Healing	- - -	577	INCIDENTS:	- - - - -	648
A Neglected Type	- - -	611	CORRESPONDENCE	- - - - -	659
A Case of Alcoholism	- - -	635	BOOK REVIEW	- - - - -	664

SPIRITUAL HEALING.

By James H. Hyslop.

In an earlier number of the *Journal* I discussed a work of Mr. Podmore on "*Mesmerism and Christian Science*" and examined at length the claim that "suggestion" would prove a scientific explanation of cures said to have been effected in remarkable ways. I cannot discuss this matter again, but must refer readers to that paper for what is indorsed in the present one. The paper was a review of Mr. Podmore's book and will be found in Vol. IV of the *Journal*, pp. 1-29. While recognizing the legitimacy of the term "suggestion" as a descriptive one of a situation in certain cures which defied understanding in the ordinary way, I contended that it was no explanation of the facts and that we had yet to find the cause of the cures referred to this source. But I made one important statement which I wish here to quote and it was made with the point of view of the present article in mind. I said:—

"We know that man will not act unless he is more or less obliged to do so in reaction to environment, so that possibly psychology may have to revise a doctrine that has prevailed ever since Leibnitz and Kant, namely the origin of all subjective phenomena in the spontaneous action of the subject. Quite possibly we may have to recognize that, whatever we assign to spontaneous action, the instigation may come from without. If we are ever forced to this view

we may discover a truth in the 'fluidic theory' without admitting any concrete thing by it."

In this I was excluding "suggestion" as explaining cures and refusing the "fluidic theory" all right to recognition except as a cover for something which no party would admit and as a term which would fool both the scientific man and the layman in regard to the problem. When Professor James read the article, he wrote me: "I fully agree with you in your view about suggestion."

This statement by him was a great surprise to me. I had never suspected that he had any doubts or difficulties about "suggestion" as a term for a known *vera causa*. He had never undertaken to criticize its votaries or to limit the term in any way. Nor had he publicly displayed any scepticism about the scientific worthlessness of the term as a name for causes, especially known causes. Consequently I was taken by surprise to find an unexpected ally where I was boldly venturing on a sea of doubt about what had served so successfully to throw dust in the eyes of the public, and I felt somewhat strengthened by his indorsement to keep open a question which might find an answer where least expected by many of our Philistines. I felt that we had witnessed all along in the history of the problem merely another form of the hereditary conflict which we mark between science and religion, the natural and the supernatural. Never having had any respect for that antagonism, except as a corrective of the illusions of the religious mind, I was able to interrogate the theories of "suggestion" without committing myself to any use of it as an explanatory conception. It had been adopted by the scientific mind as a means of holding the more ignorant classes at bay, and then came to be a term which both believed to be a mark of wisdom, but which fooled both classes about equally. The believers in "animal magnetism," "Odylic Force" and fluidic theories in general had quickly identified themselves with the supernatural and in some cases its religious implications. This was a signal to the scientific man, to whom the supernatural was like a red rag to a bull, that he should meet the situation by a mystifying term that might gather about it the associations

of the "natural" and thus embarrass or refute his antagonists. The whole controversy was the old one of different temperaments of mind. One looked at "nature" as the expression of fixed law and the other as an order in which capricious agencies might intervene in its behavior. Both refused to be reconciled or to admit that they were as ignorant as each thought the other.

It is no task of this article to reconcile the two disputants. They seem to the present writer to be mere sticklers for terms which are alike unless for purposes of controversy. The "natural" and the "supernatural" is a dead antithesis. Neither term means anything but the memory or a fossil of the dead. The only difference between them is the association of respectability with the one and of unrespectability with the other. Few, if any, could tell us any more about the "natural" than could be told about the "supernatural." Hence I refuse to drag that old question into the problem here, and the reason for this will be apparent later.

One of the interesting features of the doctrine of "suggestion" was that it was as much opposed to the physical interpretation of the facts as anything "supernatural" could be supposed to be. The ancient "natural" was convertible with the physical and at the time that "suggestion" came forward as an explanation, or supposed explanation, of certain phenomena the physical and the "natural" were convertible with the idea of external causation. To make "suggestion" a cause of the phenomena in opposition to the "supernatural" which was also external, and also to make "suggestion" an internal or subjective cause was equally to oppose the "natural" or physical as external agents. It was thus equally opposed to the "natural" and the "supernatural," tho these were supposed to exhaust the possibilities of reality. It made or implied at least three sources of causation, the "natural," the "supernatural" and something else not named. Of course, the Mesmeric fluid, "Odylic force" animal magnetism, and other allied theories apparently or avowedly excluded what was then supposed generally to be the "supernatural" tho they soon ran into it, and beguiled many scientific temperaments into the support of

them in some form. They were external forces. But "suggestion" was a subjective one and implied an abandonment of the "natural" as an external cause, putting that in the subject of the phenomena and so setting aside the whole principle of physical causation, namely, external and objective activity. But it made this causation quite as unconscious as if it were physical, never allowing it freedom or intelligence, tho ascribing to it powers beyond either intelligence or physical reality! This movement developed into just this very conception of mental powers and the whole breed of "mental healers" took the cue to magnify the powers and faculties of the mind, tho making them independent of the intelligent functions of the mind. "Suggestion" became a miracle performer, acting without any analogies from either mind or matter and never betraying in this action any resemblance to things known in experience. It resolved mysteries by making them still more mysterious and men thought they had thus explained things. Unless we assume that the cause is a free and intelligent one, explanations usually or always imply that the cause is external to the subject in which the event appears. Not so with the advocates of "suggestion." They make the cause subjective and hence the miraculous power of "ideas," tho the same ideas all our lives have been as impotent to produce effects as the sun would be to shine through a brick wall. As a term to eliminate certain supposed causes "suggestion" has been very useful, but as a real cause to explain things the term offered no refuge and advocates of it might have had some sense of humor about it, and if they had had this they might have had reasons for further investigation. But they, like the people they were fooling, were content with any term which did not indicate mystery on the surface. It sufficed to find that the uniformity of coexistence and sequence was subjective instead of objective, and then they rested at that achievement. They should have realized that investigation had only begun when they found "suggestion." The mystery was only increased, not explained.

"Suggestion" implied subjective causation without free and intelligent or free action, and yet the result was rational.

The fluidic theory implied objective causation without free or intelligent action, tho it too had a rational result, so that both theories evaded the issue, the one setting up miraculous powers in the subject which had no part in the normal intelligence and action of the person affected and the other assuming miraculous powers in some sort of force which was not intelligent, conforming to the theory of materialism in its basis, but quickly developing into its opposite, spiritualism, when Mesmerism became complicated with psychic phenomena, which it did. The theory of "suggestion," however, in the hands of Braid and his followers, finding that the "fluidic theory" had either no evidence or no rationality or neither, soon supplanted the latter perhaps because it was too closely allied to the "supernatural," and being sufficiently elastic it was capable of any amount of extension. It became the dumping ground for everything that could not be attributed to medicine or spirits, and our ignorance of what it really implied helped the wise to escape responsibility for investigation, while the psychic researcher took up his problem without entering into the controversy between the two schools and at last gave evidence of the existence of spirit without antagonizing the defenders and practisers of "suggestion."

In the meantime it had been the medical world that had first attacked Mesmerism and substituted "suggestion" for the fluidic theory and animal magnetism. But with the discovery that it had to reckon with subjective mental "forces" or causes in therapeutics, it soon discovered that it would have to modify its theory of the potency of drugs for universal cures. The drug cure had been based upon chemistry and its implications. The materialistic theory had made man a machine or a chemical vat. He was only the product of physical forces and disease an abnormal condition to be remedied by chemical and mechanical means. Mind was banished from the field as a cause and kept only as an effect of organism. Salvation was to be sought in chemistry and drugs. The priest was to be banished or compromised with as a matter of politics. Medicine was the savior. Chemical agents were the indispensable agents in removing disease

which was only a derangement of normal chemical processes. But the forced admission that mind, tho subconscious, was a causal agent as implied in "suggestion" was a limitation on the chemical theory of medicine, unless we made mind a chemical agent, and Cartesian dualism, to say nothing of religious ideas based upon this dualism, would not admit any such conception of the mind. But "suggestion" implied mental causation where materialism had always made it a phenomenal effect of matter, and so rudely shook the foundations of medical chemistry, until now the medical world is frankly beginning to doubt the supreme efficacy of drugs in therapeutics, tho reserving a field for their exclusive application, that of organic disease, and applying "suggestion" to functional troubles. The extreme materialists, however, insist that the distinction between organic and functional diseases is valid only with the provision that we have not ascertained the real causes of the functional diseases and may find them organic also when we know more. This may be true, but it does not alter the difference between the method of treating them, especially when the functional diseases are mental and where "suggestion" performs its most striking miracles. If we can show that mental troubles are as much due to chemical influences as are the organic, and if we can show that "suggestion" only employs the chemical powers of the mind, we may reconcile the two points of view. Whether any such thing can be done does not interest us at present, and I only allude to the idea for the sake of justifying the admission of ignorance as to the relation between mind and matter. For all that we know the mind as well as matter may have chemical properties. This supposition will shock the longstanding dualist, but it will not shock modern physics, or the philosopher of monistic leanings. I neither know nor care at the present stage of the problem whether it is true or not. We have to abide the study of the facts. The main point to know at present is that the theory of "suggestion" has destroyed the omnipotence of drugs as we have applied them in the past. But nevertheless "suggestion" had a flavor of the mechanical theory about it. The process was not conscious by which the mind effected its

cures. It was all unconscious and could be called mental only because it was not due either to external agency in general or to drugs in particular, but there were analogies in what we knew of conscious mental states that indicated that "suggestion" belonged to the mental world of influences.

These analogies in normal life consisted in the well known effects of conscious states on the organism and upon many of its functions. Excitement and anger affect the muscles and the action of the heart, and the stomach as well. Digestion is affected by anger and fear. Worry often breaks down the health in every functional field, the weakest being most quickly affected. Joy may stimulate life and its functions to better action. The whole general effect of emotion is such that Spencer can generalize it by saying that pleasure increases life and pain decreases it. The melancholy emotions affect the action of the liver and other organs as well. Grief will destroy the appetite. The very consciousness of pain affects the circulation at a point in the organism that has been injured. The physician has always depended on cheerfulness in his patient for helping him in his work, tho he may not have encouraged this with the consciousness that cheerfulness was a potent influence. He merely found that cheerful patients recovered more easily and more rapidly than those who were not cheerful.

All these facts made the theory of "suggestion" more acceptable and tended to prove it a mental phenomenon. It was but an extension into the subconscious of what we found occasionally at least in the conscious, and when the subconscious became a recognized agency of the mind "suggestion" obtained a more powerful ally. But it was mental, in so far as it did not depend on material agencies, and it was mechanical, in so far as it was not conscious or volitional. It did not involve an appeal to the intellectual and moral nature of the patient. It relied on presumably non-volitional forces, the subconscious which lay at least on the borders of the material. The cures established by it were like the effects of reflexes. They were due to blind causes,

not intelligent ones. They were as mechanical as if by drugs, but were not due to drugs.

But the Freudian psycho-analysis modifies the theory of "suggestion," if it does not wholly supplant it. Its method is to study dreams which are presumably mental facts, and from them to ascertain what the real difficulties of the patient are, and it finds them in mental habits. The analysis lays bare the mental and moral nature of the patient and this discovery of himself leads to better self-control and behavior, with the attendant result of restored health, perhaps by the restoration of the proper moral balance. It is more direct admission of mental influences than the more mechanical theory of "suggestion." It relies on moral functions for its cures, tho it limits their application to certain neurasthenic types of disease. But it more distinctly assumes moral and intellectual influences than does the appeal to hypnosis and "suggestion."

Both schools, however refused to study the large field of phenomena that purport to represent spiritual healing, or the intervention of discarnate spirits in behalf of therapeutic effects. It has been hard enough to convince the world that spirits exist, much less to interest it in the hypothesis that they might cure diseases. Clairvoyant diagnoses and prescriptions have been as well known as mediumistic phenomena of other kinds, and in fact often are found in the same mediums that purport to communicate with the dead. But while admitting the facts at times, men have been prone to cover them up by words that concealed their real nature and source, so that the hypothetical field of spirits has been limited to the phenomena proving their existence. For instance, I know a remarkable case of more than forty years' standing in which the man himself did not dare to admit the nature of his work for fear of losing his patients who would not have gone to him for help if they had believed that spirits had anything to do with his work. I managed to get into the man's confidence, from my well known sympathy with the spiritistic theory. He and his friends admitted frankly to me that his work was spiritistic and even told me the name of the control, who was a celebrated physician. Whether his control

was he or not I had no means of verifying and do not care. The important thing was to ascertain that he himself had that conviction and that the phenomena were precisely like those which we get through other psychics. When I asked some of his patients if they did not think that he did his work through the agency of spirits they said emphatically that he did not and that it was done by clairvoyance! As if that explained the matter. He had purposely used the term to conceal the real nature of the phenomena and they were willing to be fooled. They told me that they would not go near him if they thought it was spirits!! People would be cured if it was clairvoyance, but they would not be cured if it was spirits! They love so well to be humbugged.

I do not assume here that the man's claims were legitimate or that spirits had anything to do with his work. I am only showing that his phenomena assumed the form of those which we find in association with evidence of such agencies and they remained uninvestigated by either the medical fraternity or the psychologist. They suggested possibilities that no man would investigate, while the world was ringing the changes on "suggestion" which it no more understood than it did mediumship and clairvoyance.

I had another experience of some worth in this field. My own health broke down in 1901 and I went to the mountains for possible restoration of it. The trouble was a combination of nerve prostration and tuberculosis. Some time after I had taken up my residence in a sanatorium, the controls in the Piper case spontaneously took up the matter and gave an accurate diagnosis of the trouble and prescribed a diet and medicine for it. Unfortunately the value of this work was somewhat impaired in its evidential aspects by the fact that the newspapers had heralded far and wide my breakdown from tuberculosis, and it is possible that Mrs. Piper might have seen some account of it, so that the diagnosis cannot be regarded as strikingly evidential. There were some features in it that could not involve any knowledge from what the papers had said nor be implied by any such casual knowledge as she had about tuberculosis. The diet and medicine prescribed were quite different from the

recognized practice at that time, tho quite consonant with the principles involved in what the physicians recommended. Careful study of it will reveal to any one some evidence that the diagnosis and prescription could not have been wholly a subliminal result of previously acquired knowledge. But the main point is that the work was associated with the supernormal in other matters where the subconscious could not be invoked to explain them. (Cf. *Proceedings Am. S. P. R.* Vol. IV, pp. 456-467.)

I saw at a glance that I had no escape from testing the diagnosis and prescription by appeals to the physicians. As soon as I received the records from Dr. Hodgson, then living, who had received them through Mrs. Piper at one of his sittings, I went to the physician and had him make a careful examination, making a record of the facts. I did not tell him what had been done by Mrs. Piper. When he had finished I asked him about the liver and kidneys, which had been mentioned through Mrs. Piper and not noticed by the physicians, and his examination confirmed what had been stated through Mrs. Piper. I then told him of the diagnosis and also informed him of the diet and medicine prescribed. He approved of the diet as a good one and also the prescription, tho he said physicians did not now use what he said was a good diuretic. I lived up to the diet and prescription for the prescribed six weeks and had another examination. The increase in weight had been the same as under the regular physicians, the uric acid disappeared, which it had not done under the physician's treatment, and my cough and expectoration had decreased for the first time. After the six weeks I kept up the diet but dropped the diuretic as a regular medicine tho resorting to it at times later.

There was not any *direct* spiritual healing in this process, and I do not refer to it for indicating that. Neither can I quote it as proof of even spiritistic intervention. It would require more and better evidence to sustain any such thesis. But I do refer to it to illustrate the kind of phenomena which require investigation that could easily be made had we the means for doing it rightly.

I experimented with a private lady on the diagnosis of

diseases, and reported the results in our own publications. Cf. *Proceedings Am. S. P. R.*, Vol. II, pp. 139-206. The results were not striking in this instance, as the lady had long been out of practice in it. But they offered a number of facts that could not be due to chance coincidence or guessing. The lady was one of a family which had several psychics in it, some of them producing phenomena of the evidential type in favor of the existence of spiritistic agencies.

I take another set of instances which are somewhat complicated. They involve phenomena clearly related to mediumistic processes of the evidential type. In the development of the present trance with Mrs. Chenoweth there came a time when this trance assumed a deeper than the earlier stage. There have been three stages of her work. The first was what I call the Starlight trance which is a very light one, under the control of the personality named who claims to be a little Indian. In this trance, which is perhaps no deeper than the well known hypnoidal state, the subconscious is more active and makes a large factor in the result. When I began my work with automatic writing this trance evidently became a little deeper, as the traces of subliminal influence diminished and the result seemed purer in the evidence of foreign invasion. But there was the same old difficulty with proper names as in the Starlight trance. In the course of a determined effort to get certain names the trance suddenly became deeper. It was probably due to the temporary overcoming of Mrs. Chenoweth's subliminal fear of dying in the trance. This fear she had in that trance. She had no fear whatever in her normal state and would boldly accept any discomfort or pain to do her work in which she is very much in earnest. But in this trance I discovered definite evidence, which I cannot detail here, that there was a subliminal fear of dying and this had gradually to be overcome. In the effort to get certain proper names she evidently was allured into the deeper trance and her fear was partly relieved, and I had for a long time to hold her hand to help bring her back. Gradually that fear has been diminishing and may ultimately be overcome.

But the important thing which I remarked when this

deeper trance came on was the change of circulation and temperature of her arm. Her hand and arm became quite cold. This meant that the deeper trance, in suspending the tonic influence of consciousness on the organism also modified the circulation of the blood. The vital functions and their action were so cohesively associated with those of consciousness that the suspension of the latter tended to carry with them the suspension or diminution of the former. This hindered the right functioning for getting automatic writing easily. What was needed was a more ready dissociation of the vital function from the mental, so that the normal mechanical operations of the body and automatic machinery might be free to act in a normal manner. In this way the invasions of foreign consciousness might be more effective in their action upon them. The process would more distinctly resemble the normal action of the organism. In this situation I suggested to the controls that I thought they should do something to increase the heart action and the circulation of the blood. The suggestion was accepted and in a few months the circulation improved, the temperature of the hand and arm became normal, save in a few instances where the difficulty in communicating was great, and the results were much improved. That is, the dissociation of the vital functions from the mental became such that the mental could be suspended without greatly affecting the vital, if at all, and the transmission of messages became better.

Now the critic may say that all this was due to "suggestion" and not to spirits. I can well accept that objection, as I am here endeavoring to explain "suggestion" itself which I do not regard as an explanation of anything. We must remember that all these phenomena of associated and dissociated functions were accompanied by evidence of the supernormal purporting to be the work of discarnate spirits. Communications from the dead were their accompaniment, so that the spiritistic theory cannot be separated from these alterations of physiological action.

It should be remembered also that in more than one psychic, three within my knowledge, Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth, the constant claim has been that the

discarnate can use different nervous centers for their work. This claim was well substantiated in the case of Mrs. Piper who, at one time, could carry on automatic writing with both hands and automatic speech with the vocal organs, all simultaneously. I have had this tried with Mrs. Chenoweth and slightly succeeded. But the use of different brain or nervous centers for the work means a certain kind of dissociation of function, and the possibility of different discarnate spirits acting simultaneously on different centers for different purposes and indeed the whole process, when closely observed, takes on the characteristics of just this form of coöperative action. In the case of Mrs. Chenoweth, no matter what theory you adopt of the phenomena, there appears a group of Indians headed by a French priest for the purpose only of supplying energy for other communicators in special emergencies, particularly when trying to transmit proper names. Supposing thus that a group of the discarnate is always present to sustain normal physiological functions, as is so often the appearance, we have a situation in which such action may have very large influences and extensions. In the normal life of Mrs. Chenoweth she relies on appeals to these foreign agencies for the regulation of her health and does not call in a physician for it. But all this means an hypothesis of spirit influence affecting physiological action and we have only to ask how far this may go.

In another instance of automatic writing I observed that the hand and arm became very cold when the effort was made to do automatic writing. I took the temperature of the palm of the hand and it was 94. This I did more than once. The difficulty of writing at first was very great under these circumstances, and I had to hold the arm with both hands and exert all my energy to keep it from violently tearing the paper all to pieces. But as time went on in each experiment the writing became easier and when I measured the temperature of the hand at the end of each séance it was 96. Here the securing of better control was followed by better circulation and better writing.

In another more striking case I had a similar result. A young lady had mediumistic powers and wrote automatically

in a trance. Very often in this trance she seemed to lose her heart action and her body become cold and clammy, and she could scarcely write as a consequence of it. On such occasions a little Indian control would come in and do the writing for a few minutes whereupon her heart would assume normal action and her body become warm and even flushed, and the writing could then go on easily. Here the discarnate agent was able to restore the circulation to its normal condition and to make the heart act normally, a fact which is only analogous to influencing the writing.

All these cases show the possibility of discarnate influence on the human organism. In some forms they show the power to affect the sensory organism so as to produce apparitions, voices, sensations of touch, tastes and smells, and then on the muscles in the form of automatic writing and automatic speech. Diseases are diagnosed and prescriptions given. Why, then, may they not be able to produce other effects just as directly? Why might they not produce the same effects as consciousness among the living is assumed or proved to do in "suggestion" and various other ways?

Now we know the state of mind in the living will often affect the various physiological functions seriously for good or ill. Great excitement will affect the nature of the acids or alkalis in the stomach. It likewise affects the action of the heart. Grief will influence the action of the stomach against healthy digestion. Then there are the unconscious reactions of the mind or soul upon various harmful conditions of the body. It quickly creates an antitoxin against some poison admitted to the system, if it have the normal and healthy conditions favorable to this. The system is so elastic in this respect that it will create the necessary digestive agents for different kinds of foods, now furnishing alkalis, and now furnishing acids for the process. These are systems of reflexes to meet almost any condition that might prove harmful but for this ability of adjustment. The action is not volitional or purposive in any sense that the conscious mind does this. Even in emotion, fear, hope, grief, anger, or other excitement, it is not the consciousness as a purposive agent

that does the work, but the influence is that of a reflex or unconscious action manifested on the occasion of that mental state rather than directly by it. This is the way "suggestion" acts.

Now suppose that a living soul has become unable to produce the antitoxins by its own initiative. Suppose that disease has destroyed the power of adjustment so as to create the necessary acids or alkalis or other agents necessary to counteract poisons. Now if a discarnate soul should be able to get into the body or near enough to it to supply that activity it might restore the individual to his normal condition. It is only a question of exercising the chemical functions which the living soul does in its normal state. It is always represented by communicators that they occupy the living organism of the entranced medium and we have seen that they may restore organic functions to the proper equilibrium and normal activity. Why may not that be done on a large scale?

Let me take an illustration of what is possible. My daughter was taken with typhoid fever and long before the crisis came the three physicians gave her up and stated that medicine could do nothing. She was comatose twenty-four hours after the attack betrayed the first noticeable symptoms. There was nothing to be done but to await the end. One physician who agreed with me as to the worth of an experiment in the situation stood by me in it. Medicines were abandoned and I resorted to holding the child's hands for hours at a time day and night, and this was supplemented by the doctor's doing the same, holding his hand on her body, parts more particularly affected by the indications of the disease. She was in a comatose condition for three weeks. It was at times a semi-delirious state, as she would respond occasionally to a question or a statement, as a somnambulant person might do, but was completely amnesic regarding everything that occurred during the three weeks. Now twice in this period she became clairvoyant. Once the younger daughter was not in the house but over at the house of the physician. The patient knew nothing of this, and not even I knew the fact. In her delirious condition the patient ex-

claimed 'there comes Beatrice,' and in less than a minute Beatrice rang the doorbell. On another occasion, the patient exclaimed that she saw the doctor coming, naming him. Hardly had she uttered his name when the doorbell rang and he was admitted. He had no regular time for calling, but dropped in as opportunity offered. Evidently the functions of the mind were as active as normally, tho the superficial evidence seemed to indicate that they were not active at all. When she began to recover normal consciousness she could feel a distinct sensation as of an electric current whenever the doctor held his hands on her. She had no such experience when I did it.

After recovery, I had some sittings with Mrs. Chenoweth and the case was alluded to, Mrs. Chenoweth knowing only the child's name and that she had been ill. The matter got into the papers. But no paper and no one outside the house knew what I had done to help the child. In the course of the communications purporting to come from my wife, the remark was made, spontaneously by the communicator, that she could not have done what she did had I not held the child's hands.

The comatose or delirious condition was the same as the ordinary trance, and quite uniformly we have it represented in mediumistic phenomena that the trance is the temporary separation of soul and body. Let us assume that this is what took place in the child's illness. The soul was "removed" from the body, or its influence on it suspended, if that way of regarding it be more rational, and the introduction of another and a discarnate soul into it, or into a situation where its influence could take the place of the proper occupant, and the proper antitoxin supplied to overcome the toxic effects of the germs. This is what the living soul does when it is able, and why not some discarnate soul if offered the chance. It is not inconceivable and there is much to suggest the hypothesis. There were some remarkable things in connection with the temperature which surprised the physician, but they offered no matter of importance here. The main point is the trance condition and the existence of the supernormal in it, corroborated by a mediumistic incident

later. These are consistent with the hypothesis that the trance was a temporary dispossession of the soul by something else, probably a discarnate soul, which could do what the living soul could not do under the circumstances. Assuming this possible or true, what are the limits of such a process?

I am quite aware that the incidents do not furnish proof of the hypothesis. They are not numerous or complex enough to do this. All that I am contending for is that they coincide with better evidence of the intervention of the discarnate, and definitely articulate with facts in other cases where there can be no doubt of the psychic significance of them. It is an illustration, not a proof of the claim, and can be regarded as evidence only as a part of collective whole which does prove it. It is especially calculated to illustrate the main point discussed and that is the process of supplying antitoxins. In this conception of the phenomena we are suggesting something quite in harmony with all that medical men assume in the organic functions of the organism as affected by mental activity or other functions not regarded as purely mechanical. Natural cures assume nothing more and disregard drugs quite as much as this assumption of discarnate intervention. Natural cures are nothing but the operation of the organic forces of the body and these are but an extension of what physiology recognizes in the digestive enzymes, which are agencies adjustable to a variety of needs in the process of assimilating food. I have alluded just above, a page or two, to the chemical effect in the system of the various emotional states. This is all reflex and not voluntary. There is no reason why a discarnate soul should not retain and exercise its chemical powers if given a chance. It is only a question of evidence. It is not a matter to be rejected *a priori*.

I have chosen the above illustration from a type which assumes that the living soul is in some way displaced and another substituted for its action. This is not the only form of discarnate intervention. There have been what we call "mental healers" who have done little or nothing more than hold their hands on the organism of the sick patient

and beneficial effects have followed. I shall here instance, however, one who does not claim to be a "mental healer," tho his method is the same as that of those who make the claim. It is that of the physician associated with the recovery of my daughter. He had been a materialist and ridiculed psychic phenomena and spiritistic influences. But a dispassionate study of the facts led him to believe the theory of spirits to be true. Soon he began himself to show psychic powers in connection with his medical work. The first traces of it were the peculiarly quick cures that occurred in some cases without the use of medicines and merely from his presence in the room, actually before he had time to decide on the remedy. For instance, people came to him with severe headaches or pains and while questioning them for diagnosis their headaches or pains suddenly disappeared and did not return. This led him to try, after the suggestion of the "mental healer," the contact of his hands. This was an improvement and patients soon remarked peculiar sensations from this contact, and by observing the effect of it in numerous cases he came to trust it. In his experiments he found that patients did not remark the sensation unless he himself willed the treatment, so to speak. By this I mean, he might place his hands on the patient, just as he always did, and unless he mentally consented to the effect, it did not occur. In his way he found it was not a purely organic reflex such as electrical action would be. The effect was directly correlated with his own intentions, whatever its source.

Finding what he had accomplished I resolved to try an experiment on myself. I had suffered for perhaps thirty years with what appeared to be chronic bronchitis and certainly inflammation of the Eustachian tube. I had had the tube blown out many times, but with nothing but a temporary benefit. It was soon back again and my hearing on the right side was affected as usual in such complaints. I suspected that the bronchial trouble was purely sympathetic and that the Eustachian affection was primary. It may be the reverse, as there is some reason to believe from the examination by the physician. But the ear trouble began with nasal

catarrh in my childhood. However this may be, I resolved to try his treatment to see what the effect would be. The following is the record of my experiences under the treatment, made immediately after it. The most striking thing about it was the pain produced by the contact of the physician's hand on the region of the Eustachian tube. I had never in my life had any pains or soreness in connection with it, except when I pulled my ear roughly, and then I felt the soreness. But the instant that the doctor laid his hand on the locality the pain began and extended the full length of the tube, affecting both the ear and the terminus in the throat. No sensation whatever was felt on the left side which was not affected. Besides the doctor several times put his hand on the locality and waiting a minute or so, asked if I felt the pain and on my replying in the negative he simply willed that the treatment should begin and instantly the pain began. Several times he rubbed the locality roughly and no pain or discomfort occurred, but the instant he intended the treatment to begin, the sensation arose, no matter how lightly he touched the area. Several times the sensation began before he touched the throat and before I lay down on the table, but only when he was present. It could hardly be due to suggestion: for often the pain would not begin for two or three minutes after his touch, when suggestion should have produced its results instantly. But the record brings out all this.

April 24th, 1913.

I took a treatment by Dr. B. this evening for the trouble in my Eustachian tube. It has been inflamed for perhaps thirty years and has caused much sympathetic trouble in the throat and bronchial tubes, especially the throat and nasal passage. I had catarrh as a boy so badly that the doctor gave me up and thought it could not be cured. It had affected my breath and throat, but after seven years' doucheing and dieting I managed to eradicate it apparently, tho it always came back with a cold, and very soon the Eustachian tube became affected and remained so ever afterward. When examined by the physicians in the Adirondacks, after my attack of tuberculosis, they found the trouble had been chronic and that my hearing in the right ear was considerably affected. I have tested my ear occasionally and found the same defect. Dr. B. tried a watch on it and was

much surprised to find that I could not hear it tick more than an inch away. This may have been due to vague noises about the house. The left ear was normal.

Dr. B. only laid his hands on the sides of my head and said nothing. As soon as his right hand touched my right cheek and region of the Eustachian tube I felt a slight and dull pain along the line of the tube. It continued and increased during the treatment. The pain was most noticeable in the region of the throat opening and of the tympanum, and twice was quite sharp. The pain continued for some time after the treatment.

The pain was one that I had never felt before. In fact I have never felt even the soreness except a few times and then only when pressing on the tube near the ear. I have had the tube blown out a number of times, but it never gave anything more than temporary benefit. It remains to see what this treatment effects. If I had felt only a single twinge of pain when the hand touched my throat I might have supposed that it was casual or due to suggestion. But it continued during the treatment and varied in intensity, and as remarked, was most acute at the lower and upper ends of the tube.

JAMES H. HYSLOP.

April 25th, 1913.

I tried my ears with the watch at home today and found that I could hear it tick at the normal distance on both sides.

April 25th, 1913.

The following is automatic writing by Mrs. B. who knew only that I had called, but not what for. She was not told that I was seeking treatment and does not know that I needed it or to whom the automatic writing refers.

" * * ['my'] what that man needs * * [need] is rest. with the mental stress which has gone on the past five months he has allowed his physical to suffer. this has affected the nerves of his stomach which have made him many times disregard the hour when he should dine. things cannot be thus accomplished. with a carefully laid out plan he wo..... [erased] would best follow having plenty of fresh air and the out of door life must be strictly lived up to in accompanying with it those foods which are of the vegetable order. with shooting pains such as he has had through the head there is a warning rung out clearly which should be obeyed. things will not have the success which he wishes until he obey the order. W. L. Curson."

In the evening of the same date I had another treatment and

as soon as Dr. B.'s hand touched the region of the Eustachian tube I felt the pain recur, and he removed the hand for a moment when it instantly ceased paining, and it was some moments or minutes before the pain came back after returning his hand to the locality, and even then the pain was a dull one and limited to the tympanum end of the line.

JAMES H. HYSLOP.

P. S. There have been sharp pains in my head when any strain like coughing occurred and I had thought them symptomatic, but I had not remarked their occurrence to Dr. B., so that neither he nor Mrs. B. knew of them.

April 27th, 1913.

I had another treatment at 12 today. Dr. B. at first put his hand right on the locality of the Eustachian tube, right side, and rubbed it up and down pressing on it. To my surprise no pain occurred. In a few moments he removed it and then said that he had done it on purpose to see if any pain occurred. I told him that it did not. He then simply placed the hand on the neck and along the Eustachian tube, as he had just done, only he let it rest there, and at once I felt the effect. The pain began and was more noticeable in the throat terminus of the tube and finally it became quite sharp, and extended up into the nasal passage apparently for a short way. I was treated for some ten minutes. I closed my eyes and tried to remain as passive as possible, and after keeping my attention for awhile on the effect with the Eustachian tube I withdrew the attention from it and let the mind wander. I got sleepy once and found that my mind wandered a little as it does occasionally when I am starting to sleep. I heard the inner voice, so to speak, mention my name, Dr. Hyslop, as it might occur in a dream. Attention awakened me from that state. The pain in the tube continued until the end and then ceased but for an after effect which lasted a few minutes and then recurred half an hour later for a few minutes after I had gone. At the end Dr. B. told me he first saw violet lights and after a while the blue lights broke through them. The violet lights were a sign of my active mental state that prevented the blue lights from doing their work.

JAMES H. HYSLOP.

April 30th, 1913.

I had another treatment this evening. Dr. B. again tried producing the pain by holding or rubbing his hand and that

rather strongly on the neck and over the affected parts. No pain sensation was produced. After he began treatment it was perhaps two minutes before the pain came, but it increased from that time on until the treatment was over. The pain was very distinct in the region of the tympanum and at times about the terminus in the nasal passage of the tube. This pain and discomfort continued for some time after the treatment.

I have noticed since the treatment began that the secretion of mucus in the throat about the tube has changed its character, and so has that in the bronchial tubes to a clear translucent mucus and is diminishing in quantity. So also is the peculiar feeling about the bronchial tubes which has been a sort of oppressed feeling as if they were stopping up. They have been in this condition for many years, at least fifteen years.

May 1st, 1913.

The treatment this evening was the same except that no effort was made to test whether the pain occurred. It began some little time after the treatment began, increased, and continued a long time after it. It was not quite so keen as it has been at times. Improvement seems constant but slow.

May 11th, 1913.

I have had several treatments with the same effect, except that the last one last night showed less effect on the sensation in the Eustachian tube. Dr. B. remarked seeing three forms on my left and that the violet light was predominant. The previous treatment, the night before, I had been able almost to go to sleep and he got the blue lights more distinctly. I could not get to sleep last night. After treatment I told him of the sharp pains in my head when I coughed, and this was made the subject of automatic writing, which see. Improvement still continues.

JAMES H. HYSLOP.

May 15th, 1913.

The last two treatments have only the feature of induced pain in the Eustachian tube to be noted. Both times it began before Dr. B. touched me, once some minutes and before I lay down on the table. But in both instances it stopped immediately after he removed his hands. I noticed that his hands were abnormally warm or hot. Only once has the pain been remarked in the tube when I was away from Dr. B. and that was in Boston where I have been experimenting.

JAMES H. HYSLOP.

May 22d, 1913.

Another treatment today has its interest. Dr. B. put his hand on the region of the Eustachian tube and asked if I felt it. I did not and so remarked. He removed it a moment and then returned his hand to the position and at once the sensation began along the tube. It increased and became quite distinct, but it had the character of a pain that is noticeable in a sore well on toward healing. The sensation was very distinct in the throat and there was along the tube, as I have often remarked in previous treatments, tho I did not make a note of it here, a feeling as if something were manipulating it. I have had frequently to swallow to remove this sensation and even then did not remove it tho I would get relief from its tickling character.

JAMES H. HYSLOP.

I am not concerned with the question of cure in this instance. The improvement has been marked. The bronchial trouble waned considerably. The throat irritation and coughing due to the bronchial trouble diminished and there is apparently much less difficulty with the bronchial region. The Eustachian tube has greatly reduced its condition and some improvement in the hearing was noticeable at once. But there has not been a permanent cure at this writing of the facts, and there probably will not be an effective cure. The experiment was not made with any sanguine hope of that, but to see if such methods would have any effect at all, and the occurrence of the pain was the most significant fact in the whole experiment. It showed that methods of a supernormal sort, no matter what you regard them, did take effect under circumstances which physicians would not suspect capable of producing such things. That is the important lesson, and considering that we have otherwise more or less proved that discarnate agencies are connected with Dr. B.'s healing methods we have the natural inference that they were concerned in producing the effect which I observed in my sensations, tho as sensations they were not evidence of any such intervention.

One piece of evidence that the supernormal was associated with it is the following record of automatic writing by the physician's wife before she knew that I was being treated

by her husband. I asked him to have a sort of diagnosis made through the automatic writing and the following records represent the results. It was not known by the physician's wife that I was the patient until the third experiment, and the question asked at its beginning was the first intimation to her that I was the subject of the inquiry. There is nothing evidential in the first record, unless the "altruistic person" referred to is myself. That is the view of my work taken by the physician himself and he did not press further for the identity.

Automatic Writing.

April 10th, 1913.

Offer that which means the greatest benefit for all concerned. Man makes the mistake of relieving the applicant mind. While this is the proper thing to do, it must be accomplished with the desire to do so with the attention paid to the welfare of those about.

Oh hear the hungry altruist yielding to the master's voice. Make this hunger appeased with that food which is of spiritual sustenance.

(Of whom are you speaking?)

The man who in the world's desire has made things desirous upon the unfolding, as it were, the wider and broader view of development of man's progress. Those who feel they know the right who in loneliness stand owing to the position taken, he it is I am speaking of.

(Who is with you today?)

Many whom the intensity of the importance of this work holds ready and will [ing] to send out their voice and thoughts in manifestation of the power which those upon this side know and send out.

(Make it clearer of whom you are speaking.)

Last one whom you saw with this observation made, the offender of those who would aid were the manner less brusque. W. L. Curson.

The last remark made it clear enough that I was meant, and it contains an analysis of the situation and my own limitations that is far beyond the psychic to make. But that may be waived as doubtful, while we may remark that the

subconscious must be a very small affair if it cannot give a name it knows so well, or give such evidence of identity as it may be supposed to know. But apparently there was the intention here to conceal my identity from the normal consciousness of the psychic, as she is never in a trance, while enough is said to the husband to make it clear who is meant. Other than that, there is nothing bearing upon the diagnosis of the case or suggestion for treatment. There is only sound recognition of the ethical and spiritual meaning of the work and spiritual healing. Not a word had been said to the wife to indicate who was in mind. The next experiment with the automatic writing exhibited a piece of evidence of some interest.

May 25th, 1913.

What that man needs is rest. With the mental stress which has gone on the past five months he has allowed his physical to suffer. This has affected the nerves of his stomach which have made him many times disregard the hour when he should dine. Things cannot be thus accomplished. With a carefully laid out plan he would best follow having plenty of fresh air and the out of door life must be strictly lived up to in accompanying with it those foods which are of the vegetable order. With shooting pains such as he has had through the head there is a warning rung out clearly which should be obeyed. Things will not have the success which he wishes until he obey the order. W. L. Curson.

I had not yet been mentioned to the psychic. The pains in the head represent what no soul knew but myself and I had already taken them as a warning. Rest and outdoor life are especially pertinent, and the reference to them may be compared with the later Emperor allusions. The next experiment was made when the psychic knew that I was being treated by her husband.

May 9th, 1913.

(What is the cause of the pains in the head with Dr. Hyslop? This desire from him comes to know how he should best adjust things for the ultimate good of the cause. Wherein is his danger physically?)

Alert to help the weakened physical but slow was he to avert the danger. You know overuse is a dangerous thing would you have the mechanism last. Strain and great strain we find now showing its effects. Such now will need much concentrated energy along the lines of conscientious rest and with the proper nutritious feeling one must be willing to work with slow yet persistent efforts to gain that poise which has been lost with a demeanor which would carry with it the utter indifference to certain things. There is in truth much anxiety over these same things, strain such as will take some time to overcome has taken place with the weakness from which he has suffered before he is again in danger of which would be wise to think over and thus prepare the vigorous fight to overcome. W. L. Curson.

(Why is it I see the black light with him sometimes? What does it represent?)

In that shadow lurks the symbol of a contention which is destructive to his principals [principles] yet one so strongly fighting for the cause could not expect aught different. With him at times is he you both knew who so recently passed over with him the same argumentative frame of mind, yet more willing now to acquiesce with the * * ideas. Lonely is the man we see with thoughts and ideas reasonable to him and clear, yet to most are out of the region of perceptibility. Let not the spirit be oppressed for with the enlightening of many he has done much that is blessed. W. L. Curson.

The advice to take rest cannot be regarded as implying anything evidential. The psychic knew something of my hard work and it would be natural to suggest it. But the reference to food must be compared with the allusion by Emperor to the same thing for its pertinence, and the psychic knew nothing to justify the allusion to it.

The "black shadow" and the interpretation of it are very pertinent. This person had recently died and had been a very argumentative person, but it was a new idea that he might be a source of disturbance to me. It was not natural for the psychic to hold that view, as she had been brought up in orthodoxy and has not wholly broken with it. She may have known something of the man's argumentativeness. But apart from these matters there is nothing especially evidential in this last record. It is relevant and one knowing the psychic and her mental habits would not find in

them any excuse whatever for the statements made. Beyond that defence of them we cannot go. They are simply pointed and true, and bear directly on a situation of which she was mostly ignorant.

The incident of chief importance in this diagnosis is the reference to the pain in the head. I had not mentioned this fact to a single soul, tho fearing its symptomatic character. It had occurred several times during the year and was chiefly on the right side of the head and noticeable only when I coughed. It had no resemblance to a headache and so was never noticeable except when I coughed or sneezed. Moreover it even then did not occur except when I was very tired or nervously exhausted. This fact led me to think it connected with overwork.

Perhaps the diagnosis of the cause was as significant an incident as anything else. The reference to my hours of dining was more pertinent than either the physician or his wife knew. Indeed not a living soul but myself knew of this irregularity. It occurred in connection with my work in Boston when I was endeavoring to live on as low terms as possible. I found I had to alter things to enable me to pursue the work at all, and the physician knew nothing about this, much less his wife. The suggestion of rest and outdoor life made by the same source may be compared with the Emperor suggestions which came spontaneously not far from the same time.

I may add another illustration from my own family. I was not able to experiment with it for the purpose of supernatural corroboration of the facts. But it has some interest in the circumstances affecting the cure.

My younger daughter was seized with chorea minor (St. Vitus's Dance) last fall, having shown symptoms of it not marked by me earlier. This was as long prior to the time mentioned as last spring. Some years ago she had undergone an operation for mastoiditis with only temporary effect. When the trouble came back in both ears a mediumistic diagnosis and prescription, spontaneously given and not sought on my part, by two psychics who knew absolutely nothing of her or the situation, were followed and a cure ef-

fect. But last spring her right ear again began to give her trouble and we tried all summer to remedy it in the usual way. This was by regulating her diet and douching the ear. But no benefit came of it. When the chorea minor appeared so distinctly in the fall on our return to the city, I had to take her out of school. In the meantime I had her in the care of a physician, a specialist in ear troubles, for the mastoid dangers. This was even before I discovered the chorea. The physician treated her for more than two months for the ear trouble and gave it up, saying she would have to have an operation. I knew what this meant and having no reason to believe that it would be any better than the first operation, and no means to pay the bill, I resolved on trying psychic methods. I had her under another physician for psychic methods in the chorea and I asked him to give her treatment for the ear also, while I would do the same. I simply held her hand and forehead each evening after she retired, using mental suggestions only and a prayer for the help of a special personality. In about one month her ear was well, improvement in the chorea also going on at the same time. The effectiveness of the cure was evidenced by the fact that she soon afterward caught a severe cold and tho at all times prior to this a cold had caused a renewal of the trouble in the ear, it did not do so at this time, a fact which the doctor remarked.

The case is not proof of anything remarkable, as the removal of the child from school and putting her under the regular treatment for chorea, especially considering that the ear trouble may have been secondary and an accompaniment of the chorea, may have resulted in such benefit for the chorea as to carry with it the improvement of the ear. But it is interesting to remark that the aurist did not improve the ear by his methods and that the coincidence is again on the side of the psychic healing. It would require much more to prove anything here, and I do not adduce the incident as proof of any sort of supernormal therapeutics. It is but one circumstance justifying the considering of possibilities in this direction and the investigation of them wherever the opportunity offers.

As an example of what often occurs in the treatment of patients by Dr. B., I give the following incident. He had the patient on the chair and was simply treating her by holding his hands on her. I give his own statement:—

“While treating Miss G. F. in the usual way, mental suggestion, she suddenly remarked that she felt as if some people were standing beside her on the right just behind me, and one kept saying to her: ‘Tell him! Tell him! Is it Billie? And I know now he is right. I am trying to aid him all I can.’

“Billie was a brother-in-law of mine who was very much opposed to all things spiritistic and to my work in the field of suggestive medicine. Miss F. did not have any knowledge of the fact.”

Only patients of a psychic tendency are likely to receive such impressions under the circumstances. But the main point is the kind of phenomena that are associated with this treatment and which may have often occurred in it without mention, or even without coming through. A little attention on the part of intelligent physicians with an open mind might have long ago led to important discoveries.

Some time before the date of what I am to quote, I had taken a young lad to Mrs. Chenoweth for diagnosis and to call for Emperor in the case. At a sitting for a stranger a little later and after I had asked for Emperor to examine the boy, Emperor appeared for a moment and promised to come soon. Without saying when this could be done I arranged to have a fourth sitting one week for a special purpose, not stating to Mrs. Chenoweth what it was, but wanting to hear from Emperor about the boy. Promptly on the date of that sitting Emperor appeared and instead of taking up the boy took up my condition, which I had not intended to have done. All that Mrs. Chenoweth knew was that I had had a bad cold some time previous. She knew nothing of my rather exhausted nervous condition. The following is what purported to come from Emperor. I omit confusions, as they are not necessary in this brief discussion.

April 17th, 1913.

Greeting to thee.

(My greetings to you indeed.)

Long ago I saw the power and purity of thy purpose, friend of earth, and knew then as now that thy life must be guarded as carefully as in our power lay, that the work demanded of thee should not suffer.

(Thank you. I have felt the need of that care very often, and would say that I sometimes fear for the condition of my throat. Can anything be done to postpone any dangerous conditions?)

It is for that help I am here and I give assurance that not yet will the end come. Such care as can be used to reduce inflammation, congestion, and still retain a state of balance in the system may be used. To change the whole form of work to secure needed recuperation would bring about a condition of loss of functioning power in other organs and mean a complete break in health not quickly overcome. That is why no order has come to cease work for a time: for know well, my friend, that enthusiasm does not unseat reason.

(I understand.)

Some more rest must be taken and some time which is now spent in one attitude of body must be given to more active movement.

(What kind of activity would you suggest?)

Walking, and walking where there is some change of level. To walk on pavements or floors will not do. Try parks and rougher highways.

(I understand. Would it be a good thing to take a long tramp in the mountains, and to stay much out of doors this summer.)

The best tonic possible.

(I had thought of going to England to see some of the friends of the work. Could I do both, take the tramp and the visit?)

Take the tramp first and the sea will add its vigor.

(I understand.)

Food must be plenty but of staple kind. Little starch, a little sugar for the heat, which will help the body to consume the condition much as a mild cauterization of a raw spot. The heat in the body is important in degree when some condition must be burned out. With this in mind I suggest a little fluid extract of pure malt to be taken two or three times a day for three weeks. I will watch the effect and the result as seen from this side will be reported to you.

(Thank you)

Sleep enough and rest the arms some, but the walks will help that.

(I understand.)

No need of medical treatment.

(Would it be good to take some psychic treatment by my friend?)

Yes, always. Help comes that way.

At this point I interrupted to have the case of the lad taken up. Mrs. Chenoweth knew nothing of my habits or my need of suggestion as to food and walking. Nor would the reader understand the extraordinary pertinence of the advice but for the facts known only to myself that I had reason to believe in a need for a better distribution of nutrition over the system. I have been steadily at work for seven years without any rest whatever, using a typewriter much of the time from morning until late at night, when not experimenting, and generally without any exercise whatever. The distribution of nutrition to the nervous system has been so great that the circulation to the extremities has evidently been curtailed. The advice for walking and establishing a better balance in the organism is exactly what I had seen was needed. Not a word of my needs had ever been whispered to the psychic and my healthy appearance would not have suggested it to her. Indeed, every one who has seen me has remarked my healthy looking appearance, and so my health in general has been good, save for threatened indigestion, in fact, occasional fits of it required attention to diet. The diet suggested is exactly correct. I had found the need of curtailing the starches, but the malt was a new suggestion, and perhaps too well known as a tonic to regard as specially evidential. The benefit of walking I happen to understand: for I had tried it the previous summer with just such results as suggested here. However, the advice for rest, it will be remarked, repeats what came from another source knowing no more about the situation except generally than Mrs. Chenoweth. But the reference to resting the arms was especially pertinent, as I have had neuritis at times from the incessant use of a typewriter. Rest for my arms is one of the necessities.

I cannot regard this diagnosis and advice, however, as evidence of any thing remarkable. It is only such as articulates with other known cases, and contains incidents hardly due to chance, and mentioned only to help call attention to methods of diagnosis which might be used on a larger scale, not to supplant orthodox methods, but to supplement them or to be used where they fail, as they often do. We have to verify such phenomena when they occur by experimenting with the advice, and that is what I have done, finding it entirely suitable to the situation, as perhaps such advice would be to a great many people in all sorts of conditions. But the main point is that the diagnosis is not wrong and obeying the suggestions did no harm. It would take many cases to prove anything, but such as this may prove that no harm comes often where other methods fail. It is an incident of some interest that both diagnoses had much the same conception of the situation, tho one of them, that of the physician's wife, came from a mind that knew more about my work than did Mrs. Chenoweth. However, the chief point is that spiritual diagnosis and healing are among the possibilities, and we have found cases yielding to them which orthodox medicine abandoned. There is no excuse for neglecting the possibilities, except the prevalence of materialistic theories. The obstinacy of the scientific world in turning aside from the facts is due to nothing else but confidence in materialism. With its knowledge of "suggestion," which it has neither explained nor tried to explain, it might concede a little to other points of view. But the belief in spirits is more than materialism can tolerate, tho it will tolerate appeals to the utterly unintelligible to escape the admission of spiritual agencies. It will not always be so. The facts are accumulating rapidly enough and such as are here given, tho not striking enough to invite special interest and certainly not sufficient in quality or quantity to be proof, are a part of a collective whole which will some day be taken as pioneer indications of what would be more striking and instructive, if we had the hospital means for examining and treating cases.

The next illustration I shall record in a separate narra-

tive, tho it may be regarded as a part of this discussion. The man had recorded his subjective experiments long before he came to us for treatment and that record is included as a means of testing what was said through two separate psychics. Several physicians had examined the man and in default of ability or willingness to cure him recommended his going to the asylum. He came to me as a more hopeful alternative and the result has been the man's cure, tho it took two years to do it. None of the most important evidence in the case can be mentioned outside a medical journal. But the case is probably one of obsession and of a type that requires a hospital to treat and the means for experimenting in proof of what it appears to be on the surface. But this is not the most important point here. It is a more striking case than any we have quoted and illustrates more than they the resources of spiritual healing. It at least has the advantage of proving that orthodox medicine did *not* cure him, whether any thing else is proved or not. The coincidence is on the side of spiritual healing, and the proof may be left to the future.

The important point in the man's cure, in the opinion of both of us who had to do with the case, is that ethics were the chief influence in the result. The man was given no medicine. I used hypnosis and oral suggestion for some time and the physician used mental suggestion and hand contact. But the patient was made to understand that more depended on his own strength of will and resistance to the normal perversion that infected his mind. Indeed there would have been no evidence that transcendent agencies were concerned at all, but for the diagnosis and the evidence for the supernormal in it, and also the evidence in other cases that the physician's work was influenced by spiritual agencies. I believe that even these could not have effected the result, if we had not made it clear that the cure rested more on the ethical control of his mental states and the use of his will to suppress or to help suppress the hallucinations haunting him. It was not to us primarily a question of spirit obsession: for we might have regarded it as nothing more than the recognized obsession, that of ideas.

We saw that an ethical life was the important thing, or one important thing, in the cure and the physician remained by that view until the man was healed. In this and other cases we came to feel that spiritual healing is quite as much an ethical problem for the patient as anything else, and perhaps wholly this, getting only help from the outside. The whole tenor of the advice and injunctions given by the control consulted in the case was that it was an ethical case, and this view has been taken of nearly all cases coming up for treatment. Indeed this coincides exactly with the implications of the work of Freud. The psycho-analysis which he carries out only lays bare the unethical condition of the patients in many cases, and neither medicines nor hypnotic suggestion is used generally in the cures. It suffices to lay bare to the patient the impulses that have seized control and thus suggest more will power as the remedy. But whatever the meaning of the Freudian process, it is certain that spiritual healing will have to lay emphasis upon ethics. Indeed it may arrive at the point where it can promise no permanent benefit or remedy without the ethical coöperation of the patient. If it reaches this position it will do much to restore medicine to a function which it had in primitive Christianity. Medical men have run off into materialism to such an extent that, but for the present reaction against drugs, there would perhaps be less respect than there is for mental therapeutics. At any rate, the materialistic conception of medicine still prevails in most quarters, and it will be a delightful Nemesis if the psycho-analytic method, conceived and carried out independently of psychic research, should be the first step among Philistines toward the view that Karl Du Prel suggested more than half a century ago and that was not recognized because he was also interested in spirits. But this will come. The discovery that therapeutics require morality and that the individual is more than the medicine in the cure will inevitably lead to the recognition of spiritual healing, tho it will require the investigation of cases from the standpoint of psychic research to prove that something more than subjective agencies may be complicated with the result.

A NEGLECTED TYPE.

By James H. Hyslop.

The following case offers a field for psycho-analysis and something in addition. It is only one of several instances resembling it somewhat that have come to my notice and I have not been able to give them proper attention for lack of laboratory and other facilities. I do not pretend that I have properly dealt with the present case. In fact my investigation of it could be but the most perfunctory sort. But for the chance to test it for what it actually manifested I might have dismissed it from consideration. Fortunately I had a physician sympathetic enough with the problem of experiment to take up the matter and the results are as below. The subject I shall call Mr. C., the physician shall be known as Dr. B. This physician is a wide awake and intelligent physician in New York City, with an open mind and ready to listen to facts. For this reason I sent him the case for examination and experiment, being too busy myself to give attention to it, tho clamoring for facilities to deal with such phenomena.

Mr. C. had reported to me some experiences at the time of the *Everybody* articles and I simply filed the record, as it was without the credentials necessary to regard it as provably supernatural. Last spring, however (1912), he came to me personally with further experiences, reminding me of his former report, and I recognized in them only indications of some sort of abnormal physical and mental conditions, probably sexual perversion. I saw no evidence of the supernatural in them and no way of proving it without the means of proper experiment, which were wanting. In fact, I did not feel that the case demanded this sort of diagnosis and thought it one for the student of psychiatry and not for psychic research. But having met several other cases not so striking in their phenomena I thought it a good one for ex-

periment and asked Dr. B. to do what he could, suggesting the mode of experiment. I advised him to use the automatic writing of his wife to see if any help could be derived from that source, and also the clairvoyance of a gentleman we both knew, and thus to see what would happen. Through Dr. B. I got the subject, Mr. C., to write down his experiences, as he had told them to me. The following is his account written in his own handwriting. I confirm the account as exactly the one he told me before he saw Dr. B., except that some of the things told me were in language a little more bald than the record. The man was in quite a hysterical condition and at times trembled like a leaf. At first he was quite calm and self-controlled, but by the time he had told his story in its details the hysterical symptoms appeared.

It is more than probable that he did not tell me all or the worst. The experiment with the clairvoyant brought out that. How much could have been gotten from him by hypnosis I do not know. I had no means of testing the case in that way and it made no difference for the points that I wanted to study. It would have been an interesting experiment, but wholly unrelated to the problem which I had to solve or the possibility which I wanted to test independently of psycho-analysis. It might have brought out things that he reserved in his normal state, but it would not have proved any supernormal. What I wanted to test was whether the claims of spirit obsession could at least be apparently supported as a means of either proving such a thing or eliminating it from consideration. The results leave the matter unsettled, but not without the necessity of choosing between it and another type of the supernormal as a working hypothesis for the proper study of such cases as have come to my attention. It was not enough to assume that subjective psychoses were the only facts in it, tho that was the only thing that could be entertained on the present system of psychiatry. Other possibilities deserved the test of their claims and that was all that I recognized in the experiments which I proposed and which Dr. B. carried out. The result may be interpreted in any way you please. I do not give it as proof of anything except the necessity of repeating

such experiments. The Thompson case afforded an illustration of a similar type, tho not so offensive to good taste. The present one, if it favors obsession in the form in which it appears, opens up a very large problem. I do not know that it favors any such view. All that I can attest is that the facts are as reported, and, but for the experiments with the clairvoyant and automatic writer, would not have more than the usual psychiatrist's interest. With these facts it suggests at least telepathic transmission of mental states and information to the clairvoyant, and may pave the way to understanding mediumistic phenomena generally, or at least in assigning limits to the evidence for spiritistic agencies.

With this introduction I may take up the facts and Mr. C.'s report of his experiences follows, themselves not being evidential of anything supernormal, but merely corroborative of the clairvoyant experiment where they were known before that experiment was performed.

“ My experience in psychic forces began about the latter part of 1899. At that time I became interested in Spiritualism. I attended several séances, manifestations of materialization, slate writing, trumpet speaking, apparition of etherial forms floating in the air, etc. But I could not be convinced of its reality and remained a sceptic, until one night, Jan. 19th, 1900. I attended a séance and I remember the medium said to all of us in the room to remain calm so that the spirit can enter your aura. The manifestations were very convincing and to me they seemed inexplicable. I came home about 10 o'clock. There was nothing extraordinary about me. My health was good, both mentally and physically, excepting that I suffered a little from indigestion. I retired to bed about 10.30 and soon fell fast asleep, when, about midnight, I awoke. I felt as if an electric shock had come to me and my whole body began to quiver. I jumped out of bed, lit the gas, examined myself, finding nothing to account for it. I got into bed again. I lay still awhile, and then I heard some gentle rapping on the table and also on the wall. I looked up towards the ceiling. I saw the form of an elderly lady dressed in white floating in the air just above my head, in an attitude as if swimming in the air. I was not in the least frightened. I was perfectly calm. In fact I was pleased to receive such a manifestation. It had the appearance of a form similar to what I saw at the séance and the medium said it was my mother, but this one appeared much younger. I reached up my hand to her

with the intention of kissing her when, all of a sudden, she disappeared. Then I saw a great building resembling an ancient Egyptian structure. It had apertures in the walls instead of windows. I could see through them young men and women dancing, apparently as if a ball was going on there. Then two women came out from the building and stood looking up at the window, when one of them inside came to look down at them, and threw down a piece of paper. They picked it up and read it. Then I felt something extraordinary coming over me. The sensation was like some one blowing hot vapor over me with a bellows. Then these women came towards me and began tormenting me by pinching my nose, pulling my hair and ears, and at times I felt as if I was surrounded by a swarm of bees stinging me all over the body. It was more than an ordinary human being could stand: for there was no 'let up' at all that awful night. To get some relief I had to open the window and lie in bed nude. Then I saw an elderly man coming towards these two women, beckoning them to come away from me, as if he were telling them to leave me alone. They then disappeared only to return again as soon as he had gone away. This time was verily, indeed, a taste of the torments of Hell. A few days afterward I called to see the medium and told her of my condition. She said I was obsessed and probably some other spirit was trying to get hold of me. I asked her if she could do something for me to get them away from me and release me from the diabolical condition in which I was. She said she would try her best. She took me into a room and we sat down at a small table in the center of the room. She took hold of my right hand and asked me not to think any more about them and said that I would be all right. She seemed to be in a trance.

Just at that moment I heard the voice of a man in a rough low tone. It sounded as if it was coming up through the floor, but I could not discern what he said. At the sound of his voice the medium told me to go home and that I would be all right. There was no one in the room but myself and the medium. I went home thinking to get rid of them, but as soon as I entered my bedroom, the trouble began again with greater force than before. This time it was too horrible to endure. Several times I was on the point of jumping out of the window. I have known of people destroying themselves when in this condition. This lasted about six weeks. Day and night continually there was no 'let up' to it. I scarcely slept at night or rested during the day. I had to keep moving all the time, and strange I never felt sleepy or fatigued during the day.

Then another strange phenomenon got hold of me. One night about 7 P. M. I was going home, when passing a cross-town street, within two blocks of where I lived, I felt some one

behind me jumping on my back. I looked back but could not see anybody. I put my hand behind me to feel, but there was nothing there. Yet I felt as if I was carrying a boy, presumably between the age of ten and twelve years, with his hands clasped around my waist. This sensation lasted until about the middle of June, when it left me.

Then another phenomenon began and this took place only at night and I am subject to it at the present time. When in bed I feel the presence of some one in the room, then something crawling on the bed clothes, like a cat, as it were, walking on the bed. Then I feel some one blowing hot vapor on me, seemingly with a pair of bellows, starting at the extremities up and all over the body. Finally I feel something going down my throat and up the rectum. It feels like a surgical instrument, but it does not hurt. It acts like a pump and it revolves first one way and then the reverse at great rapidity. This is the most phenomenal part of my experience: for, whereas before this sensation began, I was for years a sufferer from indigestion, but now it has left me entirely. It has been somewhat beneficial to my health and it has cured me of costiveness. I don't object to this so much, as it has benefitted my health.

The obscene sensation had started from the very beginning and it kept up more or less until about September, 1903. I was living in Europe then when it left me. It is the titillating of the private parts that is to me the most horrible and repugnant of all, and that has come back to me again. It is this I am seeking to get rid of. It is too horrible for any human being to endure. It affects my whole nervous system. It is that from which I pray to God to release me and sometimes I cry like a child. As I am writing this I tremble like a leaf in describing it. I trust in God that some way may be found to get rid of it." *

The same account of his experiences was given to Dr. B. to whom I sent the man and without telling Mrs. B. anything about him or the facts Dr. B. tried the experiment of consulting Mrs. B.'s control. Mrs. B., remember, had only recently shown signs of "psychic power." She had all her life

* An account of the man's experiences identical with this, except in the unprintable incidents, was given me by the man himself in his own handwriting on September 17th, 1908. It had been sent to *Everybody's Magazine* in competition for the prize offered by it and returned to him. It was impossible in an article of that sort to mention the most important part of his experiences and it is not possible in this *Journal* to tell them in detail. All that I am interested at this point to remark is that the above account, tho written after the first experiment at diagnosis by Mrs. B., was told to both myself and Dr. B. before the experiment and a written account of the same facts in my possession some years before and on file now.

scoffed at it and so had Dr. B. Only some two or three years ago he was induced to look into the subject. Mrs. B. paid no attention to the subject and did not like his meddling with it. She stood out against it for a long time, but finally yielded to expostulation to try table tipping and soon the table moved and began to spell out messages. This led to automatic writing with the result that, for experiment, Dr. B. began consulting the control in embarrassing situations, tho always doing so in the scientific spirit, relying on his own judgment and scientific knowledge for estimating the facts. Here was an opportunity to see if there was really any evidence for the claims suggested in the man's account of his experiences, not so much whether they were true, as whether there were any facts that made such a claim plausible to the layman. As remarked, Mrs. B. knew nothing about the man and her control was consulted to see what would occur. It was done on several occasions and after further examinations of the man.

The first experiment was with the automatic writing of Mrs. B. The following was the result.

March 11th, 1911.

Intimately wrong with another who has more, who has made her life a hell. Men work with more plunge than the women, putting much from the mind which would make the life unbearable. With this woman her thoughts revert to these occasions when the man was so much to her, causing much mental anguish.

(Of whom are you speaking.)

Man's friend whom you saw only a short time since. With him things are very dark. Things will be more so unless he stops his habit of physical weakening which he is allowing to master him. Things at times are of such a nature that he worries of the incompetency which has befallen him.

(Is the woman on this side or on the other side?)

No word said to indicate her passing out. With the thought nothing can be wrought. With him this you in observation will determine. Minute question him. Things about him make themselves felt at times causing great discomforture. Minds govern those whose power to restrain themselves is weak. With such use post suggestion. Do you know what I mean. Yes, spirit make it strong for it is needed.

(Can you give the nationality of the patient?)

[The writing started again and as it was about to finish, Mrs. B. exclaimed vehemently: 'That's wrong', and the hand scratched it out.]

(Did you impress the light that this was wrong?)

Upon thoughts, yes. The nationality was wrong.

(Is that a fair question for me to ask?)

Yes and the anxiety makes it difficult to handle.

(Whose anxiety?)

The light. Wait until the next time for that question. Another time would be much better. English.

(You must know how anxious I am to get evidence for the sceptic.)

Yes and hope to aid much.

There is no way to determine whether the word "English" is meant to tell the nationality or to end the sentence. The latter makes no sense, but the correct word may have been slipped in unawares as in other cases.

A similar experiment was made with a gentleman who was a clairvoyant. The experiment with him was under even more favorable circumstances than those with Mrs. B. He did not live in the house and could not do what a sceptic could imagine possible with Mrs. B. He did not even know that the case was a patient of the Doctor's until he came for the clairvoyant experiment. He was simply brought into the room where the patient was and met him as an entire stranger without any knowledge of the case and its nature. He was asked to say what he saw and Dr. B. took notes of the same. The following was the result, dated March 16th, 1911. Mr. C. was to remain absolutely quiet, which he did.

Mr. G. saw a man much larger than the patient, broad shoulders, head brown in color and giving the appearance of a thick neck. Saw flags of France, the tricolor and the American flag most persistent. He remarked that X was here (a recently deceased famous physician and purporting to act as a help or guide to Dr. B.) Then G. saw an Indian and then X with a cross over his head. Heard the name Dinah and said: 'What about a woman with a child that I see. I get that it is your child and that you were not married to her. She is in distress. I get a

Welsh dancing girl. I see lots of figures that are distressed about this man. I hear the name Oelrich. Who is Barbara?'

The patient admitted at this point that there was a woman that had a child by him in the old country which was assumed to be the country of his birth. Mr. G. got it Wales, which the patient reluctantly admitted was correct. He also admitted that there was a cousin Barbara who was dead.

This Egyptian, or negro as assumed to be by the patient, appeared to walk up to the patient and snapped her fingers in his face and then laughed. This was seen by Mr. G. The patient at this point said that he sees this woman all the time when in the dark and it is her presence that keeps him from going to sleep. The only way that he can sleep is by taking a few glasses of ale just before retiring, which makes him drowsy.

The name of this woman whom he knew so intimately in the old country was Black Diamond. Mr. G. heard the word January which corresponds with the time of year when he is most attacked with this condition. [See record of experiences.]

Mr. G. saw a vision of a fight in the snow with some fellows and got the impression that he was involved in it. Saw a saloon with glasses or tables. Saw a lot of nasty red blobs of light falling down over the patient and in the midst of this a shower of blue lights. Saw two hands over his head in the attitude of prayer. Saw a cross with the image of Christ on it. Mr. G. finally got uneasy as this dancing girl seemed to come close to him and to make him feel uncomfortable.

The cross and vision of Christ are symbolical of the Emperor personality which is so familiar to readers of the Piper records and which manifests at times through Dr. B., Mrs. B., the little daughter and Mr. G. I do not refer to it for the purpose of regarding it as significant of more than secondary personality which the sceptic has a right to apply in the case, except for Mr. G. and the little daughter of Dr. B., both of whom knew nothing about it.

I shall leave to the reader the observation of the points of coincidence between what Mr. C. experienced and wrote down and the clairvoyant visions of Mr. G. They are perfectly transparent. The significance of the reference to the woman and child and the name Barbara depend on the credibility of Mr. C. and the critic may well point to an interest in the spiritistic interpretation as causing the recognition. But this objection cannot apply to the other facts which were

recorded before the clairvoyant diagnosis was made and it makes no difference whether the man's story is believed or not, the coincidences are there. Dinah is possibly a relic of Black Diamond. But there is more to come which greatly strengthens the case in favor of more than casual coincidences.

On the next evening an experiment was held with Mrs. B. As indicated above she had no knowledge of the person except that he was a patient. This patient was not present during the experiment. The automatic writing shows the fragmentary character of this type of work.

March 17th, 1911. A. M.

Nurse any feeling of sagaciousness which may manifest itself in any person who purposes to look soul-aching after light.

(Can you tell us anything more about the man who was here last night?) [This was mental question by Mrs. B.]

Lust lust, another aggrieved whose only thought was for the man when without justification he put such a width between himself and the woman. Gustave who is to feel the anguish with all its poignant pain. Man whom you see, within whose brain innumerable little thoughts manifest themselves which cause much distress and make peace nigh impossible. What is it that causes marked pulsation to impurity of thought.

(I do not know. Can you tell me?)

With no holding to the sacred things of life bring with years of selfish devotion to the pleasures of his own poor frame. You know that man should be mated, not living ever the life of a profligate which will in time cause the nature to become mostly animal. Such was his life until he was surprised with the apparent feeling of love for the woman he now has. Nothing daunted with the sincerity of her purpose which was that of an honest woman. Left with those who now should him he finds himself alone confronting a grave problem. Cost of honor is great anguish. Nothing more now which would assist man save righting the wrong he did if it can be accomplished. What can be the wish operative unless 'tis for the purification of an unclear mind. Great are the forces whom he has attracted. Many with secret motives to annoy, others are merely working out their earthly morality upon the so-easily used.

(Is it useless to try to aid him?)

Without a trial why say useless. You make statements which cause seed for thought. His intelligence is great enough

to grasp truth. You must strive and strive which will bear fruit.

The next experiment was with Mr. G. on the same date, but in the evening. Mr. C. was present, who stated that he was feeling better, but that the feeling about his genital organs still persisted. The Egyptian dancing girl was with him only a short time the previous night. He still had the feeling that some one was around his body and on his breast.

Mr. G. first remarked that X was present. The sign for this is a double letter, initial of the surname of the deceased physician. His clairvoyant incidents were as follows.

“ I see now a figure in front of you, a lady, not the same as we saw last night or that is usually there. [Mr. C. said he saw this also.] She is now going very close to your body. Now I get the name Marie Ballard. She goes away and comes back. Now I see a shower of blue lights over you. Now this woman comes up close as if to kiss you. I see tropical flowers and plants. I get that you are a Roman Catholic. I see a woman holding a crucifix for you to kiss. [Mr. C. also saw the crucifix and the woman.] Now I see a dove fly across you. There is a man standing alongside Mr. C. with a mustache dark in color. [This Mr. C. saw and says he never saw before. Nearly all the things Mr. G. saw, Mr. C. also saw. Mr. C. remarked that he saw a woman sitting across his own lap and Mr. G. remarked the same thing.]

The lights are not pretty, but a muggy red. Now I see a great gathering of figures. Now a woman walks to you stroking your face.

[A remarkable true incident stated, but it is impossible to publish it.]

Mr. G. told him to offer a prayer for help and relief and got the impression that he had not been to church very often and that he had not made a confession for a long time. This Mr. C. admitted, saying that he had not been to confession for four years. Mr. G. got the impression that if he would go to confession and confess fully he would relieve his mind and in that way get some help.

Mr. G. asked inaudibly what the cause of his trouble was. Immediately there followed a symbol in the form of a number of hands with daggers in each stabbing at central point. He also saw a revolver. Got the impression that he was mixed up

in some sort of a circumstance that cost human life. This Mr. C. denied. Mr. G. heard the words, 'Tear him asunder.' Then he saw a lighthouse and an anchor. Then Mr. G. asked inaudibly if there was any help for the man and immediately he saw a hand come down and write it. "Christ died for sinners."

Dr. B. asked inaudibly for the Indian to clear things up. Within twenty seconds Mr. C. remarked that he saw an Indian. Mr. G. also saw him and remarked that he had a hard time getting in.

The woman which appears to be an "obsessing spirit" still persisted in remaining on Mr. C.'s breast and annoying him all through the sitting. Mr. C. complained that she is always with him. Mr. G. inaudibly appealed to the "obsessing spirit" to leave the poor man. He heard her answer and say no and that she would stick to the end. Mr. G.'s next remark to the "obsessing spirit" was that she would at some time have to meet her maker and why not look for peace now and go and get help. Her answer was: 'I have a grievance and will not go. I will stick it out.' He next said to her, 'What about progression? You will have to suffer all the more.' She shuddered and answered that she knew it all, but still would stick.

While Dr. B. was writing, both Mr. G. and Mr. C. saw a form come over to him and put her arm on his shoulder and point to the writing or notes he was making, which was done in the dark.

The reader can remark the coincidences here for himself and I need not emphasize any; but the reference to the woman which has been omitted was mentioned to me personally by the man before I sent him to Dr. B. It should be remarked for readers also that symbolism figures in the visions seen and it will be difficult to fix any interpretation of it with so little data to work upon. But with this idea it will be apparent that it may and most probably does apply to the features of the phenomena which the ordinary mind would shudder to believe were realistic. Accepting the best coincidences as veridical or supernormal in their implications, it is not necessary to give them any other interpretation than either telepathic hallucinations induced by the erotic passions, or the subjective hallucinations of Mr. C., or telepathic symbols transmitted by some discarnate person endeavoring to convey information as to what was the matter and not necessarily alluding to more than the man's own mental con-

ditions, the "obsession" being of his own erotic desires and not of the discarnate at all. However, I do not care to urge interpretation as we have not data for any large speculative conceptions of the case. The coincidences are there whether for casual or causal significance.

The next experiment was with Mrs. B. on the same date, but later in the evening. Only a part of it was devoted to the case of Mr. C.

March 17th, 11.30 P. M.

Man intolerant has become infernal about him. Mobile would not describe his feeling now. He is importuning those whose life he helped to wreck to have compassion on his poor soul. Within a period not far distant there will be a marked change in this man infinitely better than now.

(Can I understand from what we received tonight through Mr. G. that it represents the facts in the case with the man?)

Worn out with virtually the same sensation. Words too true. Message sent will serve its purpose. Much virtue will it have. Much antagonizes him which offers help which he does not quite grasp. Now good night.

Mr. G. was asked to write out an account of what he saw and the following is his narrative, containing some incidents of fuller description and other light on the case.

I called at the office of Dr. B. and there I met a patient of his whom I met the previous evening. The gas was lowered when I immediately saw the sign of Dr. X. which was followed by the presence of two female figures. They stayed around the patient and in a short time they disappeared, and I saw a third female figure who went straight up to the patient and held a crucifix to his lips, and at this time I saw other symbols of the Catholic Church. I asked that it might be shown to me just exactly what the patient had done and quickly I got that he had been associated with women all his life in an immoral way and had done many wrongs, together with the symbols of several daggers and an old fashioned revolver. This revolver was worked by an invisible hand and it seemed as tho it had been discharged several times. I then saw an [ocean] liner and got the impression that the patient had some woman intrigue on board the same. I also got the name Ballard which was asso-

ciated with him. The patient had no recollection of any such incident. I then saw the first woman come back and place her hand on the patient's knees, bend forward and kiss him.

[Incident unfit to publish omitted, evidential.]

As I saw this I told it aloud and the patient also saw it. We compared details and corroborated the same. The second woman then appeared and went direct to the patient and kissed him. She stayed around all the time, mostly beside the patient, when she would kiss him. I then spoke to the figure which was on her knees and I asked her why she tormented this man in the manner she did and why she did not desist and think of her own progression, as the longer she stayed the greater was her own misery. 'I've been wronged. I've been wronged and I will stay to the end' was the answer. The figure, however, seemed to understand the situation. I communicated further with her along these lines, but got no further reply. Just then I saw the figure of Dr. X. at the same moment the patient stated he did. The figure of Dr. X. did not stay long and then an Indian appeared followed by a second Indian. At this time I prayed and asked for relief for the patient and saw a hand which was very large, with a pencil, and it wrote on a pad of paper: 'Christ died to save sinners.' I also saw an anchor or ostrich.

During the time I was communicating with the figure on her knees before the patient, I saw a diamond several times and I got the impression that the woman's name was Black Diamond Jones, as in conjunction with the diamond I got a raven.

The figure of this woman rose and [unprintable portion omitted: evidential.]

In this position she stayed for a long time, in fact until the light was put up. The other woman was still walking around the patient, never getting far away. I saw a figure of a lady in black standing behind Dr. B. and putting her hand upon the pencil with which Dr. B. was taking notes.

W. G.

The next experiment was with Mr. G. on date of the 20th, Mr. C. present for treatment. Mr. C. reported that he could not sleep the night before without continuing to drink ale to put him to sleep. It was interesting to learn that the drink most commonly used by the demi-monde of Wales was ale and this was the drink he was in the habit of seeing Black Diamond Jones drink when in her company. He feels about the same as usual. Constantly feels the same sensation.

The clairvoyance began with the following after putting out the lights, Mr. G. the clairvoyant.

"I see an old country kitchen, wooden chairs painted green. I see an old pair of bellows with brass around them. A woman just came up to Mr. C. I see a golden light on my lap [Mr. G.'s]. I see a canal and a man and woman walking alone quarrelling. There is a woman lying across Mr. C.'s lap. Now she gets up, goes around the room and comes back. She is going toward Mr. G. now. [This last spoken by Mr. C.] She puts her hands toward your face. Now she puts her arm around you. Now there is a third one. Now there are three or four figures. One lies down on your knees. Dr. X. is here and is standing beside you."

(Dr. B.: Have I your sympathy and approval in sending this man to several specialists for their diagnosis of this fellow's condition?)

[Then followed an automatic speech purporting to come from Dr. X.]

"A most excellent plan. Before the successful operation the patient must be prepared and get away from the submerged idea. As the needle to the magnet so is this condition to him. This condition will exist just so long as this subject is willing.

"Broaden out, expand. This condition is crystallized in a mind which is conjuring up at all times a reality, and just as the subject must be prepared for the operation, so must the mind be prepared and be firm and fixed in its desire for aid and its determination to be aided. Through strains upon the nervous system and constantly dwelling upon a certain idea, there comes a condition that is favorable for the attraction of like conditions. There is not in any sense a degeneration of the physical organism, but a condition that has been brought through weakness of will, he having accepted the situation as inevitable. However, there is a desire, overwhelmed by the condition, for the subject to assist himself, and by the assistance we will give, which however is a secondary condition, ultimately you may hope for a successful termination or issue, but the main fact must be that the subject will assist himself firmly at all times in the face of obstinate depression. Blot out at all times the condition that you and I know to be a reality if allowed to persist for any length of time. This is a double obsession and the man you see constantly with him plays the prominent part. His very organism is obsession in the light of what I have previously told you here. The case is a simple one and the means of procedure is simple."

The lights were then turned on and I told Mr. C. that he was responsible for his condition by his careless way of living and

his selfish disregard for happiness of others; that death would not offer any comfort. Indeed it would only increase the misery; that at all times he must resist the sensation and keep alive in his mind that relief will come and by his own efforts.

Both Dr. B. and Mr. G. saw a man with a white beard about Mr. C. every time they sat and the fact was not put down till this date.

March 22d, 1911.

Patient had slept much better and without the use of stimulant, and stated that for the last day and a half he had been happier in his mind and more at ease. He feels as if there were some hope for him. Reference was then made to the diagnosis of Dr. Charles L. Dana.

March 23d, 1911.

Mr. C. felt much better today, until after his dinner in the evening when the old feeling as if some one was around his waist came back. He arrived at the office of Dr. B. about 8 P. M. when Mr. G. and Dr. B. sat in partial darkness for the purpose of further clairvoyant diagnosis. Following is what occurred, Mr. G. being the clairvoyant.

I see a figure with you now. It is the same as I have seen with you before. It is the same man, a large man with a white beard, I should say about 63 years of age. Dr. B. sees and has seen this same man.

[The patient has never seen the man himself, but has seen the other figures.]

This man I see with him is a very large man, about 6 feet 2 inches in height, and get the impression that he was a Scotchman, stubborn and was an elder in a church. I see a woman kneeling down resting on your knees. I see a ship on the rocks. This seems allegorical of something. I hear Wex Jones. I see only the woman there with you now. I hear: 'The woman wants to get away.' She says 'I have thought and thought and thought.'

Now I see a lot of blue lights falling on her. I see a pair of moccasins in which are a pair of feet. I hear the name Emperor.

(Dr. B.: May we hope to have that influence with us in this case?)

Yes, I see an anchor by the patient. Dr. X. is standing by him now. He says homeopathy. I don't know what that means. [Dr. B. remarked that we hoped for the old school methods here and in very large doses.]

I see a gondola or gondolier. Some one jumps out of the

gondola on a sort of pier and drops a knife in the water. The Indian says 'I will pull on my oar now. Me make things move. Medium, he no stupid tonight. Man [patient] he do well sometimes, but then others he go all in a heap. He go in fits and starts. Medicine man [Dr. X.] laughs and tell me I stub my toe if I get too much hurry.'

I get the name of Parker.

(Dr. B.: Get the man with Mr. C. to listen to reason and be willing to leave.)

'He very stubborn. Head not very clear. He no speak. He could speak. He no speak. Oui, Oui, Monsieur. Other medicine man here. He no talk English. He French doctor. He never been here before. Dr. Hugo Le Blanc. Dr. X laughs and says that other medicine man talks a plenty with his hands. He go now. Me come tomorrow. Man get better.'

[While Dr. X. was first showing himself Mr. G. saw a woman come up to the patient in defiance and shake her fists in his face. The patient said he saw that also.]

The next visit and experiment were on March 30th, with the same three persons present.

March 30th, 1911.

Mr. C. stated conditions and feelings as follows: Felt well and much better until Sunday when he had a bad day again until evening when things cleared up and he felt very well. Since his last visit to my office has visited the Neurological hospital a number of times at the request of Dr. Joseph Collins, where his memory was tested by numbers, by recalling little events in his life, and adding sums, all of which, according to his own statements, showed him perfectly normal. Vision was tested by the use of colored cards, looking at them for a time and suddenly the light shut off and transferring his vision to a light wall. He was tested again by looking at a light and noting the changing colors. Had his sensations tested by having his eyes closed and having his body brushed on different parts of its surface by a piece of cotton. His own statements were that his sight was normal, his memory normal, but his sensations hyperacute.

He was feeling much better the last few days and is sleeping better. He sleeps better if he does not go to bed until

about midnight. The following is the record of the clairvoyant experiment by Mr. G.

"I see a figure at your side. Now she goes in front of you. [This was also seen by Mr. C.] Now she is leaning against your chest and seems as if she wanted to kiss you. I do not see the figure of the man tonight. Now she is lying on your knees.

[These things were all seen by the patient as well.]

Dr. X. is here now, for I see his signal (double letter). I see that shower of blue lights pouring over him (Mr. C.) Now comes another woman by the side of him. Dr. X. is standing in front of him. I now hear Odessa, Black Sea Matha Dr. Nickola, Paulava? Angelica, Angelidia. There is a little girl that comes to help. She used to sell flowers in front of a Catholic Church, situated on the corner of some street in the old country. I see the little boy with his leg done up in a bandage and this girl is speaking to him and giving him a coin. I see a small inn. I see a woman making baskets and a man making clay ornaments. I see a little boy carving something.

[At this time Dr. B. was mentally wondering where the Indian was and immediately came the following with Mr. G.]

The Indian says he is busy. Me be back.

[At that time Dr. B. was making a silent appeal to the master to send his influence to aid and immediately Mr. G. said.]

A hand points straight up. I hear the name of Imperator. The room is filled with a brownish atmosphere and I feel that there is a great conflict going on. Dr. X. stands at the back of the patient pouring these blue showers of lights over him. I see red muggy blobs all over him coming down in great quantities and in the midst of this is this blue shower. At this point the brownish atmosphere would recede into one corner and then come back a part of the way and then recede again farther and farther until finally, shortly after the name of Imperator was heard, everything seemed to clear up.

I now see a barrier and inside of this barrier everything is dark, but outside this barrier I see some beautiful lights and everything seems bright. I hear afar off. I hear them say: 'examine the man's eyes'. I see the same figure again. It is the same woman.

(Mr. G.: Why do you not leave?)

Woe woe woe! Then puts her hands over her face as if ashamed. Lizzie is here and she says she will help. I get it that she is some connection with your family. Now I see Dr. X. as plainly as I ever saw him in the picture I saw of him recently. Now he stretches out his hand and puts one on your shoulder

and one on mine. Now I see the cross very clearly. There it is again with a sunburst behind it."

After Mr. C. had gone Mr. G. told Dr. B. that he got the impression that the man had been mixed up in some affair that cost human life. This is not the first time that such an impression had been received by Mr. G. He also again got the impression that it would be well for the patient, as long as he was a Catholic, to go and confess to his priest and relieve his mind, as it would play a great part in his relief. He also got the impression that, after he commenced to get relief, he would go back to the old idea of church dogma and that again would bring back some of the old trouble and thus postpone his cure.

April 1st, 1911.

Patient has been feeling better and the sensations are of less force, and less frequent than previously. Did not get sleep quite as well as formerly, but what he got was produced by two or three glasses of ale. He awakened two or three times during the night. Reiterated his remarks that the sensations were getting less in number and power. This morning saw queer faces on the ceiling. Some looked like human beings and some not. They would transform themselves into things that looked like hideous brutes.

April 15th, 1911.

Patient called at the office and reported that he is much better and has very little trouble until the evening comes, when the trouble comes on again while he is quiet. At that time he feels as if some one was on his back. He sleeps better than he used to do. He can see and feel that he is on the road to improvement. Somehow when he is at ease, eating his meals or reading, then this feeling seems to get held of him.

At this call the patient informed me that he had just received a letter from home saying that his sister had passed over some months ago. The letter had been travelling around and he did not receive it until some months after her death. I then told him to say nothing of this to Mr. G. and we would see if we got any reference to it through him the next time. On April 19th we had the experiment.

April 17th, 1911.

Patient called feeling better and getting better all the time. Had a little relapse today. Saw the same faces and figures with the exception of the Egyptian dancing girl. He had not seen her since the second coming to the office. General health good. Since starting the visits felt fifty per cent. better.

Dreamed last Monday night that he sold a business of his own to a man who paid him in small coins and dimes and nickels. After this he was hunting through a drawer and found a package which a lady, standing by, claimed as belonging to her. He gave the package to her and she opened it, finding some dresses, but said there was one dress too much and this one she desired to return to him. He insisted that she keep it. This place seemed to be an old tumbling down church somewhere in Europe. He went away and then came back to find it occupied with Arab soldiers, all standing at attention as soldiers might do. Searching among them he finally found one that could speak English and told him what he wanted. The answer was: 'You can't stay: you must come back again.'

The dream does not betray any significance in details, but it might possibly be a symbol of healthier sleep and mental states and is interesting in connection with the clairvoyant experiment. The following is the result of the clairvoyant experiment with Mr. G.

"I hear the Assyrian beauty. Figures of the same women with you. I hear Bedouin, an Egyptian tribe. I see a scene on the Nile. I see tents, palm trees and a woman being stoned to death. I hear Jezebel the harlot. Now I hear some Egyptian language. I can't make it out. I see her spirit gibe and make horrible faces at those who have stoned her to death. I see to-night, Mr. C., that man is still with you. He is urging this woman figure to get closer to him. There is another figure on your left. Now I hear: 'Col. Graves of Chicago has the money.' This woman that is with you still has the desire to get away, but she can't. She is standing close up to your chest. Here comes an Egyptian woman with something hanging down from her head and says she has come to help this poor soul. Now she touches the woman who is with you on the head. I hear: 'This is the name Armanitz. I have been sent to help the poor soul.' Dr. X. is here. For I see his signal. I hear the avenger. I see a shoemaker's shop and a man in the doorway with a leather

apron on. I see the letter A. Dr. X. says rest awhile. Everything is quiet."

We put up the light and sat smoking for about fifteen minutes, when Mr. G. heard: 'Down with the lights.' Then came the following. "I hear the little prayer:

Jesus, tender Shepherd, hear me. Bless Thy little lambs tonight.
Through the darkness be Thou near me and keep me till the morning light.

"I hear: 'Cook's a faker. Cook's a faker. Me take him away. He cause no more trouble. He wants to climb a tree. Glass help you. Child heap sick, throat sore, papoose sick, very weak.' Another Egyptian woman coming near now. She means no good to any one. Her actions are vile. She is essentially sensual in her ideas. She is a very handsome voluptuous woman. I hear 'The barrier is down.'"

After the patient had gone and the room was lighted, Mr. G. remarked that she was still here and wanted to come closer. I was not pleased to have her remain and spoke aloud for the Indian to remove her, as she was not wanted. Mr. G. said: "Wait, she is going out with some one she came in with." This evening we had some company and a woman was coming down stairs at the time that Mr. G. saw the figure and it followed the woman out of the house and disappeared from his view.

April 19th, 1911.

In this experiment the clairvoyance and clairaudience begins with the reference to Mr. C.'s sister whom Dr. B. mentioned in his record of the 15th.

I hear the name Bynda. There is a figure beside you now. I hear weeping. I get the name Sarah or Sally. Some person is weeping at his knees and is kneeling. I hear Band Master. He plays the piccolo. That is your sister's husband.

[At this point Mr. G. began to fish and ask questions, and finally Mr. C. said that his sister had passed over only a short time ago and that her husband was a member of a band and played the piccolo. Then Mr. G. asked if her name began with D. Mr. C. said 'No, with T.' Mr. G. then said he saw Theresa, which Mr. C. admitted was correct. I have asked Mr. G. not to fish, but it seems almost unconsciously done.]

I see two women at his side. Now I hear: 'Why don't you test the sputum up-stairs?'

(Dr. B.: Who?)

Squaw.

[Mrs. B. has been ill for nearly three weeks with a bad bronchial cough and she has been worried over her condition.]

(Dr. B.: What is the matter?)

Just to assure her there is nothing serious, because there is a lurking doubt and a feeling that there might be a serious little complication and this can be removed by an examination of her sputum and that will reassure her and relieve her mind, and you will notice a much faster recovery."

There was a host of names came through in the rest of the record that seemed to have no relevancy to the case or to any thing. I finally got so disgusted with the sitting because of the chaff that I stopped it. Finally Dr. X. came in and said this man's mind was so active and quick that any kind of a stimulus would bring up old associations, and much slips through in the presence of great strength. It was interesting to see that the subconscious would admit that things are sent through that are not genuine and does this when the normal consciousness knows perfectly well that we are after the truth.

There is an extraordinary amount of supernormal information in all these records. Mr. G.'s work has more of it and more definite incidents than Mrs. B.'s automatic writing. Mr. G. knew absolutely nothing about the man who was the patient. All information regarding the nature of the case was kept from him. It was the same with Mrs. B. She had not seen the man at all for a long time after she had done some of her best work regarding it. Both psychics hit quickly upon the real nature of the case, and the details cannot be told outside a medical journal. They represent by far the best evidence of the supernormal in the case. Mr. G.'s work is most distinctly symbolic in the form which it takes. It was evidently "mental picture" work, or as it might be technically called, pictographic in its nature. He manifested, as the reader may note, two or three different symbols for the same thing, apparently given to assure the receiver of the meaning.

Mr. C. was a Catholic, he had lived in Wales, he had proved unfaithful to the person named by Mr. G.; namely,

Black Diamond Jones, who was evidently the Egyptian personality seen, as she had impersonated an Egyptian, according to Mr. C. She was a dancing girl. Dinah was evidently a failure to get Diamond. The reference to the decease of his sister was also excellent as it had not occurred in this country. The getting of the name clinched this matter.

To those who knew Mrs. B. and Mr. G. there would appear to be much more that is evidential, but it could not be made clear here without too much explanation in detail. For instance, the automatic talk purporting to come from Dr. X. is excellent, but one would require to know the life and habits of Mr. G. to get others to believe it. Dr. B. and myself happen to know that life and it was as far removed from any knowledge of Dr. X. and his work as could possibly be. The man had done no reading beyond the newspaper and light literature. He knew nothing of physiology, and much less, so to speak, of psycho-analysis and the relation of mental conditions to organic and functional trouble. Any one who knew the man would instantly recognize that this passage was normally impossible to him. All that Mrs. B. did is the same. She is as innocent as a child of information that would enable her to discuss the case as she did, but that is a thing which could not be made clear short of intimate acquaintance.

The pictograph work of Mr. G. is the psychologically interesting feature of his part of the phenomena. It stands out so clearly in its symbolism. But unless seen in this light it would not be understood at all. Interpreted realistically it would be nonsense. But regarded as symbolism it is exceedingly interesting and throws light upon the discussion of this process in the *Proceedings* (Vol. VI pp. 48-92). The information is perhaps more distinctly symbolical than the "mental picture" or pictograph work of Jennie P. and G. P., which explained so much. Perhaps the situation in this case required the symbolic more definitely than the communications representing personal identity. In this instance, the control or discarnate spirit was not proving his own identity and so was not transmitting memories, but had to describe a condition of things in the sitter, and in such

a situation his own memories would have to be excluded and his observations represented in mimic or symbolic fashion. Such is what seems to have been done, and it is another illustration of the difficulties of communicating between the two states of existence.

I must add also that in this discussion I am assuming that the existence of spirits has been proved. I shall not regard the incidents and illustrations under this general topic as sufficient evidence for the existence of the discarnate. That view does not have to be proved by each case we produce. Believing as I do that the evidence elsewhere is sufficient to justify the hypothesis, I proceed here on its truth and regard the facts only as so much additional material on that side and so merely as proving that the case belongs to the general class. For that reason I am not obliged to stake the spiritistic interpretation on this case alone.

But even tho I regard the case as involving spiritistic phenomena, it does not follow that the phenomena representing obsession are to be taken realistically. That is, the discarnate may not actually behave as superficially represented. Nor is it necessary to suppose that they are the real causes of the difficulties from which the man suffered. They might actually be there to help and the phenomena appear to represent their malicious action. Inasmuch as the information given us is symbolical, we may well interpret the case as the ordinary one of obsession as understood by the psychiatrist; namely, as fixed ideas involving moral perversion of some kind. Indeed the emphasis laid upon ethical conduct as the needed cure favors this view of the facts. The messages may represent only the transmission of information regarding the man's own condition and not the realities and thoughts of the discarnate persecuting him. This last is the superficial appearance of the matter and it is what is usually implied by spirit obsession. But this will have to be proved in each case until we have formed some idea of its nature and the probability that it takes such forms. The one important check on hasty conclusions regarding so offensive a form of obsession is the pictograph method of conveying the information and the possibility that

it represents the man's state, and not the facts in the mind and behavior of foreign agents. There is no doubt that the facts superficially indicate an outside invasion, but the psychiatrist is familiar enough with cases where this view would not be tenable evidentially, at least so far as they have been investigated. Hence we require to investigate such cases more extensively before accepting a conclusion so important as malicious obsession by the discarnate. That the discarnate are in some way associated with the case is evident, if that theory has anything to support it at all. But it is another thing to make the discarnate responsible for the moral perversion exhibited in the facts. It is quite possible that the discarnate are responsible. I am not questioning this fact. But the evidence is not sufficient that they are, merely because it is sufficient to prove their association with it. Besides, whether it be a case of discarnate obsession is not the important thing for this paper. It is the actual condition of things, the employment of the supernormal in the diagnosis and psycho-analysis, and the use of spiritual therapeutics that are the things to be emphasized. We may await further investigation for deciding the nature of the obsession. We do not require to go beyond the psychiatrist's point of view to adjudge the case in its diagnostic features. What we are concerned with is the lesson that we were able to find, by mediumistic experiment, the existence of things which the psychiatrist would not have found and the cure of a case which the psychiatrist had abandoned, and this by ethical and spiritual rather than medical methods.

A CASE OF ALCOHOLISM.

I have known the following case for a year. The physician had been remarkably successful in checking the alcoholic appetite and in strengthening the woman against it, and all by merely holding her hands a few times and talking to her, when he had to leave the city, and she was left in charge of a colleague who, as soon as he learned what the method of treatment was, exclaimed: "Oh Dr. B. has been trying his damned suggestion here", and proceeded to treat her in his way. She immediately went all to pieces and the physician had to be discharged. When Dr. B. returned to the city he was again called in and succeeded in a short time in benefitting her, so that she did not need his attention. But a relapse came after a considerable interval of restoration to normal life and he had again to be called in.

This is a brief resumé of the case which he has made more detailed in the following account.—Editor.

History of the Case.

Age 65. Diagnosis—Alcoholic Psychosis.

Patient has been a chronic alcoholic for many years, drinking large quantities during each day. The disposition one of jealousy, faultfinding, always laying the blame upon others for her misery.

For months previously I saw the patient at my office at irregular intervals at which time she was suffering from gastritis, for which I prescribed, advising her not to touch alcoholics. She denied ever using them, excepting a glass of beer at odd times. In May, 1912, I was called to her home and found her limbs swollen, her amount of urine decreased and signs of kidney degeneration. Urine showing casts, albumin and high specific gravity. At these times she was also jaundiced and liver was considerably enlarged. She was cranky, complaining of everybody, suspicious and cross. I made audible suggestion that she cease the use of alcoholics. It was harmful and the cause of the condition.

Heart and lungs at this time normal, with exception of some tension to the pulse. No temperature.

Patient abstained from drinking for two weeks and slowly improved until July when I went away on my vacation.

Next saw the patient on February 10th (1913), when I found her in coma breathing stertorously, pulse small and rapid, face somewhat cyanotic. Family disturbed on being told she was incurable and likely to die very soon. If she should get stronger she would be insane and in that event advised sending her to Bloomingdale asylum. I advised them to wait and watch developments and I would see what could be done.

For a few days I had a trained nurse attend her when she came out of her coma, but in a very insane and confused condition, hearing voices of people both of the dead and the living who were not present or apparent to those about. She seemed to be amid scenes of days gone by, holding long conversations, disputes, quarrels with her husband who had been dead many years. She was much perturbed by a little baby who played about her bed most of the time. She also talked with her father who was dead.

On February 10th, 1913, was compelled to get another nurse, so I employed an untrained woman who had recently developed mediumistic ability. Each day I would sit by the bed and make mental suggestions. From the time of this new régime the patient slowly improved. First her bodily strength greatly improved. All traces of kidney, liver, and stomach complications disappeared.

When the nurse, whose name was Montgomery, came, the patient was in such a condition that she was not given her name and to the rest of the household she was called Mrs. Moritz. During her rambling delirium, Mrs. L.'s, one evening the patient stopped and said to the nurse: "Your husband has been dead a year [true]: he says he was a grouch and wants you to get out of here; it is no place for you. He says his name is Montgomery." All this was true. He had died about ten months previous.

About the same time the nurse through her faculty as medium obtained knowledge clairvoyantly that the patient's father was about the patient accompanied by a Chinaman and wanted his daughter to go and get drunk. He seemed very ugly in his actions. The fact that her father was a heavy drinker, a sailor, and died in China seems of interest in this connection.

As will be noted in the treatment of this case a psycho-analysis was made through another medium by automatic writing which will speak for itself. The name Charles I never knew, nor did any of the members of the family know of it, either of my own family or that of the patient. When she became normal I asked her who Charles was who used to be a sweetheart of hers. She looked at me startled and asked me how I found that out and admitted it was when she was a little girl, 11 or 12 years of

age. After a few moments out of the clear blue in a much deeper voice, she remarked "Murder will out". The following morning she awakened after a good night's sleep, crying. She called the nurse and said, "I lied to Dr. B. Charles was a friend of mine when I was a young woman and I wonder how much he knows and how he found it out."

The patient went on each day gaining strength and three weeks from the time she was stricken in bed she was normal mentally and better physically than she had been in years. Before discharging her I warned her that now nature had healed her body and restored her normal mental activity, which would continue if she would refuse to obey the impulse to drink. If she did start again the same thing would happen, when it would be much harder and impossible to restore her to health again.

The patient remained free from the use of alcohol for two months, when she began again to complain about things about unmistakable signs of drinking. This continued for about two weeks when finally she sank into coma again (June 2d) over which we are striving to gain mastery again. So far this time the account is about the same. She is now about gaining strength, but her mind is not normal. She is living in scenes of past days, constantly talking and entertaining imaginary people.

Automatic Writing of Mrs. B.

Work in the light which will be given you with those who from much disabuse weaken a part of their mechanism there is the first essential necessary with time the healing will progress. Yes in the will there is not the break which is shown in the memory to this be firm but kind thrust not what is distasteful to her upon her but by solicitude she will advance thoughts which may be worked upon which will bring things up to the present this not at once but gradually until her haziness will be seen to grow more dim and things will be clear to her. W. L. Curson.

February 14th, 1913.

(What is the cause of this loss of memory?)

Much has changed with man's faulty way of dealing with one in her condition the rest is due to those things which she herself committed abusing and ill treating the frame until the mask fell and she now stands outside in no condition to know or realize how things are. this will within a short time change. W. L. Curson.

(What do you mean about the frame?)

Without the frame isolated from that which is the home of her

spirit up in the earthly sphere. You know what I mean with this explanation. W. L. Curson.

February 18th, 1913.

(Is the nurse we have at present an element of strength?)

* * closely watching over one just in her care the help is good hold her to things which you see pulling past her put upon those about caution to stand upon their own domain so that things you yearn to know will not thus be spoiled through earthly knowledge. You will hold her thus within the facts she relates the better feeling is known to her much that interests me * * [erased.] occurring will be much you may not need to aid willing to work the mind is worn with past trial which seem to break in upon her more often than she realizes which will of necessity make things * * systematic * * * you do have the rest she is * * * * to received that the work will more rapidly progress. W. L. Curson.

Charles puts upon her much that increases the unrest system of livelihood which she indulged in was what induced much of the flock to hold to her closely things which she did made them her fast companions which was so owing to environment. W. L. Curson.

Charles in life she loved on [erased.] when she was with him which made her the coquet. W. L. Curson.

February 23d, 1913.

(Can you tell me what is going on about Mrs. L. from your side, which would be of interest to us now. Furthermore there is coming soon the condition that she will refuse to feel she needs my aid or that of the nurse.)

mananu' [?] whispert [apparently tried to erase.] mattar wshoss ... Chastrun Oo [erased] whenn mou ... [pencil ran off paper.] w ... Chastened by the thoughts which have been sent out Charles has withdrawn Hell wanting no longer to keep him captive man puts such hold upon material conditions that things have more control and force chains altogether realized until the striving to become loosed makes the facts quite plain.

Show strength those with whom she has been surrounded have in in nus ... [last two syllables erased.] weariness pushed by caring not for truth as it was shown them with her have knowledge that the worker with firmness has tried to keep those who fill the mind with desires and lustfulness to ['to' apparently erased.] [Pause.] other than near of the need no longer of your aid let her feel you may be a strength through upliftment where with care she should now seek to make others happy by herself

being above reproach and the fear of slipping backward plainly told would not be so easily rectified again the strain being too much for the frame. W. L. Curson.

(What do you mean by pushing? Elucidate this if you may.)

Chere [French.] [scrawls, perhaps attempt to write next word] attracted not where the truth to you was so plainly seen and father has moved on when sitting chide him not but steadily let him be told to advance. W. L. Curson.

February 24th, 1913.

* * choice to give that which you have within the approved attitude seems the hope [erased] * * [scrawl erased.] h [erased.] there is that which makes man more reasonable when strength is brought with force upon his own possibilities if they are given a chance With every individual there is chance given to do that which is for his betterment or for his destruction. With a choice of the former and a determination not to be thwarted he will advance. With one who is not in earnest the temptations of those about are most easily complied with. Of this remind any there is that in the universe which makes happiness and it it [is] everyone's due to have that happiness in just the degree which his acts will permit of it when things of a disquieting nature come along and they rob you of your light-headedness you suffer which could you learn to school yourself you would become in a manner not easily moved and withal happy as in one's training of oneself.

Go with a steady step without knocking down those things which confront you with too rough a hand rather let them be overcome in a dignified manner. W. L. Curson.

(Of whom are you speaking?)

* * ['n' or scrawl.] most appropriate for one whom you seek to set upon the road of proper living. She who hold [s] not the reigns [reins] of self in her control by [but] with little or no will gives up to those who desire to have her fall. W. L. Curson.

June 9th, 1913.

* * [scrawls.] with her is a will to be mastered which strives now to dominate all this stress which is now so heavy would be but lifted for a time for when he normal [her] normal state was reached the demand for her liberty would be made and the outcome would be grave if she were to [be] forceable [forcibly] * * [erased.] dealt with which would be the case in this instance with a holding of her home until such time as she can be reasoned with the situation put to her plainly with this

would suggest the wisest way for all concerned a little more patience and when the mind is able to grasp conditions have her told the way will not be left open to her to choose for herself again but the placing of her in an institution will be at once sought. those who have their lives to live must not be put one side through another wantingness [wantonness] and * * [erased] selfishness. W. L. Curson.

June 1st, 1913.

(How about Mrs. L.?)

need required we see oppression lifted such will be made * * [erased.] certain with the restriction which is now felt within the home being lifted with plain talk used no subterfuge the truth will be assured the greatest respect, with * * [erased.] her there will be improvement but this will recede if strict watch is not kept over her this must be put to her strongly. there can be nothing done which will count for anything without her constancy there must be honesty too or there can be no help which will be lastin. for when the friends leave those whose influence she feels and leans [learns] to work against good principals [first spelled correctly, 'principles' and then 'als' written on 'les' erasing.] W. L. Curson.

Diary of the Nurse.

The following are the notes which the mediumistic nurse made, as per the directions of Dr. B. She had been put on the case to help check what Dr. B. got through the automatic writing of Mrs. B. She knew nothing of the case except what the superficial evidence supplied about the woman's habits and tastes. Nor can we in many of the incidents reported assume that they are either what they seem to be on the surface or that they are evidence of any super-normal information. Whatever value the notes have will be found in their corroboration by facts otherwise obtained. But they are well worth recording as illustrations of what may some day become as acceptable as the evidence for hallucinations which no one questions. They are entirely likely on the spiritistic hypothesis, but that remains to be proved in such incidents as are presented here.

The reader must keep in mind that the diary purports to

give visions of what was seen in another world, whatever that world be and whatever the meaning, symbolic or otherwise, of the facts. The personalities seen were dead, and whether what was seen was merely symbolic of the patient's condition or not makes no difference. The facts are not told to enforce their realistic interpretation, other than possible access to thoughts not the nurse's own. We may suppose them pure imagination on the part of the nurse, or self-induced hallucinations. They are not recorded here as proof of anything supernatural. Until they can have their relation to the situation explained the reader may assume them to be anything he pleases.—Editor.

Record.

Feb. 15th. The grandfather of this woman was standing in front of her and was going through the motion of taking a drink, immediately the patient was very restless and got out of bed and hunted all over the house for a drink. Finally her *mother* came out of the room and touched her on the arm and she went back to bed. The Hindu stood beside me until she went into a sleep.

The Hindu and Indian are with me all night and I am able to control patient.

Feb. 16th. Mrs. L.'s husband and a man who seemed to be very attentive to her were standing in front of the bed, or beside it. [Then follows the description of an event which has to be omitted, but which is in entire keeping with the character of the patient and resembles incidents which had to be omitted in the phenomena of Mr. C., whose case is discussed above.]

Feb. 17th. The husband, the man who was in love with her, and a Chinaman, all standing around her, the Chinaman talking, then I saw a strange Hindu join the party. They were with her for sometime, perhaps as long as five minutes. All were silent and then I heard the Hindu who always gives me strength say, "Be careful", then the words, "B—— is right." ["B" is the name of the physician.]

[Then follows an incident which has to be omitted again, the same in character as omitted before.]

The Indian and Dr. X—— [deceased] appear and she gets very quiet. Then a beautiful green light passes over her: her memory comes to her and she is very quiet and peaceful until grandfather appears, and she then is upset, very ugly and re-

mains so until Indian comes back and then I am able to quiet her and she goes to sleep.

Feb. 18th. Her condition is better, very good until her husband and this man who is worrying her return. They remained all night. I was compelled to send for Dr. B., as my strength was giving out. As soon as he entered the room a shower of green lights appeared and beside him two Indians. She had been in a dreadful state of mind and was struggling to get out of the house, but under the influence of Dr. and his guides she became very quiet. She soon went to sleep and did not awaken until the Dr. returned to the house the next day at 11.45 A. M.

Feb. 19th. At noon of this day the mother appeared. She was trying to talk to her (the patient) but she would not listen.

The Indians were with her from 2.10 P. M. until 6.30 P. M. Green lights were shining all over the room. At 4 P. M. of this day I went over to the couch and stretched out for a little nap but I just got into a comfortable position when the Hindu gave me a great shove and I almost fell off the couch. After a little I heard three words: "Keep up courage."

At 7.30 her father and mother were here: the father was trying to get a drink again.

Dr. B. here to see Mrs. L. and while he is talking with her an Indian appears behind him. Then Dr. X. [deceased and guide of Dr. B.] appears and throws a beautiful yellow light. Presently a shadow—I could not tell who it was—which remained for two or three minutes and then there were some clear red lights shining. After another few minutes an Indian smiled and bowed. Before Dr. B. left the patient was quiet and went into a peaceful sleep and remained so for several hours.

Feb. 20th. Today she is better and is perfectly rational and she asked me to have the doctor explain all this wonderful mystery to her. She said she did not want to be lost and said she would be if she did not get help. Then I heard a voice say: "Dr. will be able to tell her before she goes." This voice was the Hindu's.

On the night of this date (Feb. 20th) I did not sleep but watched over her while she slept. Toward morning her father appeared again and went through the motion of taking a drink. Then the man who had been with her husband was pulling her by the arm as if he were trying to take her along. Immediately she turned to me and said: "I want to die. I will kill myself when I get a chance." I am so sleepy and tired I can hardly keep my eyes open, but the Hindu tells me to watch her and all will be right.

Feb. 21st. This morning I saw this man appear and kiss her and then he went away. At 4.30 P. M. he returned and kissed her again. She must have felt it for she said she thought some one

touched her on the cheek. She was very melancholy and said she wanted to die. She said she did not want to stay on this side any longer. This was my last day with her.

In regard to these apparitions it suffices to say that it is not necessary to suppose them representing any objective realities. We may regard them as hallucinations on the part of the nurse and the point which we wish to make will be the same. *This is the coincidence between the apparitions of the nurse and the actions and thoughts of the patient.* The presence of an apparition, whether of a person or a light, was often enough accompanied by motor actions, or improvement in the patient, to remark the fact, and we have the same right to attach interest to them that we do to the coincidence between the administration of a pill and improvement. Our business then is to investigate carefully enough to see if such things occur in other cases. It happens that some of the apparitions represented real or apparent realities which Dr. B. recognizes about himself, so that their appearance to the nurse has the character of a collective experience and cross reference. I do not pretend to explain the facts. I simply mark them for future reference. They coincide with phenomena which we observe in other cases, whether they are evidence for obsession or for thwarted efforts on the part of the discarnate, expressed in telepathic hallucinations from them, to perform benevolent acts that take the form of malicious ones. I do not know and am not yet concerned to pronounce judgment upon it. If we are to interpret the apparent actions of the nurse's guides as beneficent, it would seem only fair to interpret those of the others as maleficent, and so regard the case as one of malicious obsession. But we have not sufficient evidence of this as yet, when we consider the subliminal distortions that may be incident to such cases. The importance of the case is that it justifies investigation and adds to the accumulating evidence for causal as distinct from casual coincidences in such phenomena.

The psychiatrist would be alert to regard the phenomena in the patient's deliria as pure hallucinations and so to dismiss them as unimportant except for diagnosis. With that

we would agree except for the incidents that showed supernormal information on the part of the patient, the nurse, and the automatic writer. The psychiatrist would miss the point if he totally ignored the evidence at this juncture. It is not necessary to contend that the whole contents of the deliria represent any objective reality. Nor is it necessary to suppose that the supernormal incidents represent any objective reality except some mental reality, after the nature of "mental pictures" or pictograph facts in mediumistic phenomena. All that we require is thoughts by some external reality depicted on the mind of the living subjects and that suffices to reconcile the facts with the idea of hallucination, tho making it veridical. It is all very easy to insist on the woman's phantasms being hallucinations in order to imply that we are accepting as reality what is only a subjective creation of a morbid fancy. That would be a truistic explanation but for the incidents that cannot be so explained, and it is precisely because the supernormal incidents are set in a cast of purely morbid and hallucinatory facts that they get their interest. They indicate that we might find more evidences of this among the insane if we only looked for them or knew how to look for them. The right sort of experiments with clairvoyants would settle this, but our Philistines know it all without investigating and stop with the most superficial examination, being content with guessing which they call science. It is high time to organize some sort of scientific inquiry into such cases and to regard hallucinations as a field for investigation, instead of dogmatizing. The interest in the case is precisely the fact that the complications are with the abnormal and would rightly suggest nothing else but for the accident, if you may call it so, that we had two psychics for experiment and also evidence that the patient, in spite of delirium and hallucinatory conditions, had one significant apparition or clairvoyant message of a supernormal character. It proves, assuming that we are not dealing with chance coincidences, that insane delusions, caused in any way you like, may be complicated with the supernormal, if only we have the means of proper experiment. It is clear that Dr. B. obtained psycho-analysis by mediumistic means, and it makes

no difference whether you assume that it was mind reading between the subject of his automatic writing and the patient, or between the dead and the patient. The information is supernormal and got at things in the life of the patient which she was concealing.

Now the medical sceptic cannot say that all this is guessing. Such an objection will come with ill grace from that profession. If guessing at such facts is so easy why do not the doctors depend on it for their diagnoses instead of going to the elaborate expense of years of education. You prove too much by any such doubts about the process. It is the same with the therapeutics. You may say that it was nature and rest that did the work of curing the patient. This may be true. It is not our function to deny this. But if therapeutics are so easy why, again, do you medical men insist on such elaborate expense and time to equip yourselves with the power to effect cures, or perhaps fool the public with the belief that it is your methods that work the wonder? If cures are so easy why insist on so expensive a process, if it is not to profit by it? Guessing for discovering the causes and nature for curing would be hypotheses that condemn your own profession for not following them, when they are quite as correct as your own methods and quite as effective.

It does not look like guessing to find the very names and incidents mentioned in such instances and then to find that they involve a correct set of causes or associations. Then they amount in some instances to cross reference in their complexity. If they are this the method by which the usual information is so generally accepted is very faulty in its evidence. Chance coincidence would be so great in the world that evidence would be impossible or too costly to justify a career. However, I think we can dismiss the hypothesis of guessing as self-evidently absurd in such a case and only a resource which will react on the medical man who makes it. He cannot depreciate the facts and the effect of the treatment without condemning his own conduct.

Moreover, I shall add that the question here is not whether Dr. B. cured the patient. It is not produced here to show that such a thing took place. It is simply one of

those instances which enforces with tremendous emphasis the claim made here that cures of the kind are more ethical than medical. By ethical cure I mean that it depends on the patient's will perhaps much more than it does either on the physician or spiritual helpers. That is what the case is presented for here, to show that it illustrates the influence of moral effort on the patient's part, whatever value the method may have had to help this or to effect anything else. It is not our claim here that spirits can do anything or even that they were instrumental in any of the physiological part of the work. We have been too long under the incubus of materialistic assumptions to escape the idea that all therapeutics are chemical in their nature. What such cases show is that mental and moral methods have their place in results, and physiological medicine has failed to recognize their part in the work. This case emphasizes it under circumstances where there is evidence of spiritistic information and intervention, even tho the therapeutical side of the work be only natural and subjective, which there is not sufficient evidence that it is. If spirits can communicate the facts, they may transmit power, tho they are quite justified in abandoning a case that will not help itself, just as the physician does and must do in the end. The fundamental point in this, and perhaps in all the instances we have quoted, is that spiritistic methods unveiled facts which ordinary inquiry would not have found and effected results which other physicians could not obtain, besides revealing the ethical aspect of the therapeutics needed. The case also illustrates the claim made often in the literature of Spiritualism, especially in Stainton Moses' *Spirit Teachings*, that the discarnate may lead us astray if we are willing to follow temptation, just as living associates may do with us. There was not proof in the work of Stainton Moses for such a belief and one has to revolt more or less against a cosmos that does not protect us against such an influence. But resentment does not save us from the facts or their meaning, and it is not our place to apologize for them. They have to be faced and investigated. The facts in this instance did not come as a theory of things or of the process. If they had been the product of a mind bent on

explaining the situation they might well be questioned. But they were mere incidents of mediumistic diagnosis or delirious conditions of the patient, telling facts, not explaining things. They simply reflect or assume discarnate agencies associated with the facts of simple observation, and we can form our own ideas of the situation without any teaching from the discarnate.

I do not regard the facts as proving anything like malicious obsession. We have seen cases where the superficial evidence was for this, but inquiry proved that this appearance of things was due to the subconscious distortion of outside influences, which were actually there for help. So I am not presenting the case as proof of all that appears in such a view, but as one proving the necessity of thorough investigation into similar cases to ascertain what the truth actually is. It will require much more and very long investigation to prove what is here suggested, or even to disprove it. The importance of the case is its enforcement of the place of ethics in therapeutics and of mediumistic diagnosis where other methods fail.

INCIDENTS.

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

A Ouija Board Prescription.

The following incident is appropriate in this number of the *Journal*. It came from persons who had recently become interested in the work of the Ouija board. They had never had personal experiences of the kind before, tho Mrs. A— had long been interested in a sort of casual way by psychic phenomena and had written me some years ago about some facts which she knew and which were published by her in one of the daily papers. But it was only recently that she and her husband developed Ouija board work and have followed it with some interest and success ever since. The present incident is only one of several which we shall publish later. It is especially available just now in connection with spiritual healing, tho it does not afford any conclusive evidence of such a process where a large mass of collective evidence is necessary. But it is interesting for the existence of some supernormal information regarding the case treated and for the suggestion of scientific investigation into the claims of spirit diagnosis and prescription. That is the primary lesson to be enforced here. The circumstances prevent asserting that the case is satisfactory evidence for what is superficially apparent, but it deserves record, especially as it comes from intelligent people who have prior to this been extremely cautious and sceptical about psychic phenomena—Editor.

REPORT BY MRS. ARNOLD.

The Case of Rev. Ernest I. C——.

About a year and a half ago he was taken ill with pneumonia, and before that subsided he was seized with appendicitis. He employed osteopathy, and pulled through without a drop

of medicine, without an operation, and without stimulant in the way of alcoholic liquors.

He was in an extremely weak state all winter, and when he got up, an abscess formed on his chest. He tried four different physicians of various schools, osteopathy, homeopathy, and allopathy, but the abscess continued.

In February, 1913, the doctor then treating him stated that it was within one-eighth of an inch of his lung. It was being syringed out with strong antiseptics which burned like fire, and at each application Mr. C—— feared the liquid would penetrate his lung.

At this point, Mr. Arnold and I, judging from some previous remarkable experiences we had, felt that we might be able to aid in the healing, through the advice of a spirit cousin, Dr. Charles Oliver Norton, formerly of New York City, who passed over some twenty-five years ago.

The following is an exact and true account of the results, messages having been taken verbatim, and dates kept accurately.

Mr. Arnold and I voluntarily relinquished the use of meat, and ate but two meals a day, having been told repeatedly that our spiritual powers would be greatly strengthened thereby.

Before mentioning the idea to Mr. C——, we asked Dr. Char O., as he was familiarly known to us, to diagnose the case, and give us his opinion. This was done without the knowledge of Mr. C——, and at our home, a mile and a half distant from his. We had not then, nor ever have seen the abscess.

February 13, 1913.

(In what condition is the sore on Mr. C——'s chest?)

It is very much inflamed. Relief will be given by bathing lightly in tea made of elder flowers, then salve, the kind you spoke of.

(Do you mean Sarsfield's Salve?) (A salve of which we have the formula.)

Yes. Very easy thing to cure. Apply every day, first washing in the tea, then applying salve on a soft cloth. See him soon. Tomorrow.

[Was not able to see Mr. C——, so in two or three days mailed the formula for salve, and directions to him, asking if he felt willing to try treatment from this source.]

Mr. C—— came to our house on February 17, expressing his willingness to try it, and the following was given on the Ouija Board, Rev. Charles C—— Norton, former pastor of the Central Park Baptist Church in West 83d Street, New York City, and father of Dr. Chas. O. Norton, answering.

February 17, 1913.

Norton slops over.

[He was a jolly man, given to original expression.]

(Mr. C—— is here. Rev. Ernest I. C—— of O——. I think he is related to us.)

[I was a C—— before my marriage, and Rev. C. C. Norton's mother was a C——.]

You are right about his relationship; at least he comes from the same stock.

(Did any one stand between Mr. C—— and myself in the library? I seemed to see something vaporous come between us?)

[Asked by Mr. Arnold. This was observed in broad daylight, Mr. C—— sitting at the time in a bay window.]

The earnest of the Spirit hears the conversation. Likely it was heavenly visitant.

(Who was it?)

Mr. C——'s mother.

(Does she wish to speak?)

Yes. Mother is here. I am always with my son. Life seems too beautiful to be true. Life's true meaning I know at last. Tell brother, Irving, that I am happy. I miss my children, but it is only for a short time. I live in my dear ones. Meet me in heaven.

Mysterious board speaks to you through the Arnolds. Be cheerful in your troubles, they will soon vanish. Use the medicines the Arnolds tell you, and you shall soon be well.

[Note that she addressed Mr. C—— as "Irving", his middle name, which he told us at this point, was remarkable, as it was never used. His mother had named him Irving, because of her admiration for Washington Irving. He is known as "Ernest." The previous fact was absolutely unknown to us.]

(What is "the earnest of the spirit"?)

The earnest of the spirit means the same intent I have to tell the truth. See the Bible for explanation.

February 25th, 1913.

(How is Mr. C——'s trouble progressing?)

The sore is healing from the bottom. He went to see Dr. L—— this morning. Likely he gets nervous. He very likely sees the reason to let the sore naturally heal, but nervousness interferes.

(Will Dr. Chas. O. Norton come to us?)

Char O. is here.

(Cousin Char, this is Rev. Ernest I. C——. I think that he is related to us.)

Give him my kind regards.

(Will you give him instructions what to do for the sore on his chest?)

Use the liniment I told before, putting it on a soft cloth.

(Do you mean Sarsfield's Salve?)

Yes.

(How often shall he apply the salve?)

Once a day.

(Did you not say the sore was easy to heal?)

Yes, I did say so, and I mean it.

(Do you still advise bathing it in elder-flower tea, before applying salve?)

Yes.

(You mean bathe every day before applying salve?)

Yes.

(How long ought it to take to heal?)

About six weeks.

(Have you any other advice to offer?)

Let Mr. C— be careful not to take cold in the meantime.

(Shall he continue the doctor's treatment?) [Syringing with antiseptics.]

Discontinue it. See how it seems on Thursday, and act accordingly.

(How soon will Sarsfield's Salve begin to act upon it?)

At once.

(Shall he use the things given by the doctor?)

See if they are required.

(You mean, use the salve, and if it gets on all right, omit these things?)

Yes. Let nature have a chance to work.

(How shall he make the elder-flower tea?)

Tea made by steeping package in a quart of water.

[Mr. C— asked if we had any of the salve on hand, prepared; we thought so, but were uncertain. After a search in the medicine closet, found a box of salve without label, which looked and smelled like Sarsfield's. Brought box out, and holding it up, asked—]

(Is this Sarsfield's Salve?)

Yes.

[We gave him the box to take home, and from time to time made inquiries of Char O., as to the progress of the case, which naturally changed little for the first few days. We were told it was doing well, and healing from the bottom. Mr. C— also went to the doctor, who probed it, and told him it had begun to heal at the bottom.]

March 6, 1913.

[Mr. C—— wished us to ask the condition, some unusual trouble having developed.]

(In what condition is Mr. C——'s sore?)

I find the wise thing to do, is to prepare a poultice of flax seed. Then lay it on the sore warm. He lives in terror of it. Mind, it is doing well. I see it is healing from the bottom, but he has taken some cold, and it is inflamed. Get a pan, then soak the flax until it is well swollen, very careful to see that it is warm, but not hot, and apply to the sore on a soft cloth.

(Do you wish the flax seed directly on it?)

Yes.

(Without cloth between?)

No. Wish he was not so nervous.

March 9, 1913.

(How is Mr. C——'s sore getting on?)

I am interested in it very much. It is trying to heal, but he is so nervous, it hinders improvement. Really, I think he ought to think less of it; it retards progress. You see if you can't get him to take his mind off it.

March 10, 1913.

[On this date we went to Atlantic City for a few days, having promised Mr. C—— to take the board with us, and send him daily directions. The bulletins of March 11, 12 and 13 are sent from Atlantic City. A noteworthy fact is that each time after asking the condition of the sore, a wait of two or three minutes always ensues; evidently time is taken for examination.]

March 11, 1913.

(How is Mr. C—— to-day?)

Keeps on improving in spite of drawbacks. The sore is healing. You be sure the very thing is he shall stop worrying. Very bad for his recovery. Mind he does it. Will see the sore heals when it is time to heal it over. Until healing you must prepare for occasional outbreaks to relieve it of pus. Test it every day.

(How do you mean?)

Receive orders from me.

March 12, 1913.

(Will you report on Mr. C——?)

Do try to stop Mr. C—— worrying. You see the use of a quiet mind is to very great relief of body, because it stops the formation of poison in the system.

Then he will eliminate the stuff that causes the sore. The sore is doing well, but is retarded in healing by his disturbed mind.

[The following was so singular, that we noted the hour, and sent the bulletin with date and hour to Mr. C——.]

March 13, 1913.

(How is Mr. C—— to-day?)

I entered his home, but do not find him. Kind of hard work to keep track of a C——. Rest assured he is doing well.

[Notice the humor in the second sentence, I having been a C——, and Dr. Char O.'s grandmother having been a C——. The C——'s are of rather a roving nature. A family joke, so to speak.

We saw Mr. C—— at church on the morning of the 16th of March. He said the sore was better than at any time, and that he had not visited the doctor in so long that the latter was quite worried. He also said that he was much amused at the last message; that he *was out all that morning.*]

March 16, 1913.

(What have you to report of Mr. C——?)

I see he is not worrying so much. Tell him to keep on as he has been doing, and two more weeks will see it healed. You must tell him not to take cold, which would retard the healing. The sore is well on the way to recovery. It remains to be seen though, that he is careful of himself, since it will be tender for some time.

(You know that he is a vegetarian?)

Yes. It is what makes him pull through so much.

March 20, 1913.

(How is Mr. C——?)

He is doing well. You must keep his spirits up. Life is rather lonely for him. You must just ask him down.

[Mr. C——'s wife and children were spending the winter in Florida.]

March 23, 1913.

(How is Mr. C—— getting along?)

He is doing well.

(He feels more encouraged, does he not?)

Yes. See the sore is well along toward rendering me justice.

March 25, 1913.

(How is Mr. C—— doing?)

He is doing well; took some cold in his kidneys. Not serious.

(We are going to have him to dinner soon.)

I am glad of it; he is lonely.

(How are Mr. C——'s lungs?)

More work out door will improve them. It is not in bad condition, but out door air will improve it. You need fresh air and sunshine to complete the cure.

(Which is the better method of treatment, allopathy or homeopathy?)

I think some is good for one thing, and some for another.

(What about red clover as a medicine?) [Asked by request of Mr. C——.]

It is good for some things. In cases of cancer, and the diseases of women; to purify the blood.

(Would it be good for Mr. C—— to take red clover?)

I think it would do him good if taken in moderation. Too much thins the blood.

(Was Mr. C——'s sore tubercular, as stated by a doctor?)

No. Nothing of the sort; it is plain abscess.

April 1, 1913.

(How is Mr. C——?)

He is almost well. I see the sore nearly healed. Turn to mystery for healing.

(Just what do you mean?)

I mean that you can get instructions that will avail when all else fails.

[Note that the remedies employed by Dr. Char O. were absolutely different from those employed by the four doctors, and of the simplest nature, the salve being composed of very ordinary materials.]

On April 15, 1913, Mr. C—— reported the sore entirely healed, and all soreness and tenderness gone.

On April 18, 1913, he told us that he had made a record score at archery, 262 out of a possible 270, bow pulling about 49 pounds. A severe trial of his chest. Before healing, he was not even able to string it.

The score he made since his recovery was the second feat of that kind recorded in the annals of archery. It was published in several papers, and he has since received two invitations to shoot with archers of national fame.

On April 19, 1913, he tired out two men at archery practice. The above is an absolutely correct statement of the circumstances.

May 4, 1913.

[Char O. speaking.]

Hear me. The abscess was just on the verge of penetrating his lung.

It would have been fatal if it had done so.

ERNEST I. C—,
CLINTON S. ARNOLD,
CORNELIA MINOR ARNOLD.

The following letter is from the physician who had the case in charge most of the time, the others having had little to do with it.

O—, N. Y., May 20th, 1913.

Dr. James H. Hyslop,

Dear Sir:—Rev. E. I. C— had a *tubercular* ulcer on the left side of the sternum in the cartilaginous tissue at about the junction of the second rib which at the time I first treated it had eaten its way through so as to be just about to break into the thoracic cavity. It had an external opening, with a very inflamed rough protruding opening (proud flesh). It was more of the nature of an abscess than an ulcer, the inner cavity being as large as a walnut and the external opening being about one-eighth of an inch in diameter. Will be pleased to give you further information if desired.

Yours truly,
I. J. L—.

The following is the statement by the patient and refers to the actual healing of the ulcer. It reveals the fact that the evidence for anything supernormal in the healing process is not clear, but it is worth remarking that this is not, in fact, a part of the claim in the case, tho it would appear

superficially to have been made. The matter of primary interest is the method of getting the prescription and the apparently supernormal knowledge of the progress of the healing. The prescription of the salve cannot be treated as evidence of the supernormal because the persons manipulating the Ouija board knew of it and its use. But some things in the "communications" cannot be so easily explained. The actual healing, however, purports to have been done in the usual way, tho the long treatment by the physician did not yield the success which followed the directions by the Ouija board.

O—, N. Y., May 20th, 1913.

Dr. James H. Hyslop,

My dear Sir:—The paper which Mrs. Arnold sent signed by me is correct, and yet I am unable to tell positively how much or how little the doctors may have helped me. One preparation used by Dr. L— to destroy the diseased tissue did appear to me to do good work.

I asked Dr. C— and Dr. L— about the remedies recommended by the Ouija board, and as they were sure that they could do no harm it seemed perfectly proper to test them.

The A's believe that the cure was *wholly* due to the remedies prescribed over the Ouija board, but if the abscess had not been lanced and frequently cleaned with antiseptics the simple remedies *might* not have been sufficient. I went to Dr. L— a few times to have him cleanse the abscess after beginning the use of remedies recommended by the board, so the case is not quite clear to my own mind as I would wish it were.

I have asked many theological questions and others over the board. The answers have been remarkably satisfactory, but at present I prefer no publicity in regard to the treatment by remedies prescribed by the board.

Since the abscess healed and my strength returned I have had a small hard lump below the abscess which the doctor thought would be permanent, but it finally softened up and was lanced and has now nearly gone away.

In regard to my worrying, I did worry some, but it seemed to me, as I told Mrs. Arnold, that the board put it a little too strong. I am sorry that the case is not a little clearer than it is.

Sincerely yours,
E. I. C—.

In reply to further inquires regarding certain details Mr.

C— states that he began treatment with Dr. L— October 24th, 1912, and that Dr. L— believed that he could cure the abscess, but that he had recently stated it would have been fatal. At first the treatment was every day, then every other day, then not oftener than twice a week. After the Ouija board instruction, he went to him a few times, about once a week, sometimes not as often as that.

The Ouija board prescribed Sarsfield's salve, flax seed poultice, and a wash made from elder blossoms. These remedies were not the same as those prescribed and used by Dr. L—, who had used a salve, but not Sarsfield's.

Mrs. Arnold, when telling a physician of the case, was asked what remedies were used, and she replied: "Grandmother's remedies. First a wash of elder flower tea," stating that she had never heard of using it as a lotion, but only as a drink. The physician replied: "It is a very valuable lotion, and not one physician in twenty knows its worth; slightly astringent, and antiseptic: exactly the thing for such a sore."

Mrs. Arnold added regarding another matter: "We had some further conversation in which I told of further medical information that had been given us through the same source. He was simply astounded, and told me the properties of the very article I mentioned were being investigated by two or three physicians at the present time, and that it had some qualities that had never been fathomed. And he added: 'You could not possibly have known anything about this. It is an absolute secret.' And he asked me not to speak of the article, a most common one at the present time."

Now no large claims can be made regarding the cure of the ulcer. Nor is the case presented here for the purpose of making especial claims to unusual cures, except from its association with persons who are not themselves physicians. The chief interest in the case is the method of getting the information, with some evidence here and there of supernatural information. That the same source was instrumental in the cure is neither claimed clearly nor proved by any facts. The only thing of interest in the actual cure is the assurance

that the cure followed the treatment and that it seems to have been hastened at least by the method prescribed. There is no telling what might have occurred if the Ouija board had not been the source of the new treatment. All we have is that the physician's method had not produced the cure and seemed to offer no prospects of it, but the Ouija board prescription had the coincidence on its side. That is all we know in regard to that matter. Hence whatever scientific interest the incident has is confined to the process of getting the information about it, and it will always have this importance, namely, that it suggests the need of investigating such cases more thoroughly when they occur, and possibly we might find instances with more evidential value regarding the results and the processes by which they are produced.

An incident in the experience of the automatist herself is worth recording. It would not prove a theory, and it might be referable to chance coincidence even. Or it might be referred to subconscious influence from forgotten incidents. But the incident is not given here as something demanding any explanation by itself. It is but a part of a whole which has still to be found before venturing on explanations. The lady reports as follows.

May 1st, 1913.

A most troublesome itching eruption broke out on my right hand. Dr. Charles O. Norton, the dead physician, was called to deal with the case over the Ouija Board:

(What is the matter with my hand?)

I see it is poison. You have handled some plant.

(What shall I do for it?)

Bathe it in salt solution. One teaspoonful to a glass of water, and bathe so long as it itches. Just use the salt solution very strong, and bathe five minutes at a time.

I knew I had not handled anything out of doors, but found it was poisoned by a potted primrose. The remedy worked perfectly.

CORRESPONDENCE.

WHY MENTAL AND MORAL MASTERY AIDS PHYSICAL HEALTH.

A mortal being as a complex personality is represented by a body of material structure and a spirit, ego, or soul of ethereal substance; the body, to finally disintegrate, die and disappear as a personality, while the soul, ego, or spirit lives on eternally.

The Soul is that part of the personality which receives its supply of energy from out of the great store house of energy, when in proper position to receive it, this great store house of energy being the universal reservoir from which all energy is obtainable—God.

The Body is that part of the personality which is dependent upon a goodly portion of this kind of energy received from the Soul for its continuance as a personality in its present environment; its power and strength limited or augmented by the amount received from the original source. The Body is the instrument through which the Spirit, Ego or Soul, expresses itself in a physical environment and thereby gains experience which is necessary for its own progress. The proper expression of the Soul through its body, means the meeting of conditions, surmounting of obstacles, all of which gives to the ego a renewed strength and vigor in the struggle for existence.

To do this successfully at all times there must be an harmonious adjustment between Soul and Body which makes the individual a more efficient instrument in this same struggle; an illy adjusted relationship between Soul and Body, no matter from whence it springs, affects one or the other, or both, and loss of power is the result. A loss of either physical or mental power produces disease in the Body or abnormal, weakened mental force, or both, from which confusion gains mastery; both being so intimately related that the condition which affects the one has its corresponding effect upon the other. Therefore, for the individual to be at his best; there must be known the laws governing the one as well as the other, and these, applied, can rectify and make permanent an harmonious adjustment between the two for more perfect physical health.

The purpose of this discussion is particularly to draw attention and lay stress upon a few of the laws governing the Soul in its intimate relationship to the Body.

The brain, and the nervous system with its complexed arrangement throughout the Body, is the means by which the Soul,

Ego or Spirit is in rapport with the Body, and too, the brain and the nervous system are the source through which the Soul supplies the Body with its governing impulses from within, the master hand, at the switch board so to speak.

In sleep, when quiet, peaceful and undisturbed, there is gained a something which is termed "energy" for arbitrary reasons, which revivifies the personality for a given time, enabling this same personality to continue his labor without fatigue for a definite period within varying limits. After which, again comes the demand (through fatigue) the call for sleep which again replaces this something wherewith the individual can repeat his former experience without fatigue—through man's domain this necessity has been universal; therefore, this uniformity of experience would be classified as a Soul law. A "Soul law" for the reason that it is the uniform demand of nature, undisturbed by the hand of man, and not to be gained in any other way—thus it is we term this energy, "Soul energy" or "mental energy," antithesis to that energy gained through food, air, etc., which we term "physical energy" or "bodily energy."

Without the Soul or Spirit the body disintegrates and dies as a personality, but the Soul or Spirit lives on—therefore it would seem that the Soul or Spirit may be and is the principal source of energy which makes for the stability of man as a personality in the physical universe. If this be true then our problem is to know how to gain, conserve, and make best use of this Soul energy. How then, are we to fashion ourselves so as to receive our full complement of soul strength?

As the mind's activity represents the strength and power of the individual, it is the universal fact, that the well poised, happy individual is the stronger and better capable of meeting the demands of daily life; on the other hand it is the universal fact that the unhappy, illy poised individual is the weaker and more easily succumbs to the unusual demands which oft spring upon the horizon of each in daily life.

Man by virtue of his own free will, can, and is expected to keep his mind and his thoughts free from those turbulent mental states which disturb his poise and mar his peace. In doing this each one keeps himself as near as possible while awake, to that condition which is reached in sleep—a quiescent state of mind, and in so doing conserves his Soul energy and keeps his nervous force to the highest degree of efficiency at all times. As the body is richly supplied with nerve tissue in varying ways and kinds through which is given to the body this Soul energy for its strength and stimulus in functional activity; thus a high degree of reserve force of Soul energy will be evident when most needed and can be used to keep the body fully capable to meet and respond to the impulses within, which is necessary in times of

greater stress than is usual in normal activity; it now becomes evident that sleep and a wilful mastery of the mind's content is for the purpose of gaining and conserving this very same Soul power.

No man ever accomplished anything, by simply thinking of it without the accompanying physical act. Therefore an individual who continually dwells upon and desires certain things without physical effort never gains for himself the Soul desire; and thus he harbors a canker in his consciousness which disturbs his poise and mars his peace and robs him of Soul energy. Be up and doing the best you may, with a passiveness to results after the best effort has been expended and conservation of energy will be the result—this is effected by each by virtue of his free will, nature's attribute of freedom to each personality. Also is it true that fretting and worrying over conditions which are stamped with the inevitable result upon the horizon, will never avert the oncoming catastrophe without the accompanying physical action to prevent it.

Any act which produces inharmony in another, will produce inharmony to the actor; if conscious, by the apprehension felt and produced within its maker—if unconscious by the inharmony produced at the other end, through a law of telepathy or thought transference, which ultimately produces its confusion to the sender. Thus it is well to weigh in the balance of reason, unbiased and unprejudiced, from all sides before committing the physical action.

Those desires which are unholy and unwholesome and which carry with them responsibilities to one's self or to others and which if enacted would produce sorrow and sadness to one's self or to others, are best pushed to one side; they rob one of peace and expend Soul energy by producing inharmony in the personality. Those desires or mental states such as Greed, Licentiousness, Lying, Selfishness, Anger, Gossiping Propensities, Lust, Dissatisfaction, Treachery, Morbidness with Self-introspection, Self-pity, Gluttony, Abnormal Bibativeness, etc., are all samples or forms of mental states which can never be fully satisfied, for as the habit grows the stimulus becomes stronger, and by virtue of the unrest produced, a greater amount of energy is expended, which produces its inevitable inharmony and the equipose between Body and Soul is lost, and the personality truly becomes inefficient, thus vital energy is being expended constantly for the reason that there is forever a turbulent mental content, unsatisfying and inharmonious, and which keeps the mind in an unrestful condition; whereas a mastery of these mental states by virtue of a strong will compels the mind to be in a quiescent state and by frequently gaining control and holding it, filling the mind with wholesome impulses, it will be accustomed to receiv-

ing harmonious thoughts, whereupon the opposite become a stranger to it. This is a difficult task but by perseverance can be accomplished—it is the one thing most desirable in mental hygiene, that of training the will by frequent exercise of it, when its strength and power will become great, and the mastery of the mind will become evident to all who honestly strive in this way to gain it.

The summary of the idea would be: sweet contentment with nature's allotment. A passiveness to existing conditions after one has wrought his best; with a faith in one's self to be master of the mind's content at all times, or the setting about its accomplishment. With this, the ability to enjoy and reap the best in all things, realizing to the fullest extent that the pleasures of a day are often the sorrows of a life time, the foregoing sentence more fully explained in the idea that those things we covet and long for are unmistakably, from nature's standards, ill befitting our needs at the present time. Further is it explained in the oft reflected knowledge that the witnessed pleasurable enjoyments of many are but the destructive tools of Materialistic Greed and Selfishness, bringing not in lasting power that which the world most needs—a staple growing civilization upon the firm standards of Equity and Justice. Compensation is a subtle law of nature, and the time draws nigh when each man will know it and feel this great irresistible power recognizing with immutable force its justice to all, and then man shall know his accountability to the Great Oversoul.

Thus it is that the higher ethical development means the higher percentage of normal healthy individuals and many are the thinking minds who are coming to recognize this Great Truth.

Physiological Chemistry teaches us that the body in perfect poise has the power to manufacture its own chemical antidotes for most, and perhaps all invading poisons, to do this, however, it must be at its highest efficiency. To have its highest efficiency it must have its full complement of Soul Energy which is to be gained with the mind happy, well poised, conscious of the source of the power, which is that condition nearest akin to sleep, while yet awake and active. It is not now difficult to realize the intimate relationship between Ethical Growth and Physical Health.

Ethics in its broadest sense: each one busying himself in the progress of another, happy in this labor with a cheerful willingness to make sacrifices for each other and the innate ability to temper justice with mercy; yet always being master of the mind's content through the guiding hand of reason. Peace and health will eventually be found to have crowned the efforts of those who meet these demands.

Plus this must we remember that physical science has taught

and is teaching laws governing the physical body which man cannot afford to disobey, depending entirely upon his Soul power. For proper food to meet the individual demands, sufficient raiment and obedience to the laws of hygiene supervised by those whose training grants them wisdom in this direction, must be forthcoming or man will meet with failure. History has taught us that the scourges of the past are fast dwindling away, due entirely to the efforts of man in his past search of the human frame for found causes of much of its impotency.

An understanding of the laws of the Soul correlated with the understood laws of the Body will make for much greater progress in the field of Medical Science. And it is my purpose to call attention to this fact which has received but small amount of thought from our leaders in the world of organized medicine.

For truth to sow
For strength to grow
The mind must Master be,
For health to know
In weal or woe
Sweet sleep must follow thee.

In day or night
With thoughts most bright
The body gains its power,
Sublime the night
In Soul delight
For God then sends His dower.

TITUS BULL, M. D.

BOOK REVIEW.

Personality and Telepathy. By F. C. Constable, M. A., Trin. Coll., Cambridge. Kegan Paul, Trench, Truebner and Co., Ltd., London, 1911.

It is not often that psychic research gets discussion from the point of view of the Kantian philosophy, but Mr. Constable has tried this task. It is quite relevant when we recall that Kant was deeply interested at one time in the philosophy of Swedenborg and as the result of that interest wrote *Die Träume eines Geistersehers* (Dreams of a Ghostseer). But it is not from that point of view that Mr. Constable writes. He takes up Kant's view of personality and, after defending it, devotes the second part of the book to telepathy and various supernormal phenomena, thinking that they confirm Kant's doctrine of personality.

It is not possible to go into detail in reviewing this work. It summarizes several topics with facts connected with the supernormal and readers would have to examine the book itself to estimate it in this respect. The reviewer, however, does not see that there is any connection between Kant's philosophy as applied to personality and any of the speculations founded on telepathy. Others may see more than he does in this. Kant is not so clear a writer as to be made a guide to philosophic thinking for any one but experts. Telepathy deals very largely with facts and very little with explanations, especially of personality. The reviewer does not think that the time has come to construct a philosophy on the basis of telepathy or of other supernormal phenomena. At best our whole problem is a question of determining facts.

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CONTENTS

GENERAL ARTICLES:	PAGE		PAGE
The British Association for the Advancement of Science - - - -	665	BOOK REVIEW - - - - -	707
An Important Experiment - - -	698	ERRATA - - - - -	708
		INDEX TO VOL. VII - - - - -	710

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

By James H. Hyslop.

The meeting of the British Association for the Advancement of Science, the eighty-third in its history, will always stand high in the annals of psychic research. It was the address of its President, Sir Oliver Lodge, the Principal of the University of Birmingham, which gave it this character. The address was a reply to the one delivered by its previous President, Professor Schaefer, who had defended the mechanical theory of the universe. In his address Sir Oliver Lodge defended the doctrine of continuity in nature as opposed to the theory of materialism, and he closed his address with the announcement of his belief in the personal survival of human consciousness as the crowning result of his investigations and as the most important fact in the refutation of the mechanical theory of nature.

There was nothing new in what Sir Oliver Lodge said on the subject. He did not say as much as he has publicly said a dozen or more times before, but it was the time and place in which he said it that gave the statement its value. As a matter of fact the announcement at any time should have had as much importance, but human nature always attaches great weight to public occasions of this kind. It is probably not the mere publicity of it before such a body of scientific men that explains psychologically the interest ex-

cited by the announcement, but the fact that it more or less implicates the Association in the ideas when any appreciation of its President's views is expressed, and the address met with a remarkable reception. It immediately excited newspaper comment all over the world and the papers in England reported the proceedings of the Association at great length. The *London Times* gave up two pages of its columns each morning to the transactions of the preceding day. *The Contemporary Review* at once asked Sir William Barrett for a paper on the address and it was published in the October number of that review. In the meantime all England and America were ablaze with interest in the meeting.

It may be important to explain to readers the facts leading up to the occasion and the writer's relation to the meeting of the Association as they have some bearing upon the difference between England and America on scientific problems.

Your Secretary had planned to go to England to see Sir Oliver Lodge, Sir William Barrett, Sir William Crookes and others of the Society for Psychological Research on matters connected with the American Society, and in the course of correspondence with several persons learned that September was a part of the vacation for all whom he wished to see, and that some of them would be absent from home at the meeting of the British Association in September and could not be seen until that was over. The writer then planned to wait until October to accomplish his object. But Sir William Barrett suggested to him the possibility of coming to the meetings of the Association and that he might be able to come as a delegate for some organization. One month before the meeting the papers in this country announced that Sir Oliver Lodge was to speak on the subject of psychic research in his Presidential Address. Tho the content of the announcement was palpably mixed up with newspaper misrepresentation, it was apparent that something was to be said. The writer at once decided to secure a delegateship, if he could, from the American Association for the Advancement of Science, of which he is a Fellow,

and wrote to the Secretary, Mr. L. O. Howard, for credentials, which were at once despatched. On arrival in England and the presentation of his credentials he was at once admitted to the General Committee of the Association. This meant that he was to be received as a guest of honor from another association.

The writer soon ascertained some interesting facts about the premature announcement of the nature of the President's address. It had not been intended to have the announcement made before the delivery of the address. But, in order to insure a proper representation of what occurred, the address was printed beforehand and copies sent to all the leading newspapers in England a month prior to the meeting of the Association, with the condition that nothing was to be said on the subject until the address had been delivered. One of the London papers betrayed confidence and published a lying account of the contents of the address. But it indicated that something was coming and it could well be supposed that a man with the beliefs, the reputation, and the courage of Sir Oliver Lodge, would say something of importance when the time arrived. But it will be interesting to note what the publication of the news awakened in a paper like the *New York Times*. It at once published the following editorial which was its first sympathetic utterance editorially about the subject of psychic research. It was on the date of September 23d, 1913:

What Follows Death?

It is announced that the scientists of the British Association who will assemble at Birmingham on September 10th next will discuss the things in heaven and earth not dreamed of in material philosophy. Of the thirty papers already announced, including that of Sir Oliver Lodge, who is the new President of the association, twenty-seven will treat of the soul. Five years have elapsed since Sir Oliver startled his colleagues and the world with the solemn statement:

“The boundary between the two states—the known and the unknown—is still substantial, but is wearing thin in places; and, like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear

now and again the strokes of the pickaxes of our comrades on the other side.”

However the pickaxes of the spirit world are striving, the strokes of those working on this side of the grave—of those, that is, whose sense of humor will permit them—have been doubled. What new message will the learned President of the British Association deliver, transmitted from regions unvisited by the moon's pale glimpses? His address, rumor has it, will base itself on the hypothesis accepted by science, that mass and energy are the same things in changing forms; that a universal medium pervades all space through which light, electricity, gravity, and things having dimensions interplay, imparting their attributes to each other. Professor Schaefer, the last President of the British Association, treated the subject of life on this planet as still in process of creation. Since the reading of his paper Sir William Ramsay and Professors Norman Collie and H. Patterson have announced before the British Chemical Society the artificial “birth of the atom”—the transmutation of matter by electrical means. Sir William Crookes had said, so recently as the meeting of the International Congress of Applied Chemistry in Berlin in 1903:

“A hundred years hence, shall we acquiesce in the resolution of the material universe into a swarm of rushing electrons?”

That is acquiesced in already. And the men of science are looking into the invisible for evidence of human personality, disembodied but alert and intelligent, and seeking communication with embodied souls. The trend of scientific effort today toward the unseen and the intangible can hardly be more remarked than in this selection of an avowed spiritualist to head one of the world's most august bodies of seekers after facts.

The chief interest of this editorial is in the last paragraph and it is important to record the fact that the *Times'* owner and one of its editors, who is now owner, or part owner, and editor of the *New York Sun*, had experiences with Eusapia Palladino when she was in this country, and were profoundly impressed with their character, in spite of the exposure given the phenomena, and one man of international reputation who was present at the experiments and knew what was done in the exposure told me personally that “it was no exposure at all.” Now, I do not take up the defence of that case, as readers well know my attitude toward it and that it should have been approached by a different method and from a dif-

ferent standpoint. But I allude to it here to call attention to the actual sentiments of the owner and editor toward the case and the subject, tho they would not whisper a word in criticism of the course taken or suggest the need of scientific investigation of the subject. It is something of progress to have the *Times* express itself in this manner, and it is possible that other journals did the same. But whatever was done did not come to the writer's attention. The public, however, cannot escape the implication of what the *Times* has said, and will have no excuse for its neglect of the subject except its preference of respectability to the truth.

The article whetted the writer's appetite for attending the meetings of the British Association and he made sure to arrange for his presence. On his arrival in Birmingham he expected no difficulty in finding accommodations at a hotel, but to his astonishment every hotel was full to the utmost two days before the Association met, all rooms having been taken up long before the meeting. This was in a city of 860,000 inhabitants. In addition more than 200 private families had offered accommodations to such as could not secure quarters in the hotels. No such interest betrays itself in America when scientific men meet. Birmingham also outdid itself in the means of entertaining the Association. The Lord Mayor gave a reception at which refreshments were provided, followed by a ball. The Cadburys, one of the largest chocolate manufacturers in the kingdom, provided a free excursion to the members of the Association and their friends, gave a play by the employees of the company, in the park belonging to the firm and devoted to the use of the employees, a gymnastic exhibition, a May-pole dance, and refreshments, with a gift box of chocolates to all that were present, numbering at least two thousand people. Free admission to the theatre and the opera was also given and excursions arranged to a number of places and to the important manufacturing institutions in and about the city. Warwick Castle and Stratford-on-Avon were two which the writer joined, while others made different choices.

These incidents are a mark of the respect which England pays to scientific men and their work, and one of the most

surprising things to the writer was the uniform respect which these men and all others paid to psychic research. No one ridiculed it. This function seems to have been left to a set of Philistines of a rather discredited type who have not yet learned that they are losing respectability and the confidence of the public by their radical vaporings. The writer had supposed that they were still all-powerful, but was astonished to find that no intelligent man any longer ridicules the subject. Its standing has been won, whether the views of Sir Oliver Lodge have secured support or not. America has not yet learned how far behind it is in the race of respectability. It is still in the dark ages of contempt for the work, and will have to awaken or lose its reputation for progressive ideas.

The Association was divided into Sections denominated by the letters of the alphabet, and numbering thirteen. Psychology was admitted for the first time in the history of the Association into a place among the subjects deserving to be called scientific, but it was made a Sub-Section of Physiology. The prepossessions of the members had not yet been overcome sufficiently to conceive that psychology might be a science of its own. The classification of it was made in harmony with the mechanical theories which have dominated the history of science, and which were incarnated in the address of President Schaefer last year. The writer remarked to Professor McDougall, who was President of the Psychological Sub-Section, that if the views of Sir Oliver Lodge prevailed, Physiology would be a Sub-Section of Psychology in the future, and he replied that he had already said this publicly. However this may be, the subject has won a place in the deliberations of the British Association, tho psychic research obtained no place and need not obtain a place outside the notice of the President. It is a branch of Psychology and should not be made an independent science.

The Presidential Address of the Association is supposed to strike the keynote of the time and interests involved, and this the address of Sir Oliver Lodge endeavored to do with much success. He chose as the general subject of it the problem of Continuity. This is perhaps not clear to the

layman, but it is intended to controvert that theory which tends toward mechanical atomism, whatever that means. The prevailing conception attached to the doctrine of atoms had been the materialistic theory of the universe and those who did not like this view contrived to express their opposition to it in the term "Continuity", tho the present writer does not like the term, owing to its obscurantism. But if we will only understand that it is used to antagonize mechanical theories we may well understand it to the extent in which mechanical theories are themselves understood. But this is neither here nor there. The main point is that Sir Oliver Lodge chose to title his address as on Continuity, and to mean by it the controversion of the mechanical view of the world. He began his attack on materialistic dogmatism by remarking the sceptical attitude of the present age on fundamental problems, and thus availed himself of a weapon which had been rather exclusively employed against theology by science generally. This was a skillful mode of approach, and we quote his language:

And now, eliminating from our purview, as is always necessary, a great mass of human activity, and limiting ourselves to a scrutiny on the side of pure science alone, let us ask what, in the main, is the characteristic of the promising though perturbing period in which we live. Different persons would give different answers, but the answer I venture to give is—Rapid progress, combined with Fundamental scepticism.

After enumerating the special incidents which marked off this progress; namely, the realization of the predicted ether waves in 1888, the discovery of X-rays in 1895, spontaneous radio-activity in 1896, and the isolation of the electron in 1898, he went on to indicate what this fundamental scepticism was. He said:

Let me hasten to explain that I do not mean the well-worn and almost antique theme of Theological scepticism: that controversy is practically in abeyance just now. At any rate the major conflict is suspended; the forts behind which the enemy has retreated do not invite attack; the territory now occupied by him is little more than his legitimate province. It is the scientific

allies, now, who are waging a more or less invigorating conflict among themselves; with Philosophers joining in. Meanwhile the ancient foe is biding his time and hoping that from the struggle something will emerge of benefit to himself. Some positions, he feels, were too hastily abandoned and may perhaps be retrieved; or, to put it without metaphor, it seems possible that a few of the things prematurely denied, because asserted on inconclusive evidence, may after all, in some form or other, have really happened. Thus the old theological bitterness is mitigated, and a temporising policy is either advocated or instinctively adopted.

To illustrate the nature of the fundamental scientific or philosophic controversies to which I do refer, would require almost as many addresses as there are Sections of the British Association, or at any rate as many as there are chief cities in Australia; and perhaps my successor in the chair will continue the theme; but, to exhibit my meaning very briefly, I may cite the kind of dominating controversies now extant, employing as far as possible only a single word in each case so as to emphasize the necessary brevity and insufficiency of the reference.

In Physiology the conflict ranges round *Vitalism*. (My immediate predecessor dealt with the subject at Dundee.)

In Chemistry the debate concerns *Atomic structure*. (My penultimate predecessor is well aware of pugnacity in that region.)

In Biology the dispute is on the laws of *Inheritance*. (My nominated successor is likely to deal with this subject; probably in a way not deficient in liveliness.)

And besides these major controversies, debate is active in other sections:

In Education, *Curricula* generally are being overhauled or fundamentally criticised, and revolutionary ideas are promulgated concerning the advantages of freedom for infants.

In Economic and Political Science, or Sociology, what is there that is not under discussion? Not property alone, not land alone, but everything,—back to the garden of Eden and the inter-relations of men and women.

Lastly, in the vast group of Mathematical and Physical Sciences, “slurred over rather than summed up as Section A.” present-day scepticism concerns what, if I had to express it in one word, I should call *Continuity*. The full meaning of this term will hardly be intelligible without explanation, and I shall discuss it presently.

Still more fundamental and deep-rooted than any of these sectional debates, however, a critical examination of scientific foundations generally is going on; and a kind of philosophic scepticism is in the ascendant, resulting in a mistrust of purely in-

tellectual processes and in a recognition of the limited scope of science.

For science is undoubtedly an affair of the intellect, it examines everything in the cold light of reason; and that is its strength. It is a commonplace to say that science must have no likes or dislikes, must aim only at truth; or as Bertrand Russell well puts it:

“The kernel of the scientific outlook is the refusal to regard our own desires, tastes, and interests as affording a key to the understanding of the world.”

This exclusive single-eyed attitude of science is its strength; but, if pressed beyond the positive region of usefulness into a field of dogmatic negation and philosophising, it becomes also its weakness. For the nature of man is a large thing, and intellect is only a part of it: a recent part too, which therefore necessarily, though not consciously, suffers from some of the defects of newness and crudity, and should refrain from imagining itself the whole—perhaps it is not even the best part—of human nature.

The fact is that some of the best things are, by abstraction, excluded from Science, though not from Literature and Poetry; hence perhaps an ancient mistrust or dislike of science, typified by the Promethean legend. Science is systematised and *metrical* knowledge, and in regions where measurement cannot be applied it has small scope; or, as Mr. Balfour said the other day at the opening of a new wing of the National Physical Laboratory,

“Science depends on measurement, and things not measurable are therefore excluded, or tend to be excluded, from its attention. But Life and Beauty and Happiness are not measurable.” And then characteristically he adds:—“If there could be a unit of happiness, Politics might begin to be scientific.”

Emotion and Intuition and Instinct are immensely older than science, and in a comprehensive survey of existence they cannot be ignored. Scientific men may rightly neglect them, in order to do their proper work, but philosophers cannot.

So Philosophers have begun to question some of the larger generalizations of science, and to ask whether in the effort to be universal and comprehensive we have not extended our laboratory inductions too far. The Conservation of Energy, for instance,—is it always and everywhere valid; or may it under some conditions be disobeyed? It would seem as if the second law of Thermodynamics must be somewhere disobeyed—at least if the age of the Universe is both ways infinite,—else the final consummation would have already arrived.

Not by philosophers only, but by scientific men also, ancient postulates are being pulled up by the roots. Physicists and Mathematicians are beginning to consider whether the long-

known and well-established laws of mechanics hold true everywhere and always, or whether the Newtonian scheme must be replaced by something more modern, something to which Newton's laws of motion are but an approximation.

The important point to which attention should be called in these remarks is the tendency of certain writers to assign limits to science and to define it as a *metrical* procedure, an inquiry aiming only at accurate and mathematical results. Mr. Balfour makes it "depend on measurement" and so in fact excludes much from it besides poetry and literature, tho he may not intend to do this. The psychic researcher need not care if this is done, as it will not affect the nature and importance of his inquiries, tho it excludes the sympathy and coöperation of the scientist in that narrower conception of his function. But it equally excludes his right to condemn and ignore. You cannot exclude a group of facts from your science and then sit in judgment upon them because they are not within your purview. You are forced to be tolerant. What the writer would contend for is that science does not depend on measurement and that its primary function is not *metrical*. That may be true of physics, astronomy, and chemistry, but to make it the fundamental characteristic of all science would be to exclude physiology, biology, sociology, ethics and economics, and to regard them as wholly non-scientific, and so far as importance of them is concerned this would make no difference. But it would prove that the important facts in life do not belong to science at all, a position which even the "metrical" scientist does not concede. Science is method, not result. It deals with probabilities quite as well as with certitudes, with indefinite facts, as well as measured ones. It is critical reflection as opposed to blind belief. It is the demand for evidence as opposed to belief without evidence, and accuracy is not its essential feature. To make accuracy its fundamental and most important characteristic is to leave the great problems of life and thought to irresponsible emotion and faith, and would thus deprive science of the right to regulate human beliefs. With science a mere method of interrogating human experience, the present moment, and fixing the permanent and

transient elements in that experience, we have a criterion of truth that equally limits tradition and restrains imagination, and this is its important function.

After stating wherein the sceptical spirit has invaded science, partly because it has found its metrical method so fruitful and partly because it has found certain generalizations and laws less universal than had been at first supposed, Sir Oliver Lodge discusses the various theories of matter and ether, briefly in each case and only to show wherein scepticism is limited in denials, and then takes up the electrical theory of matter to enforce his doctrine and to construct the approach to the hypothesis of ether.

The electrical theory of matter is a positive achievement, and has positive results. By its aid we make experiments which throw light upon the relation between matter and the Ether of Space. The Principle of Relativity, which seeks to replace it, is a principle of negation a negative proposition, a statement that observation of certain facts can never be made, a denial of any relation between matter and ether, a virtual denial that the ether exists. Whereas if we admit the real changes that go on by reason of rapid motion, a whole field is open for discovery; it is even possible to investigate the changes in shape of an electron—appallingly minute though it is—as it approaches the speed of light; and properties belonging to the Ether of Space, evasive though it be, cannot be far behind.

Speaking as a physicist I must claim the Ether as peculiarly our own domain. The study of molecules we share with the chemist, and matter in its various forms is investigated by all men of science, but a study of the ether of space belongs to physics only. I am not alone in feeling the fascination of this portentous entity. Its curiously elusive and intangible character, combined with its universal and unifying permeance, its apparently infinite extent, its definite and perfect properties, make the ether the most interesting as it is by far the largest and most fundamental ingredient in the material cosmos.

As Sir J. J. Thomson said at Winnipeg—

“The ether is not a fantastic creation of the speculative philosopher; it is as essential to us as the air we breathe.... The study of this all-pervading substance is perhaps the most fascinating and important duty of the physicist.”

Matter it is not, but material it is; it belongs to the material universe and is to be investigated by ordinary methods. But to say this is by no means to deny that it may have mental and

spiritual functions to subserve in some order of existence, as Matter has in this.

The ether of space is at least the great engine of continuity. It may be much more, for without it there could hardly be a material universe at all. Certainly, however, it is essential to continuity; it is the one all-permeating substance that binds the whole of the particles of matter together. It is the uniting and binding medium without which, if matter could exist at all, it could exist only as chaotic and isolated fragments: and it is the universal medium of communication between worlds and particles. And yet it is possible for people to deny its existence, because it is unrelated to any of our senses, except sight,—and to that only in an indirect and not easily recognized fashion.

To illustrate the thorough way in which we may be unable to detect what is around us unless it has some link or bond which enables it to make appeal, let me make another quotation from Sir J. J. Thomson's address at Winnipeg in 1909. He is leading up to the fact that even single atoms, provided they are fully electrified with the proper atomic charge, can be detected by certain delicate instruments,—their field of force bringing them within our ken—whereas a whole crowd of unelectrified ones would escape observation.

“The smallest quantity of unelectrified matter ever detected is probably that of neon, one of the inert gases of the atmosphere. Professor Strutt has shown that the amount of neon in one-twentieth of a cubic centimetre of the air at ordinary pressures can be detected by the spectroscope; Sir William Ramsay estimates that the neon in the air only amounts to one part of neon in 100,000 parts of air, so that the neon in one-twentieth of a cubic centimetre of air would only occupy at atmospheric pressure a volume of half a millionth of a cubic centimetre. When stated in this form the quantity seems exceedingly small, but in this small volume there are about ten million million molecules. Now the population of the earth is estimated at about fifteen millions, so that the smallest number of molecules of neon we can identify is about 7,000 times the population of the earth. In other words, if we had no better test for the existence of a man than we have for that of an unelectrified molecule we should come to the conclusion that the earth is uninhabited.”

The parable is a striking one, for on these lines it might legitimately be contended that we have no right to say positively that even space is uninhabited. All we can safely say is that we have no means of detecting the existence of non-planetary immaterial dwellers, and that unless they have some link or bond with the material they must always be physically beyond our

ken. We may therefore for practical purposes legitimately treat them as non-existent until such link is discovered, but we should not dogmatize about them. True agnosticism is legitimate, but not the dogmatic and positive and gnostic variety.

For I hold that Science is incompetent to make comprehensive denials, even about the Ether, and that it goes wrong when it makes the attempt. Science should not deal in negations: it is strong in affirmations, but nothing based on abstraction ought to presume to deny outside its own region. It often happens that things abstracted from and ignored by one branch of science may be taken into consideration by another:

Thus, Chemists ignore the Ether.

Mathematicians may ignore experimental difficulties.

Physicists ignore and exclude live things.

Biologists exclude Mind and Design.

Psychologists may ignore human origin and human destiny.

Folk-lore students and comparative Mythologists need not trouble about what modicum of truth there may be in the legends which they are collecting and systematizing.

And Microscopists may ignore the stars.

Yet none of these ignored things should be denied.

Denial is no more infallible than assertion. There are cheap and easy kinds of scepticism, just as there are cheap and easy kinds of dogmatism; in fact scepticism can become viciously dogmatic, and science has to be as much on its guard against personal predilection in the negative as in the positive direction. An attitude of universal denial may be very superficial.

“To doubt everything or to believe everything are two equally convenient solutions; both dispense with the necessity of reflection.”

All intellectual processes are based on abstraction. For instance, History must ignore a great multitude of facts in order to treat any intelligently: it selects. So does Art; and that is why a drawing is clearer than reality. Science makes a diagram of reality, displaying the works, like a skeleton clock. Anatomists dissect out the nervous system, the blood vessels, and the muscles, and depict them separately,—there must be discrimination for intellectual grasp,—but in life they are all merged and co-operating together; they do not really work separately, though they may be studied separately. A scalpel discriminates: a dagger or a bullet crashes through everything. That is life,—or rather death. The laws of nature are a diagrammatic framework, analyzed or abstracted out of the full comprehensiveness of reality.

Hence it is that Science has no authority in denials. To deny effectively needs much more comprehensive knowledge than to

assert. And abstraction is essentially not comprehensive: one cannot have it both ways. Science employs the methods of abstraction and thereby makes its discoveries.

Biology and Physiology then come in for consideration in their relation to the doctrine of materialism, and the discourse moves naturally into the problem of the relation of consciousness to organism. The following is what Sir Oliver Lodge says on this point:

What appears to be quite certain is that there can be no terrestrial manifestation of life without matter. Hence naturally they say, or they approve such sayings as, "I discern in matter the promise and potency of all forms of life." Of all terrestrial manifestations of life, certainly. How else could it manifest itself save through matter? "I detect nothing in the organism but the laws of Chemistry and Physics," it is said. Very well: naturally enough. That is what they are after; they are studying the physical and chemical aspects or manifestations of life. But life itself—life and mind and consciousness—they are not studying, and they exclude them from their purview. Matter is what appeals to our senses here and now; Materialism is appropriate to the material world; not as a philosophy but as a working creed, as a proximate and immediate formula for guiding research. Everything beyond that belongs to another region, and must be reached by other methods. To explain the Psychical in terms of Physics and Chemistry is simply impossible; hence there is a tendency to deny its existence, save as an epiphenomenon. But all such philosophizing is unjustified, and is really bad Metaphysics.

So if ever in their enthusiasm scientific workers go too far and say that the things they exclude from study have no existence in the universe, we must appeal against them to direct experience. We ourselves are alive, we possess life and mind and consciousness, we have first-hand experience of these things quite apart from laboratory experiments. They belong to the common knowledge of the race. Births, deaths, and marriages are not affairs of the biologist, but of humanity; they went on before a single one of them was understood, before a vestige of science existed. We ourselves are the laboratory in which men of science, psychologists and others, make experiments. They can formulate our processes of digestion, and the material concomitants of willing, of sensation, of thinking; but the hidden guiding entities they do not touch.

So also if any philosopher tells you that you do not exist, or

that the external world does not exist, or that you are an automaton without free will, that all your actions are determined by outside causes and that you are not responsible,—or that a body cannot move out of its place, or that Achilles cannot catch a tortoise,—then in all those cases appeal must be made to twelve average men, unsophisticated by special studies. There is always a danger of error in interpreting experience, or in drawing inferences from it; but in a matter of bare fact, based on our own first-hand experience, we are able to give a verdict. We may be mistaken as to the nature of what we see. Stars may look to us like bright specks in a dome, but the fact that we see them admits of no doubt. So also Consciousness and Will are realities of which we are directly aware, just as directly as we are of motion and force, just as clearly as we apprehend the philosophizing utterances of an Agnostic. The process of seeing, the plain man does not understand; he does not recognize that it is a method of etherial telegraphy; he knows nothing of the ether and its ripples, nor of the retina and its rods and cones, nor of nerve and brain processes; but he sees and he hears and he touches, and he wills and he thinks and is conscious. This is not an appeal to the mob as against the philosopher; it is appeal to the experience of untold ages as against the studies of a generation.

How consciousness became associated with matter, how life exerts guidance over chemical and physical forces, how mechanical motions are translated into sensations,—all these things are puzzling, and demand long study. But the fact that these things are so admits of no doubt; and difficulty of explanation is no argument against them. The blind man restored to sight had no opinion as to how he was healed, nor could he vouch for the moral character of the Healer, but he plainly knew that whereas he was blind now he saw. About that fact he was the best possible judge. So it is also with “this main miracle that thou art thou, With power on thine own act and on the world.”

But although Life and Mind may be excluded from *Psychology*, they are not excluded from *Science*. Of course not. It is not reasonable to say that things necessarily elude investigation merely because we do not knock against them. Yet the mistake is sometimes made. The ether makes no appeal to sense, therefore some are beginning to say that it does not exist. Mind is occasionally put into the same predicament. Life is not detected in the laboratory, save in its physical and chemical manifestations; but we may have to admit that it guides processes nevertheless. It may be called a catalytic agent.

To understand the action of life itself, the simplest plan is not to think of a microscopic organism, or any unfamiliar animal, but

to make use of our own experience as living beings. Any positive instance serves to stem a comprehensive denial; and if the reality of mind and guidance and plan is denied because they make no appeal to sense, then think how the world would appear to an observer to whom the existence of men was unknown and undiscoverable, while yet all the laws and activities of nature went on as they do now.

After some illustrations in man's mechanical works to show the presence of design where mechanical laws are also present, Sir Oliver Lodge comes into direct issue with mechanical theories and slips easily into the problem of a future life after death.

The mechanism whereby existence entrenches itself is manifest, or at least has been to a large extent discovered. Natural Selection is a *vera causa*, so far as it goes; but if so much beauty is necessary for insects, what about the beauty of a landscape or of clouds? What utilitarian object do those subserve? Beauty in general is not taken into account by science. Very well, that may be all right, but it exists nevertheless. It is not my function to discuss it. No; but it is my function to remind you and myself that our studies do not exhaust the Universe, and that if we dogmatize in a negative direction, and say that we can reduce everything to physics and chemistry, we gibbet ourselves as ludicrously narrow pedants, and are falling far short of the richness and fullness of our human birthright. How far preferable is the reverent attitude of the Eastern Poet:

“The world with eyes bent upon thy feet stands in
awe with all its silent stars.”

Superficially and physically we are very limited. Our sense organs are adapted to the observation of matter; and nothing else directly appeals to us. Our nerve-muscle-system is adapted to the production of motion in matter, in desired ways; and nothing else in the material world can we accomplish. Our brain and nerve systems connect us with the rest of the physical world. Our senses give us information about the movements and arrangements of matter. Our muscles enable us to produce changes in those distributions. That is our equipment for human life; and human history is a record of what we have done with these parsimonious privileges.

Our brain, which by some means yet to be discovered connects us with the rest of the material world, has been thought

partially to disconnect us from the mental and spiritual realm, to which we really belong but from which for a time and for practical purposes we are isolated. Our common or social association with matter gives us certain opportunities and facilities, combined with obstacles and difficulties which are themselves opportunities for struggle and effort.

Through matter we become aware of each other, and can communicate with those of our fellows who have ideas sufficiently like our own for them to be stimulated into activity by a merely physical process set in action by ourselves. By a timed succession of vibratory movements (as in speech and music), or by a static distribution of materials (as in writing, painting, and sculpture), we can carry on intelligent intercourse with our fellows; and we get so used to these ingenious and roundabout methods, that we are apt to think of them and their like as not only the natural but as the only possible modes of communication, and that anything more direct would disarrange the whole fabric of science.

It is clearly true that our bodies constitute the normal means of manifesting ourselves to each other while on the planet; and that if the physiological mechanism whereby we accomplish material acts is injured, the conveyance of our meaning and the display of our personality inevitably and correspondingly suffer.

So conspicuously is this the case that it has been possible to suppose that the communicating mechanism, formed and worked by us, is the whole of our existence; and that we are essentially nothing but the machinery by which we are known. We find the machinery utilizing nothing but well-known forms of energy, and subject to all the laws of chemistry and physics,—it would be strange if it were not so,—and from that fact we try to draw valid deductions as to our nature, and as to the impossibility of our existing apart from and independent of these temporary modes of material activity and manifestation. We so uniformly employ them, in our present circumstances, that we should be on our guard against deception due to this very uniformity. Material bodies are all that we have any control over, are all that we are experimentally aware of; anything that we can do with these is open to us; any conclusions we can draw about them may be legitimate and true. But to step outside their province and to deny the existence of any other region because we have no sense organ for its appreciation, or because (like the Ether) it is too uniformly omnipresent for our ken, is to wrest our advantages and privileges from their proper use and apply them to our own misdirection.

But if we have learned from science that Evolution is real, we have learned a great deal. I must not venture to philoso-

phize, but certainly from the point of view of science Evolution is a great reality. Surely evolution is not an illusion; surely the universe progresses in time. Time and Space and Matter are abstractions, but are none the less real: they are data given by experience; and Time is the keystone of evolution. "Thy centuries follow each other, perfecting a small wild flower."

We abstract from living moving Reality a certain static aspect, and we call it Matter; we abstract the element of progressiveness, and we call it Time. When these two abstractions combine, co-operate, interact, we get reality again. It is like Poynting's theorem.

The only way to refute or confuse the theory of Evolution is to introduce the subjectivity of time. That theory involves the reality of time, and it is in this sense that Professor Bergson uses the great phrase "Creative Evolution."

I see the whole of material existence as a steady passage from past to future, only the single instant which we call the present being actual. The past is not non-existent however, it is stored in our memories, there is a record of it in matter, and the present is based upon it; the future is the outcome of the present, and is the product of evolution.

Existence is like the output from a loom. The pattern, the design for the weaving, is in some sort "there" already; but whereas our looms are mere machines, once the guiding cards have been fed into them, the Loom of Time is complicated by a multitude of free agents who can modify the web, making the product more beautiful or more ugly according as they are in harmony or disharmony with the general scheme. I venture to maintain that manifest imperfections are thus accounted for, and that *freedom* could be given on no other terms, nor at any less cost.

The ability thus to work for weal or woe is no illusion, it is a reality, a responsible power which conscious agents possess; wherefore the resulting fabric is not something preordained and inexorable, though by wide knowledge of character it may be inferred. Nothing is inexorable except the uniform progress of time; the cloth must be woven, but the pattern is not wholly fixed and mechanically calculable.

Where inorganic matter alone is concerned, there everything is determined. Wherever full consciousness has entered, new powers arise, and the faculties and desires of the conscious parts of the scheme have an effect upon the whole. It is not guided from outside but from within, and the guiding power is immanent at every instant. Of this guiding power we are a small but not wholly insignificant portion.

That evolutionary progress is real is a doctrine of profound

significance, and our efforts at social betterment are justified because we are a part of the scheme, a part that has become conscious, a part that realizes, dimly at any rate, what it is doing and what it is aiming at. Planning and aiming are therefore not absent from the whole, for we are a part of the whole, and are conscious of them in ourselves.

Either we are immortal beings or we are not. We may not know our destiny, but we must have a destiny of some sort. Those who make denials are just as likely to be wrong as those who make assertions: in fact, denials are assertions thrown into negative form. Scientific men are looked up to as authorities, and should be careful not to mislead. Science may not be able to reveal human destiny, but it certainly should not obscure it. Things are as they are, whether we find them out or not; and if we make rash and false statements, posterity will detect us—if posterity ever troubles its head about us. I am one of those who think that the methods of Science are not so limited in their scope as has been thought: that they can be applied much more widely, and that the Psychic region can be studied and brought under law too. Allow us anyhow to make the attempt. Give us a fair field. Let those who prefer the materialistic hypothesis by all means develop their thesis as far as they can; but let us try what we can do in the Psychical region, and see which wins. Our methods are really the same as theirs—the subject-matter differs. Neither should abuse the other for making the attempt.

Whether such things as intuition and revelation ever occur is an open question. There are some who have reason to say that they do. They are at any rate not to be denied off-hand. In fact, it is always extremely difficult to deny *anything* of a general character, since evidence in its favor may be only hidden and not forthcoming, especially not forthcoming at any particular age of the world's history, or at any particular stage of individual mental development. Mysticism must have its place, though its relation to Science has so far not been found. They have appeared disparate and disconnected, but there need be no hostility between them. Every kind of reality must be ascertained and dealt with by proper methods. If the voices of Socrates and of Joan of Arc represent real psychical experiences, they must belong to the intelligible universe.

Although I am speaking *ex cathedra*, as one of the representatives of orthodox science, I will not shrink from a personal note summarizing the result on my own mind of thirty years' experience of psychical research, begun without predilection—indeed with the usual hostile prejudice. This is not the place to enter into detail or to discuss facts scorned by orthodox science, but I cannot help remembering that an utterance from this chair

is no ephemeral production, for it remains to be criticized by generations yet unborn, whose knowledge must inevitably be fuller and wider than our own. Your President therefore should not be completely bound by the shackles of present-day orthodoxy, nor limited to beliefs fashionable at the time. In justice to myself and my co-workers I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, but by going further and saying, with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence—nothing new or sensational, but cumulative and demanding prolonged serious study—to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent.

Yes, and there is more to say than that. The methods of science are not the only way, though they are our way, of arriving at truth. "*Uno itinere non potest perveniri ad tam grande secretum.*"

Many scientific men still feel in pugnacious mood towards Theology, because of the exaggerated dogmatism which our predecessors encountered and overcame in the past. They had to struggle for freedom to find truth in their own way; but the struggle was a deplorable necessity, and has left some evil effects. And one of them is this lack of sympathy, this occasional hostility, to other more spiritual forms of truth. We cannot really and seriously suppose that truth began to arrive on this planet a few centuries ago. The pre-scientific insight of genius—of Poets and Prophets and Saints—was of supreme value, and the access of those inspired seers to the heart of the universe was often profound. But the camp followers, the scribes and pharisees, by whatever name they may be called, had no such insight, only a vicious or a foolish obstinacy; and the prophets of a new era were stoned.

Now at last we of the new era have been victorious, and the stones are in our hands. But for us to imitate the old ecclesiastical attitude would be folly, for it cannot be sustained; humanity would ultimately rise against us, and there would come yet an-

other period of reaction, in which for a time we should be worsted. Through the best part of two centuries there has been a revolt from religion, led by Voltaire and other great writers of that age; but let us see to it that the revolt ceases when it has gone far enough. Let us not fall into the mistake of thinking that ours is the only way of exploring the multifarious depths of the universe, and that all others are worthless and mistaken. The universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures.

Men and brethren, we are trustees of the truth of the physical universe as scientifically explored; let us be faithful to our trust. Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it: the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. There is a Principle of Relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind therefore to the Immanent Grandeur, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God.

Readers will remark that survival after death is the crowning result of the criticism of the mechanical theory and that Sir Oliver Lodge only announces his personal conviction based upon evidence, which he does not produce here and cannot be expected to produce here. It is the challenge of scientific scepticism that constitutes the main value of the pronouncement, and a body like the British Association tolerated the expression because it knew well enough beforehand and before the election of Sir Oliver Lodge to its presidency, that he was of this opinion, and indeed many of its members openly expressed the wish that he would reply to the materialistic address of last year by President Schaefer.

One point that was not made against mechanical theories, tho hinted at in certain terms, is this. You cannot assert or assume a complete antithesis between mechanical and teleological theories without denying the actual existence of consciousness. It is not a choice between mechanical and teleological processes in nature, but a question whether intelligence can be superadded to the mechanical without denying

the universality of the mechanical. There is no contradiction between intelligence and mechanism, but only a question whether we require to add intelligence to the mechanical as an additional causal agent. We do not require to conceive the process either all intelligent and nothing mechanical or all mechanical and nothing intelligent. The problem is whether the mechanical is all that is required to explain things. This gives teleology a conceivable place in the scheme, tho it requires evidence to prove it there as a fact. Moreover, in a monistic system you cannot get any sort of antithesis or antagonism between the mechanical and the teleological. There is no *a priori* in it for making intelligence an accident of it. It may be so, but that has to be proved where the materialistic theory starts with it absent.

The reception which the address met may be indicated in the editorial of the *London Times* the next day. I give it complete for record in our own work. It shows a frank recognition of the psychic problem and its rights, as well as what has been accomplished in it. Other papers gave it similar recognition, tho it was not without sneers from some quarters, as is quite natural from those who are what Sir Oliver Lodge calls dogmatic materialists, a position which he refuses to recognize on the ground that knowledge must be very comprehensive to make negative assertions on so large a scale as materialism requires. The editorial is dated September 11th, 1913:

The New Agnosticism.

Sir Oliver Lodge's presidential address to the British Association, which we print today, has been awaited with unusual interest, and it will not disappoint expectation. It is a notable utterance, worthy to rank with the very best of its predecessors, and likely to be often quoted hereafter as the Birmingham address. The eminent Principal of Birmingham University has seized the occasion to review the whole standpoint of science towards the things visible and invisible which its function is to search out and in some measure to understand. He has brought to the task not only wide knowledge, but an independent habit of mind and intellectual courage without arrogance. Indeed, his whole discourse is a protest against arrogance. That is the broadest lesson it conveys, and it is very opportune. Some such

utterance, made in a conspicuous way, was needed, if only to put science right with the public. The British Association, which plays the part of a connecting link between the two, could perform no more appropriate or valuable service than providing the occasion. The intellectual atmosphere has changed greatly since the famous Belfast address, given by another eminent physicist thirty-nine years ago. Science was then engaged in asserting its claims against a dogmatic theology, and perhaps some over-assertion there certainly was. The public presently woke up to find that they had only exchanged one priesthood for another, and that the new dogmas were more arrogant than the old. The "laws of science," which meant any generalization current at the time, were more sacrosanct than Holy Writ, and nothing which could not be weighed or measured was allowed any validity. The mildest form of this bigotry called itself agnosticism: it professed a suspension of judgment concerning everything outside the weigh-and-measure field that alone constituted "evidence," but always implied and generally expressed contempt for convictions based upon any other sort of evidence. It was taken up, and of course distorted, by second-rate intelligences, and it had a popular run, though it never satisfied men who observe and think for themselves. The great lights of science always kept aloof from it, and gradually a reaction set in, partly through sheer weariness of the sterile controversy with religion, which was the chief objective, but still more through the advance of science itself, which demonstrated the extreme instability of the so-called laws by demolishing many as fast as they were set up and by threatening all. Pretensions to infallibility became absurd.

So the new agnosticism arose. It began with philosophers who recognized the limitations of science, but has now invaded science itself. Sir Oliver Lodge dealt with it at length in his own domain of physical science; but it is general. "A kind of philosophic scepticism," he said, "is in the ascendant, resulting in a mistrust of purely intellectual processes and in a recognition of the limited scope of science." It is in the ascendant, but not in undisputed possession. Some high priests of the Belfast order still cling to their posts and will not bow the knee to Birmingham without a struggle. They enjoy brandishing their dogmas and burning heretics at the stake in their own way as much as Torquemada himself, and they are loath to exchange the arrogant "What we do not know is not knowledge" of the old agnosticism for the modest "We do not know; we cannot be sure" of the new. Sir Oliver Lodge does not altogether bless the present vogue, which he abundantly illustrates by recent examples from physical research. He suggests that the pendulum

has swung too far, and that the tendency to "tear ancient postulates up by the roots" is overdone. An extreme instance is the "principle of relativity," which threatens the most fundamental conceptions. If it is fully accepted in its extreme application, time and space disappear, as we understand them, and become a series of disconnected units. In regard to all these matters he urges a conservative attitude, and he sees a way to retain the old and yet embrace the new. In particular he defends the conception of continuity, to which a large part of the address is devoted. Time and space, he argues, must be continuous, and that strange intangible thing, the æther, must be a real physical agent, though it eludes the laboratory grasp. His explanation of the æther and of our inability to observe it, or our own motion through it, is a brilliant piece of exposition. It must be of a density incomparably greater than any substance we know of, and yet everything moves through it freely without friction. There is no displacement; the æther is itself so modified as in some way to constitute the matter moving through it. We cannot observe it because it is omnipresent, uniform, and all-pervading. But Sir Oliver does not think the problem hopeless; he relies on the electrical theory of matter and repudiates the principle of relativity, which seeks to replace it, as "a principle of negation, a statement that observation of certain facts can never be made, a denial of any relation between matter and æther, a virtual denial that the æther exists." Such a comprehensive negation really lands us back in the old dogmatic position, but by the opposite road. We have boxed the logical compass and got back to north again the other way round.

It is no more the function of science to pronounce universal denials than absolute assertions. Its function is to seek out what it can by the limited means at its disposal, recognizing that they are limited and inadequate to the discovery of ultimate truth. Because some things are beyond its ken, it does not follow that they are not real, or that we cannot come at them by some other way. But its results are valid so far as they go, and the aim should be to supplement them, not to abandon them because they are incomplete. If we read Sir Oliver Lodge aright, that is the lesson he would teach. At the British Association last year Professor Schaefer said "the problems of life are essentially problems of matter"; and we explained this by adding that his science was limited to that field. Sir Oliver returned to the subject yesterday in pursuance of his general theme, and said the same thing. Biologists see nothing in life but the laws of chemistry and physics; and they are quite right, because that is their field. But it is not the whole field, Life introduces "an incalculable element," which goes beyond any conceivable application

of chemistry and physics. It may be studied in other ways and by other means. Beauty, too, lies outside the range of physical science; but it exists, as the audience at Birmingham were reminded yesterday in a passage which deserves quotation. It was not his function, said the orator, to discuss beauty, but "it is my function to remind you and myself that our studies do not exhaust the universe, and that if we dogmatize in a negative direction and say that we can reduce everything to physics and chemistry, we gibbet ourselves as ludicrously narrow pedants and are falling far short of the richness and fullness of our human birthright." He must have placed severe restraint upon himself to avoid quoting Hamlet, who sums up the whole account with that supreme felicity of thought and word which makes Shakespeare a marvel that no science can explain. By a natural transition Sir Oliver Lodge passed on from existence in this world to its continuity hereafter and to the question of immortality. The sensational disclosures which have been expected in some quarters were not forthcoming; but quietly, moderately, and firmly he made his profession of faith in the persistence of personality beyond bodily death, of which he has been convinced by strict evidence, and in the broad truth of religion. An impressive close was thus made to a fine effort, and one more consonant, we believe, with the present trend of advanced thought than repugnant to it.

The following editorial was printed by the *New York Times* of September 12th, 1913, two days after Sir Oliver Lodge had delivered his address.

Personality Beyond the Grave.

It was a comfortable old doctrine that the world ended with the circle of land about the Mediterranean. Its shores were known, its ports could be reached by all mariners, and it seemed impious and suicidal to put out beyond the Pillars of Hercules into the vast unknown ocean stream. Quite apart from his belief that the personalities of men survive death and attempt to signal through the ocean of ether to their companions in the body, the address of Sir Oliver Lodge, as President of the British Association, is inspiring in its challenge to scientific men to launch boldly upon uncharted waters. We may at least hope, this leader of a great body of scientists declares, to attain some understanding of the nature of a "larger, perhaps ethereal, existence," and of conditions, if such there be, regulating intercourse across the chasm. Thus far his message is clear and indisputable. But he dares go further with the bold announcement:

"A body of responsible investigators has even now landed on the treacherous but promising shores of the new continent."

The lives of men in all stages of civilization have been profoundly influenced by belief in a world stretching beyond their finite senses, a peopled world, a world of revelation and of present aid to striving humanity. Sir Oliver Lodge notes a narrowing tendency among scientific specialists who deny the existence of facts beyond their special ken—at any rate, beyond the testimony of their senses. Having voluntarily deprived themselves of the scientific imagination, he warns them that even the means of which they make use will be restricted, unless they will again open their minds to the facts of life which their rigid systems exclude. It will not yet do to reduce the world to the terms of physics and of chemistry; when these have played their due part in explaining, for example, the broadsides fired from a battleship, something outside their field must be added to show why the ship was in action and how its firing distinguishes between friend and foe. The spirit within the body may be potent, though both it and its container be distant and invisible, in swaying the wills and in determining the acts of many other living bodies. May not a disembodied spirit do the same?

The spirits of the dead are real and mighty; the leaders of mankind through all time still guide its onward steps, though their bodies are in the grave. Sir Oliver is well within the facts of recorded history when he expresses his conviction that "memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and personality persists beyond bodily death." He advances beyond proved and accepted facts when he holds that the personalities of the dead overleap all physical media of records and tradition, and, without their aid, communicate with beings in the flesh. Yet if they could accomplish this feat it would be hardly more wonderful than the conquests of time and space already achieved.

But it should be noted that, unlike the *terra firma* that greeted the eyes of Columbus, the shores of the new continent of the soul, a landing upon which the British Association's President proclaims, he sees to be treacherous, if promising. The voyagers thither may find themselves caught in its quicksands.

The curious feature of this editorial is that the writer admits that minds of the living can influence living bodies at a distance, asks whether disembodied spirits might not do the same, and then asserts that personality survives death, but immediately affirms that Sir Oliver Lodge "advances beyond proved and accepted facts" in his view that communication

between the dead and the living has been accomplished. Has it not occurred to this poor editor, who has never investigated this subject scientifically, that Sir Oliver Lodge, who had been a materialist, would not admit the survival of personality unless he had obtained "proved and accepted facts" of communication?

One of the most significant incidents of the meeting was the reception given it by the Bishop of Birmingham, who preached a sermon on the relation between Science and Religion, Knowledge and Faith. The occasion was given a sort of official recognition in this sermon, Sir Oliver Lodge reading the lessons in the service, and various officers of the British Association being present officially. The position taken by the Bishop of Birmingham in his sermon was reported as follows in the *London Times* of the date, September 15th, 1913:

The Bishop of Birmingham, who was the preacher in the Cathedral, tendered to the British Association the welcome of the Anglican Church in Birmingham, and expressed an earnest hope that their deliberations might be helpful to the cause of science. In the course of his address he said:

"We are constantly reminded of the fact that in past days there was active antagonism between the ecclesiastic and the scientist, though from the ranks of the religious teachers have risen more than one great scientific personality; indeed, Birmingham itself has furnished at least one notable example of this combination. It may be doubted whether it is useful, when a peace has been signed, to dwell too long upon the causes and episodes of the concluded war. It is probably best to let the lessons of the campaign teach both the contending parties how to work amicably and helpfully one towards the other in the future. At any rate, such is my own earnest desire, for I should be immeasurably poorer in my possibilities of helping humanity were I not able to use the results of the devoted energies of the men of science. How stupid is the suggestion that there must be a barrier between knowledge and belief! Even the most credulous only accepts that which he is persuaded he will one day know, even the most sceptical acknowledges that there are matters as to which he cannot yet say that he has scientific certainty, which he nevertheless accepts, and upon which to some extent his life is based.

The Purpose of Knowledge.

“What does knowledge mean? To know anything is to have a certainty of it derived from study. That study has been based upon some foundation accepted upon evidence; in other words, faith has had some place even in the realm of science. No man can say quite truthfully that to know in an objectless way is satisfying. I desire knowledge for certain definite ends, two of which are the great common ideals of the religious and of the scientific worker. These are, first, the understanding of the purposes of the Great Architect of the Universe; second, the promotion of human happiness and efficiency. When we read the words of our great Philosopher, ‘A man is but what he knoweth,’ or again, ‘The pleasures of the intellect are greater than the pleasure of the affections,’ we are conscious that either the writer is trying to isolate himself from a sense of corporate responsibility, or he is reading into the word ‘Know’ and into the word ‘Intellect’ deeper meanings than the world generally ascribes to them. I turn my gaze upon the twinkling spheres of the heavens, and as I understand the distance, construction, age of any one of them a little better than did my inquiring forefathers, I yet realize that full knowledge is further from me than it appeared to those of a past generation, but that full knowledge is to be had, though not by me, and not today, nor possibly in as many æons ahead as the world has already known. It is because of the attraction of these ends of knowledge that the student is insatiable. Who would ‘scorn delights and live laborious days’ even for the cold rewards of earth, if no one were the better or the wiser?

“‘Fame is the spur that the clear spirit doth raise,
That last infirmity of noble mind. . . .’

“What is this Fame? Not a few articles in the Press, not even a page in the *Encyclopædia Britannica*, but the knowledge that some one lives better because we have lived, the knowledge that we have justified in some sense the ways of God to men.

The Welfare of Humanity.

“Science must never forget that the affections will not be ruled out of human affairs. It is because in these present days there is a greater recognition of this fact amongst the learned than there ever was that the religious teachers, who have perhaps over-estimated the power of the heart, learn gladly from you who are holding the balance more fairly than once. Whatever religious teachers may have felt as to what is commonly styled

Evolution fifty years ago, I venture to say that today there is no one who is not thankful for the great Creator's sake that the intertwining of His creatures has been accepted on scientific knowledge. Scientific medicine has revolutionized the treatment of disease and has exposed its source. You great scientists have the glory of such discoveries, but it is we clergy, as we pass from home to home in some of the poorer parts of our great cities, who can best realize how marvellously you have lessened the weight of human suffering and how you have added to the efficiency of the breadwinners of the mean streets, those toilers who are the greatest capital of the country.

"We find ourselves now, the Scientist and the Religious, understanding each other better than ever before. Stripped both of us of over-dogmatic assertion, confessing both of us to a reverent Agnosticism, we look out over the still unconquered worlds. We directly moral teachers feel sometimes sad as we contemplate the power and the forcefulness of the things which make for degeneracy; you long for some spiritual lever which shall impress men with the necessity of observing those things which make for fullest health. You are ever inquiring, ever experimenting. Allow us to share in that honorable endeavor. I protest against the notion that the Church is to be uninquiring and non-experimenting. The religious body which discourages inquiry must stagnate and must die. The condition of the departed, their closeness to ourselves, the possibility of communication with them, these are subjects as to which there has been in more recent years much consideration within the religious bodies. Are these things going to be gradually unveiled by the aid of science and faith walking hand in hand?"

The editorial in the *London Times* puts the ideas of the Bishop of Birmingham in a better way than its news column, and should be put on record here.

Certainty and Faith.

The Bishop of Birmingham, in his sermon of welcome to the British Association, said that even the most credulous only accepts that which he is persuaded he will one day know: even the most sceptical acknowledges that there are matters as to which he cannot yet say that he has scientific certainty, but which he nevertheless accepts, and upon which to some extent his life is based. Here the Bishop was making, or implying, a very necessary distinction between two kinds of belief, a distinction which is often overlooked both by the over-credulous and by the over-sceptical. There are beliefs based upon exact knowledge and

held with a certainty due to exact knowledge, which are, as it were, isolated beliefs. They may not affect the conduct of those who hold them at all, or they may only affect it with regard to their own subject-matter; and they can be changed without causing that trouble and bewilderment which a man feels when experience seems to him to refute some general article of his faith. They may be of great practical importance to mankind in general. Our health, for instance, depends a great deal upon what our doctors believe, and so does our conduct with regard to our health. But these beliefs are only concerned with matters of health, and any change in them only affects our conduct with regard to those particular matters. So we do not feel called upon to have any beliefs of our own about them; for, when we do what the doctor tells us to do, our belief is in him and in his special knowledge. Our judgment is exercised in choosing him, not in believing what he tells us. Those isolated beliefs are easily changed, however momentous the practical results of a change may be, because a change in them does not affect beliefs or conduct that are not concerned with the same subject-matter. A man of science may pass from one theory to another about the causes of a disease without altering any of his opinions about politics or morals or religion. He will remain the same man after the change, just as much as if he had merely changed his mind in choosing a suit of clothes.

But there are other beliefs that cannot be changed so easily, because we are not the same men after we have changed them, because our whole view of life and our conduct is affected by them. They are concerned with matters about which we must have some belief or other, and upon which we cannot trust the judgment of an expert because no belief about them is based upon exact knowledge. With regard to those matters complete certainty and complete scepticism are equally impossible. You cannot prove either that you have an immortal soul or that you have not; nor can you find any one to tell you what to believe about it. It is a matter about which no one human being can profess to have more expert knowledge than another; yet about it no human being can honestly profess to be indifferent—at least, the profession of indifference really means disbelief. We do not all have to be astronomers or geologists or even biologists, but we all have to live; and the question how we shall live depends upon our beliefs with regard to certain matters about which no certain knowledge is possible. It is therefore necessary that we should have beliefs about these matters; and the question is, how are we to acquire such beliefs? They evidently cannot be proved by the same methods as those beliefs which are based upon exact knowledge and which we call scientific; and the

effort to prove them so will either lead us to a paralyzing scepticism or to a blind and most unscientific dogmatism. Yet the scientific method, if it is not carried too far or applied unintelligently, may help us even in this matter. In the process of scientific discovery a working hypothesis plays a very important part. Indeed, the greatest discoverer is he who can hit upon the best working hypothesis, and no amount of diligence in proof will avail him who hits upon a bad one. But with regard to those other beliefs we must depend upon working hypotheses altogether; and we can never hope to prove them, as the working hypotheses of science are often proved, once and for all and beyond the possibility of doubt, by any instructed person. Indeed, our business with them is not to prove them thus to the world, but to obtain a faith in them that shall be sufficient for ourselves; and, though we may wish to communicate this faith, we cannot hope to do so by scientific methods.

The very word faith implies an effort to believe, working in the highest intensity of belief. Scientific belief is complete so far as it goes and satisfied with itself. But faith is never satisfied with itself and never complete; since it is always trying to embrace a larger subject-matter, and could not be certain on any one particular, unless it were certainty about the universe. This it never can be in this life; and therefore it must remain a working hypothesis even for those in whom it is most intense. Yet faith is something far more than the working hypotheses of science; for it can be held with a passion which those never inspire, a passion which is caused by its far-reaching consequences and its power of harmonizing the whole of life. For that very reason it has its temptations; there is a false faith which men aim at, because of the comfort which they hope to get from it. The real faith is the result of the passion for truth; and it is faith because it knows that that passion cannot be entirely satisfied. It never mistakes itself for the certainty of science; yet it delights in the tests of experience because each new test makes it more sure. All life is a discovery to it; but each discovery, however surprising, does not seem to it unexpected. That coherence which it has made of the past gives coherence to the present, and it assimilates each new event as a healthy body assimilates food. Thus, as the Bishop of Birmingham said, it has no conflict with the exact knowledge of science; indeed, it is the more scientific because it does not pretend to the certainty of science, and it has a joy in its own uncertainty which the faithless mistake for certainty, as the coward mistakes the joy of the brave adventurer for security.

The chief significance of this position both on the part of

the Bishop of Birmingham and of the editor of the *London Times* is the fact that the relation between psychic research and religion is thus officially admitted. The attitude of Sir Oliver Lodge on these matters and the position defended in some of his books were the offer of an olive branch to the church and it has accepted this sign of peace. No word is said about Spiritualism, but the church shows, just as indicated in a recent editorial in this *Journal*, that it is going to appropriate the result and not acknowledge its source.

On the main contention of the Bishop of Birmingham and of the editor of the *London Times* the writer would take direct issue. He thinks it states the issue wrongly. Both make it the antithesis between knowledge and faith, identifying science with knowledge. The opposition is between certitude and belief without evidence. This view the writer thinks is absolutely false. But he cannot blame the Bishop of Birmingham and other religious thinkers for adopting it: for they have only accepted what the scientific man has stated over and over again and what the address of Sir Oliver Lodge indicates; namely, that science is metrical and occupied with accuracy and certainty. As stated above the present writer refuses to make certitude the necessary feature of science. Certitude and knowledge are most desirable and science is perhaps the only method that can give them, but it is not constituted by this purpose. It is the method of determining belief by present experience as distinguished from mere tradition, and in this way it predetermines the right to faith of any kind, and faith can in no way settle the validity of a belief without consulting the authority of experience, unless it means to substitute force for reason in practical conduct, and that is what it always has done when it refused to recognize this experience as its guide. The problem is wrongly stated when it is put as a choice between knowledge and faith, implying that faith is not a result of science. To the present writer no faith is rationally legitimate unless determined by science or the method of interrogating experience which he defines as science. This position unifies human attitudes and refuses to admit of two independent authorities. The attitude of both combatants is only one

which insists on preserving a conflict where there need be none. Science is the only legitimate authority in the formation of convictions, whether they are probable or certain.

The article by Sir William Barrett in *The Contemporary Review*, so quickly requested and so promptly supplied, simply summarizes for the general public the main points of Sir Oliver Lodge's address, and emphasizes its importance in the impetus which it gives to psychic research by putting it on the basis of respectability, whereas it had previously only been scientific! Sir William Barrett's article is well worth perusal as an impartial statement of the case for general readers, and its use in *The Contemporary Review* (October, 1913) marks another step in the recognition of the subject.

AN IMPORTANT EXPERIMENT.

By James H. Hyslop.

Readers of the *Journal* will recall the experiment with Miss De Camp and the phenomena associated with her own automatic writing (Vol. VI, pp. 181-265). That experiment was occupied with the effort to see if the material, which had to be explained by subconscious fabrication for lack of proof, of the impersonation of Frank R. Stockton was what it claimed to be in the automatic writing of Miss De Camp. Miss De Camp was writing stories that purported to be dictated by the late Frank R. Stockton, and the circumstances under which it was done prevented the superficial explanation from being hastily accepted. But by taking Miss De Camp to Mrs. Chenoweth, under test conditions, Miss De Camp's identity and experiences having been concealed from Mrs. Chenoweth, I obtained through the automatic writing of Mrs. Chenoweth the statements that Frank R. Stockton was present and had been the author of the stories through Miss De Camp's hand, and this without hinting myself that any such claim had been made. This being undoubtedly supernormal information through Mrs. Chenoweth tended to confirm the claim made in the automatic writing of Miss De Camp. In the incident of the picture drawn by Mr. Duysters we had a similar phenomenon. He had partly drawn a sketch before his death and purported to finish it through the automatic drawing of Miss De Camp. In this, as in the Stockton incidents, a phenomenon which superficially purported to be spiritistic might most naturally be explained by subconscious reproduction of normal knowledge by Miss De Camp. But through Mrs. Chenoweth Mr. Duysters claimed to have finished the picture. Here, again, as in the Stockton incidents, what had to be explained as a subconscious production, where there was not adequate evidence of another

source, becomes most probably a spiritistic phenomenon. The natural explanation does not apply to the mediumistic experiment for the facts and so will hardly apply to the experiences of Miss De Camp.

The experiment which I am here to narrate has a similar character, except that it represents a dream or hypnogogic illusion on the part of the gentleman whom I took to Mrs. Chenoweth. He had been awakened from his sleep, at least apparently so, by the apparition of his dead friend communicating with the sleeper. Recognizing that the experience would be regarded as an hallucination by the Philistine, the gentleman asked the apparition to tell him something to prove his identity. The dead friend then communicated the incident that in a game of cribbage, he, the deceased friend, when living, had asked this gentleman to play a game of poker with this hand because he had a straight flush. This was a fact. But the whole experience is liable to the objection that it was a hypnogogic illusion. There was nothing supernormal in the information given, in so far as evidence of the fact was concerned. I therefore took him to Boston from New York, registered him under a false name, and took him to Mrs. Chenoweth who never saw the man in her normal state. The same deceased friend purported to communicate and described the experience in general which the sitter had had and, alluding to their playing cards together, gave the nickname by which he was called in the little club which met for card games. Here again an incident which had to receive a natural explanation from the circumstances becomes most probably a spiritistically inspired incident.

The important lesson in it, as well as in the Stockton and Duysters incidents, is that phenomena, which we may most naturally infer to have been normally produced, are actually supernormal and externally inspired. What we had ordinarily to interpret as a hypnogogic illusion became an incident transmitted from the dead. We are then entitled to ask where this sort of thing stops. What means have we for limiting spiritistically inspired events? If these occasional incidents which we have all along been explaining away, but which a mere accident proves to have probably had

a supernormal origin, are to be referred to spiritistic agencies may not such influences exercise a far more extensive influence on human life than we usually suppose?

I quote such parts of the detailed record as are related to the personal identity of the person who appeared in the dream and who purported to communicate through Mrs. Chenoweth. We have only to keep in mind the conditions under which the experiment was performed in order to determine the significance of the facts. The communicator concerned did not appear at the first sitting, the sitter's mother having been the communicator on the first day. There was no request that any one appear. The whole thing was spontaneous, and I knew none of the facts except the incidents of the dream. The following is the relevant part of the record on the second day.

Mrs. Chenoweth medium. June 11th, 1912. 10 A. M.
Present, Mr. W. and James H. Hyslop.

[Automatic Writing.]

Can it be that I am at last waking to the realization of the absolute and direct contact with you, dear one. I am so glad and so happy to enter into the atmosphere with sufficient energy to make a definite response to my thought and desires.

[There was great struggling and groans with almost every word written.]

It is not hard for me but I make too much of an impact I was told yesterday [reference to possible effort the day before], and I am trying to do better today.

[The struggle was very marked and the psychic rolled her head about and groaned as if the trance would break up. I placed my hand on her forehead to calm her and then the writing became calm with the word "do" above, and continued so till I removed my hand.]

I think some one has cut off some of my energy.

(Yes, the light was groaning and had some distress, and I held my hand on her head.)

[I then removed my hand and the groaning began again with the writing and it indicated the same struggle and heavy lines as before.]

I am glad for it. You are not [placed my hand on forehead and writing became calm at this point] afraid of what I do.

(No, I am not.)

I am so unused to this but wish to reach him and to give him

all I can. Does it seem as if I were dead? No not to me and I am not unhappy either although I thought I would be seen with D D yes with D uncl... [read 'Daniel' tho I thought the letters were 'Danel'] wi...D [pause] D [pause] D a v...D a [pause and scrawls] P P D

(Do you know a 'P. D.?) [Said to sitter, who shook his head and I made no reply.]

P. D. D a v e D a v i d [read 'Davie'] D a Uncle [not read] Uncle D uncle yes [to reading as 'uncle' was not read till then.] long gone long ago. He was called Uncle David.

[Sitter whispered in my ear: "We used to call Swing 'Uncle David'.]

Called so by all of us.

(Yes, what profession was Uncle David?)

Yes I hear. P p h p dr [not read] dr. You know how everybody sought him and he was always open house, but that was long ago. I wish I could talk about our church. It is not so interesting to me as it was, but still I like to think about it and the work I did. B B [groan].

(Stick to that.)

[Groan.] B B e e...B e e n. No B e n...B e [pause] o r not it not o.

(All right. Stick to it.)

B e [pause] ** [undecipherable] B e ** B r [pause] Why do I fail, I wonder, when it is on my mind.

(Just stick to it and you will get it.)

B e * * B e n. no it is not an n and I do not intend to make n.

(I know it. Stick to it.)

B e a a I want to stay. B e a l B e a n B e a n. [not read at time.] I can do it. I have most done it.

(Yes I know you can.)

B e a... B e a r B e a B e a l [violent erasure of name] B e a n [pause] Mary B e a B e a why a is all right. B e a [pencil fell, and sitting came to an end.]

Mrs. Chenoweth medium. June 12th, 1912. 10 A. M.
Present Mr. W. and James H. Hyslop.

[Automatic Writing.]

M * * [pause] B B e a B a * * [scrawl]. I thought I could do it the first thing today but I found my own efforts of yesterday have become a part of the light.

(Yes, I understand that.)

So I must overcome that with the rest. I mean my faltering. Can you make clear my thought?

[At this point occurred an apparent intrusion of another communicator which I need not quote.]

[Pause.] W [pause] I'll Will he knows. William.

(Yes, he knows a William. Go ahead.) [Sitter had nodded assent to my inquiring look.]

and so do I here with me.

(All right. Do you remember anything that occurred with this friend present recently?)

You mean have I been trying to communicate do you?

(Yes, tell about it.)

Yes I do and I thought I would come here and repeat the effort. I was at home. You know what I mean.

(Yes, tell the facts.)

and I tried to make some evidence in a novel way to make him know I was alive, and part of the effort was mental and part physical. You know what is meant by that.

(Yes.)

And I still kept at it till they thought I must want something particularly. You know they are the ones who want particularly what I am trying to write is that I am not troubled but only anxious to let him know I live.

(Yes, what did you tell him to prove that you lived?)

I will tell him again.

(All right.)

And he knows it is so different here that I have to work as best I can. I can tell him directly you know. (Yes, and.....) mental dreams come to him, you know, and where I put things I can remember you know.

(Yes, good.)

No, it is not very good yet, but it will be as soon as I get hold better.

(I understand. Take your time.)

It is because he needs me and because I am so near in spirit that I can give him what I did. I want him to know now much more about the house where we lived.

(All right. Go ahead.)

L L Lizzie. [pencil fell and reinserted.] The writing nervous.

(Just keep calm. I will help.)

dear * * how can I do what I wish. The noise bothers me. [Some noise outside house. I held my hand on the medium's arm a few moments.]

Thank you. Now I can go on. I think I want to talk about what he found out afterwards. Do you know what I mean?

(He says yes. Go ahead and tell it.)

and it was just as I had told him which proved to him I had

been with him and recalled the past for it was a thing connected with the past. I mean before death. He knows what I mean.

(Yes, perfectly.)

And he had to do some hunting and questioning. I will do more of this same work with him and I know I can but he is not to think I am troubled. I found out after I came here how it was best to recall such things and so I do it.

I am with my own. What made you write. Do you know [what] I mean? He wrote after the test before and before too, but afterwards to you.

(I got knowledge afterward, and if you can tell exactly what you told to prove. . . .) [Writing began. I had evidently misunderstood the real purport of what was intended in the message.]

To go and see. To go and look. To go and find it and see if what I told him about it was true. [Pause.]

I cannot write what I want, but he found what I told him he would. Do you know what I mean?

(No, I do not know exactly what you mean by that, but I do know what you said to him to prove that you were alive, and it would be good to have that on paper here.) [I still misunderstood what the communicator was driving at, as I knew nothing of the facts and thought he was trying to tell the incident I knew. But he was trying to mention another and more important one.]

Yes and I know it as well as you do and I have made a desperate effort to do it.

(All right. Stick to it.)

I found him in just right condition to receive and that was how it happened and the reason he was in condition was something he had been doing which put him in rapport with me and so I was able to do it. He did not know the value of what I gave him till after the test. You know that do you not?

(He recognized the importance of the evidence at once.)

No that is not what I meant.

(All right. Tell it clearly.)

He knew the value of the evidence as evidence, for he has known about the work, but at the time he did not know whether evidence was of such nature. No, I do not mean that, but it had to be proved to be me in order to be of the value it is. Do you know now.

(How would it have to be proved true?)

Finding out if what I tried to tell him was as described.

(How would he find that out?)

By effort and inquiry of others because he did not know all facts.

(All right. He says he knows what you are talking about.)

All right. I thought he would. But you are a catechizer.

(Yes, that is what I am.)

You have to be I suppose. (Yes.) and I would be glad to help you if I could. I seem very stupid and slow to you, but I assure you I am doing the best I can.

(I know that.)

It is my desire to help, not hinder. I wish I could tell him about the uplift it gives me to come to him. Does he know anything about a Cat kitty [read 'key' doubtfully] Kitty Kittie [read 'kettle'] No at Kitty. Yes [to reading] Cat father cat. They do not belong together, father and cat are two.

(Yes, I understand.) [Sitter smiled and nodded indication of understanding the passage. I did not.]

Small cat here.

(How did you and your friend here use to amuse yourselves?)

Well, what do you mean, a game, Kitty game. Nothing for the kitty. What am I writing. No, not that, but a play game. Yes he knows.

(Yes, that is right. Stick to it.)

And it was sport, not gamble you know. Sport, we never played to rob. He knows I could b e a t h i m [heavy lines.]

(Mr. W.: He said he could, but he couldn't.) [Said *sotto voce*.]

If he had been fair. He was always quiet and sure and played a winning game, but God help us I cannot beat him now. I have no use for the sport. This is sport enough.

(I expect it is.)

for any man and keeps his wit at high speed, but I am serious enough about it to desire only the best results for him.

(What do you want him to do?)

I want him to watch out for me and I will keep at this until I have made good. He knows that language. I know that it is not easy to forget old associations and make new ones and I do not want that, but I do not want the old associations to cast shadows because of my death. But the new interest in what I am able to accomplish will in part supply my loss to him. He understands about business.

(All right. Go ahead.)

Am I gaining any? I seem to be writing better.

(Yes, gaining like everything.)

Good. I ought to stay a week and perhaps I might give a good account of myself.

(Yes.)

We must master the mechanics of the thing first, I think. But to return to business. I had a little he knows and that, while I left it in fairly good order, no man can slip away and not feel he would have left things differently. That is not so bad in my case, as in some, but still it holds good. So sorry I had to go. He knows that, and this old room, not old in the sense of age, but familiarity.

(I understand.)

My room Club you know.

(Did he belong to a Club?) [Said to sitter and sitter shook head.]

The Club, dear me, am I losing energy? I will come again. He knows the Club I mean.

(Yes he does.) [Sitter had nodded his head in response to my look.]

I miss the talks and smoke. He knows. I am not smoking now.

(Good.)

It would be too suggestive to say I was. Goodbye, old man. He knows old man. [Pencil fell.]

The general significance of all this is apparent from the story that I told in the introduction. I repeat it. The sitter had a dream or something like it in which he was awakened seeing the apparition of his dead friend who carried on some communications with the sitter. The latter found it best to test the apparition by asking him to prove his identity and the communicator told him an incident in a game of cribbage and poker. I was trying to get this incident as a cross reference, after the reference to the communication "partly mental and partly physical". But it is now apparent that the communicator was intent on the more important incident of a business matter which would naturally hang heavily on his mind. The notes explain details. But the final allusion to the club at his room, the game of sport, "kitty" and "father cat" clinched his identity tho it did not repeat the incident in the hypnogogic experience. A "kitty" was provided in the game that this little private "club" used to play and the host was always called "father cat" by the sitter, so that the statement that "kitty" and "father cat" do not belong together has its interesting significance. The evidence of identity is clear and the main point of importance is the one

mentioned in the introduction. We have an experience on the part of the sitter that is not self-evident and that most naturally yields to the hypothesis of hypnogogical illusion. But the moment that I take the sitter to a psychic under test conditions, the right person purports to be present and to communicate incidents connected with this apparition. What otherwise would have to be referred to subconscious action seems to have the origin which it superficially claims to have had. No one knows how far the influence extends which is implied in such a phenomenon. I have no doubt that, if I took other cases to the psychic, I should obtain such cross references and corroborations of incidents and experiences that the average Philistine jeers at if pressed with them alone. But when they receive the confirmation of a repetition through a mind that did not and could not know the facts or the person present the whole import of the incident changes. What seemed only a casual dream before becomes most probably just what it purported to be on the face of it. How far such influence from the transcendental world extends no one can say, but such facts show that it exists and may have indefinite extension over many other facts not fortunate enough to obtain the proof which these incidents have.

We may some day come to the conclusion that spiritistic influences on human life are very extensive. They certainly have that appearance, tho the character of the facts and their meaning are apparently not very interesting, at least on the surface. Whether they are attractive to us or not makes no difference to the scientific question. We can not admit æsthetics into the issue. It is a problem to determine whether the extent of spiritistic communications is limited to the evidential incidents, in cases where that evidence does not appear on the surface. Many such experiments as the one here recorded would give us some idea of the large extent to which superficially non-evidential phenomena were really what they purport to be, and it will be a most important task in the future to experiment on a large scale in this direction.

BOOK REVIEW.

Some Problems of Philosophy. A Beginning of an Introduction to Philosophy. By William James. Longmans, Green, and Company. New York, 1911.

Professor James did not live to complete this work. He had long wished to write out his philosophic views and started to do so, but the grim messenger of death called him from the task just as he had begun it. Even this "Introduction" was left in an unfinished state and had to be edited by one of his pupils and friends.

The work has no direct interest for psychic researchers. It is not a discussion of any psychic problems and no one would suspect him even interested in its problems, if he had to search for this in the work under notice. He confined himself strictly to what he regarded as certain philosophic problems. What he might have done at the end of the work, as he spoke of this as a mere "beginning of an Introduction", we do not know. Hence the only interest for us as psychic researchers in a book of this kind will come from our general philosophic dispositions and the personal admiration which Professor James always aroused.

The work tries to discuss its problems in a vernacular that will be intelligible to even the layman, tho even this class must be familiar with philosophic problems to follow him. Inevitably there is some technical phraseology, but Professor James tries to reduce this to its lowest terms.

We shall not undertake an estimate of the work and its views. That would take us far into large problems without immediate interest. But we may remark that the work is conceived in strong antagonism to that Kanto-Hegelian movement which rang all the changes in philosophic problems on the same formula, and eschewed all the facts that did not appear in the normal gamut of human experience. Professor James stood for what he called "Pluralism" as opposed to "Monism" and here defends his position as radically as he can. To the present reviewer neither monism nor pluralism has any interest whatever of an important kind and he does not think any headway beyond the stage of childhood is to be obtained by discussing them. But where a man earnestly endeavors to get a stable basis for scientific method by the treatment of his problems in this way he deserves manifest respect and shall receive it, whatever we may think of the way the problems are approached. Professor James stood for clearness in thinking and whether any of us can find this in his treatment of his problems or not, the effort must be regarded as superior to most of the philosophizing of this age. We may differ from Professor James and even think him obscure, but if we turn to others for light we shall quickly return to him as being more intelligible than the craft generally.

ERRATA

- Page 4, line 27. For *things which* read *things of which*.
Page 6, line 6. For *investigation than* read *investigation from*.
Page 8, line 10. After *supernormal* read *influences*.
Page 8, line 15. For *where* read *when*.
Page 9, line 8. For *conjurer and layman who knows* read *conjurer and the layman who know*.
Page 73, line 15. For *had better* read *would better*.
Page 76, line 10. After *weakest* omit *and*.
Page 77, line 33. For *sanatorium* read *sanitarium*.
Page 83, line 13. For *Second* read *Secondly*.
Page 86, line 12. For *to fight* read *in fighting*.
Page 111, line 35. For *took* read *was taken*.
Page 121, line 19. For *sanatorium* read *sanitarium*.
Page 132, line 11. For *LOUSE* read *LOUISE*.
Page 141, line 28. For *technic* read *technique*.
Page 142, line 11. For *awhile* read *a while*.
Page 151, line 26. For *previous* read *previously*.
Page 156, line 27. For *they had read they [she] had*.
Page 158, line 11. For *a catarrh* read *catarrh*.
Page 161, line 2. For *cannot but* read *can but*.
Page 174, line 23. For *struck with* read *struck by*.
Page 199, line 33. For *a metaphysics* read *metaphysics*.
Page 207, line 22. For *Sharps* read *Sharp's*.
Page 215, line 8. For *A. L. Fone* read *A. L. Force*.
Page 220, line 26. For *employe* read *employee*.
Page 254, line 1. For *mediums* read *médiums*.
Page 254, line 1. For *Melanges* read *Mélanges*.
Page 256, line 17. For *raison d' etre* read *raison d' être*.
Page 273, line 17. For *subconscious* read *subconscious*.
Page 283, line 25. After *discriminate* read *between*.
Page 289, line 11. For *Captian* read *Captain*.
Page 294, line 33. For *Marshall* read *Marshal*.
Page 299, line 29. For *with Beulah Miller* read *by him*.
Page 299, line 36. For *cannot* read *can*.
Page 301, line 4. For *to suppose* read *in supposing*.
Page 301, line 38. For *antagonist* read *antagonists*.
Page 303, line 5. For *Melanges* read *Mélanges*.
Page 303, line 31. For *with* read *from*.
Page 304, line 5. For *to last* read *to the last*.
Page 304, line 33. For *fulfill* read *fulfil*.
Page 307, line 1. For *nessessary* read *necessary*.
Page 308, line 7. Insert period after *conditions*.
Page 309, line 8. For *easy* read *easily*.
Page 310, line 8. For *method* read *methods*.
Page 310, line 34. For *telephy* read *telepathy*.
Page 328, line 37. For *visuel* read *visuelle*.
Page 329, line 5. Insert period after *communicating*.
Page 330, line 39. For *be* read *is*.
Page 343, line 39. For *communicators* read *communicator's*.
Page 372, line 14. After *metaphysics* insert *and*.
Page 374, line 4. For *sympton* read *symptom*.
Page 382, line 31. For *them* " read *them*.
Page 402, line 36. For *effiencence* read *efficiency*.
Page 413, line 18. For *somnolent* read " *somnolent*.

- Page 416, line 7. For *plenty* read *large numbers*.
 Page 417, line 25. For *imaginary* read *my imaginary*.
 Page 422, line 5. After *rationalism*, omit *and*.
 Page 422, line 21. For *Christian* read *a Christian*.
 Page 422, line 30. For *previous* read *before*.
 Page 425, line 10. For *bid us good-by* read *bade us good-bye*.
 Page 432, line 4. For *glimpse* read *glance*.
 Page 434, line 5. For *prevalence in* read *prevalence among*.
 Page 438, line 5. For *one of* read *among*.
 Page 438, line 25. After *better* insert period.
 Page 443, line 36. After *torrents* insert period.
 Page 443, line 37. After *hearse* insert period.
 Page 456, lines 17, 27. For *cape* read *crêpe*.
 Page 464, line 14. For *enfolding* read *duplicating*.
 Page 466, line 2. For *localisd* read *localized*.
 Page 468, line 29. For *forms* read *form*.
 Page 470, line 33. For *judginents* read *judgment*.
 Page 480, line 14. For *they all rung* read *they all rang*.
 Page 508, line 22. For *sometime* read *Some time*.
 Page 510, line 29. For *treat* read *treating*.
 Page 514, line 7. For *fulfillment* read *fulfilment*.
 Page 524, line 15. For *dialectic* read *dialectics*.
 Page 526, line 11. For *wone* read *want*.
 Page 531, line 12. For *does* read *dies*.
 Page 552, line 29. After *ear* read *to*.
 Page 553, line 6. For *Mephistopholes* read *Mephistopheles*.
 Page 556, line 14. For *dialectic* read *dialectics*.
 Page 565, line 4. After *concerns* insert comma.
 Page 565, line 13. For *æsthetic* read *æsthetics*.
 Page 569, line 30. For *Boethius* read *Boëthius*.
 Page 577, line 1. For *eariler* read *earlier*.
 Page 582, line 30. For *modern physics* read *the modern physicist*.
 Page 582, line 33. For *abide* read *await*.
 Page 584, line 24. For *found in* read *given by*.
 Page 585, line 26. For *sanatorium* read *sanitarium*.
 Page 588, line 27. For *explain* read *deal with*.
 Page 588, line 36. For *in more* read *in the case of more*.
 Page 591, line 19. After *taken* read *ill*.
 Page 593, line 13. For *collective* read *a collective*.
 Page 594, line 34. For *as usual* read *as is usual*.
 Page 605, line 33. For *previous* read *before*.
 Page 610, line 13. For *is used* read *are used*.
 Page 612, line 24. For *any* read *anything*.
 Page 636, line 28. For *Mrs. L's* read *(Mrs. L's)*.
 Page 636, line 32. For *previous* read *before*.
 Page 636, line 36. For *ugly* read *disagreeable*.
 Page 637, line 8. For *in years* read *for years*.
 Page 637, line 13. Before *impossible* insert *perhaps*.
 Page 637, line 15. For *about things about* read *and showed*.
 Page 641, line 30. For *sometime* read *some time*.
 Page 649, line 5. For *homeopathy* read *homœopathy*.
 Page 653, line 18. For *in* read *for*.
 Page 654, line 14. For *homeopathy* read *homœopathy*.
 Page 655, line 15. For *phycisian* read *physician*.
 Page 656, line 36. For *strong* read *strongly*.
 Page 659, line 24. For *from whence* read *whence*.
 Page 661, line 19. For *to the actor* read *in the actor*.

INDEX TO VOL. VII.

- A.; 182.
A.; Mr.: Apparition seen by: 484.
A—; Mrs.: Report by: 648.
Abbott; David P.: Report on the Neal "ghost"; 392.
Abby; 182.
"Academic Man; Illusions of the:" by James H. Hyslop; 496.
Action; Spontaneous: 577.
Ada; 180.
Adaptation; Doctrine of: Swedenborg's: 257.
Adda; 180.
Adde; 180.
Addie; 94, 180, 183.
Addresses; "Inspirational": 432.
Adultery; 356.
Adza the Psychic; 134.
Æsthetics and religion; 438.
"After Her Death", by Lilian Whiting; 239.
Agassiz; 281.
Agnosticism; 687. The new: 687. True: 697.
See also *Scepticism*.
Alchemy; 198.
Alcoholic Psychosis; 635.
Alcoholism; Case of: 635. Cured by suggestion; 636.
Alcott; Louisa May: 403. Excerpt from the Life, Letters, and Journals of: 424.
ALEXANDER; PROF. H. B.: "Immortality and the Problem of Evil"; 523.
Allie; Aunt: Letter from: 450.
Allopathy and homœopathy; 654.
American domineering; 330.
Amnesia; 4.
See also *Communication, Hypnotism*.
Anæsthesia; 3. in fingers; 47. in foot; 28. Local: 26, 33, 34, 327. Partial: 326. Zonal: 13.
See also *Communication, Hypnotism*.
Ancestor worship; 434.
Anchor; 621, 625.
See also *Symbolism*.
"Ancient Word"; 261, 266.
Angelica; 627.
Angelidia; 627.
Animal Magnetism; 578, 579.
See also *Hypnotism*.
Animism; Primitiv: 434.
See also *Spirit*.
Anna; 57.
"Apocalypse Revealed"; 261.
Apparition; of John A. Broadhead; 124. of Mrs. Julia B. Clarke: 70. A collective: 395. of Eliza J. Smack; 362. of a girl's face; 440. of Morris Goodwin; 68. of Mr. McMaster; 474. of man in Glengary cap; 477. of man who was ill; 482. of man in cart; 477. of Mr. Stewart; 475. of woman with face burnt; 477.
See also *Communication, Physical Phenomena, Spirit*.
Apparitions; 440, 441, 472, 473, 483, 484, 699. seen by Dr. B.; 598. seen by J. A. Palmer; 491. and survival; 381.
See also *Communication, Physical Phenomena, Spirit*.
Apport; 2, 19, 20, 21, 25, 58, 59, 60, 61, 517.
See also *Physical Phenomena*.
Arab soldiers; 629.
Ard; Dr.: 209.
Armanitz; 629.
Arnheim's; 207.
Arnold; Mrs.: Case reported by: 648.
Arrow; Invisible: 20, 61.
See also *Physical Phenomena*.
Arrows; Spirit: 349.
Arthur; 107.
Assistant; Amount necessary to assure an: 64. Necessity for appointment of an: 121.
Association of ideas; 628.
Assyrian beauty; 629.
Astral; Projecting one's: 458.
See also *Spirit*.
Astrals seen by R. D—; 457.
See also *Spirit*.
Atlantic City; 100, 101.
Atom; 198.
See also *Materialism*.

- Atomic doctrine; 369. structure; 672.
See also *Materialism*.
- Atoms; 676.
See also *Materialism*.
- Aultman; S. D.: Letter from: 463.
- Aunt Cora; See *Cora*.
- Aunt of Mrs. J. H. Hyslop; 102.
- Aunt Julia; 170.
- Automatic: actions unknown to consciousness; 28. poetry; 278, 279. speech; 2.
See also *Communication*.
- Automatic writing; 2, 7, 11, 26, 27, 513, 519, 520. Dr. Hyslop "becoming great in": 38. Value of original manuscripts of: 278. Temperature of hand in case of: 589. of Mrs. Sara Weiss; 275.
See also *Communication, Hypnotism, Materialism*.
- B.; 41, 45, 50, 55, 101, 701.
- B.; Dr.: 617, 620, 622, 624, 627, 629, 631, 641, 642.
- B.; Dr. T.: 584, 594, 605, 611.
- B.; Mrs.: Apparition seen by: 483, 484. Communications through: 596, 616.
- B.; S. T.: 395.
- B. W.; 42.
- B——; Mrs. Andie A.: Statement by: 448.
- B——; E. B.: Statement by: 449.
- B——; J. F.: Statement by: 448.
- B——; L. E.: Letters from: 455. Premonitory vision; 455.
- B——; S. T.: 397. Letters re apparition; 398, 399.
- Baby Grand piano; 104.
- Balfour; Rt. Hon. A. J.: 74. on the limitations of Science; 673.
- Bain; "Theory of Aspects"; 466.
- Ballard; Marie: 620, 622.
- Balzac; 27.
- Band Master; 630.
- Barbara; 618.
- Barn: of Robert McClellan; 186. Red: 175.
- Barracks; Haunted: 473.
See also *Physical Phenomena*.
- Barrett; Prof. Sir W. F.: 88, 666, 697.
- Barrier; 627.
See also *Symbolism*.
- Basket thrown from under desk; 60.
See also *Physical Phenomena*.
- Bates; E. Katherine.: "The Coping Stone"; reviewed; 304.
- Be; 701.
- Bea; 701.
- Beach; 100, 101.
- Beal; 701.
- Bear; 701.
- Bedouin; 629.
- Beech trees; 174.
- Been; 701.
- Belfast Address; 687.
- Believing without evidence; 77.
See also *Scepticism*.
- Belle; 31, 57.
- Bells; Ringing of: in haunted house; 480, 481.
See also *Physical Phenomena*.
- Bellyache; 15, 57, 59.
- Ben; 701.
- Bergson; Professor: 682.
- Bewley; Mr.: 494.
- Bible with gilt cross; 172.
- Bill; Dear old: 43.
- Billie; 605.
- Birches; White: 114.
- Bishop; 311.
- Bishop of Birmingham; 691.
- Black Diamond; 618.
- Black Sea; 627.
- "Bless"; 52.
- Blobs; Red muggy; 627.
- Blotter thrown across room: 20.
See also *Physical Phenomena*.
- Bob; 114.
- Body: and Soul; 464, 659. and Spirit; 464, 659.
See also *Materialism*.
- Boke; George H.: Letters from: 459. Premonitory impression; 459.
- Book thrown at boy's head; 20, 62.
See also *Physical Phenomena*.
- Books thrown off desk; 58.
See also *Physical Phenomena*.
- Bostock; Lillian Douglas: Case of prophecy; 454.
- Bourbon; Dr. H.: translation of "Survival of Man"; 368.
- Bourne; Ansel: 224, 229.
- Bowl; Brass; 31.
- Box: Lid of brass: thrown; 60. Stamp: thrown; 62. or writing desk; 107.
See also *Physical Phenomena*.
- Boyertown fire; 446.
- Bracelet carried across room; 517.
See also *Physical Phenomena*.
- Braid; 581.

- Brain waves; Theory of: 298.
See also *Hypnotism*.
- Brewin; Charles P.: 201.
Brewin; Frank P.: 202, 206, 217, 220.
Brewing; William: 202, 206, 217, 220.
Bridge over a railroad; 113.
Bridgman; Laura: 129.
Bristol, Pa.; 220
"British Association for the Advancement of Science"; by James H. Hyslop; 665.
Broadhead; John A.: Apparition of: 124.
Brooch; 102.
Brook; 187.
Brooks; John: 114.
Brown; Miss Agnes Irene: 209.
Brown; Miss Mary: 206, 208, 220, 228.
Bruce; Robert: 52, 53.
Bryan; 191.
Buchanan; Rev. J. C.: 201, 214. A. L. Force; 202, 215. Pemberton, N. J.; 214. Recognized by Mr. Brewin; 216, 221. Mr. Varian; 202.
See also *Charles P. Brewin*.
Buchanan; Dr. J. Hervey: 201, 203. Account of Brewin Case; 213. Clearing of Mr. Brewin's brain; 216. Obtained date of Mr. Brewin's birth; 226. Mrs. Dunn; 215. Called in to examine Mr. Brewin; 206. "Explanation" of the Brewin Case; 218. A. L. Force; 202, 215. Policy in Foresters; 216. Anna D. Johnson; 216. "Where did Johnson go?" 218. Mental struggle of Charles Brewin regarding his identity; 215. Noise in Mr. Brewin's head; 216. *Philadelphia Press*; 214. Physical causes of the awakening of Charles Brewin; 215. Alfred Woolman; 215.
See also *Charles P. Brewin*.
Buddhism; 434. and Christianity; 266, 270.
BULL; DR. TIRUS: "Why Mental and Moral Mastery aids Physical Health"; 659.
Bull Run; 285.
Bureau; Old-fashioned red cherry: 184.
Burlington, N. J.; 201, 203, 221.
Burns; 359, 360.
Burton Case; 1, 3, 6, 11, 13, 23, 27. Mrs. J. H. Hyslop and the: 92.
Burton; Miss: clairaudience; 40. does not impose limitations on the sitter; 325. Zigzag lines; 56.
Burying place; 171.
See *Cemetery*.
Bushnell; Dr.: 402. Case of warning in dream; 422. "Natural and Supernatural"; 422.
Burton; A.: "Matter and Some of Its Dimensions"; 198.
Buying and selling in spirit world; 352.
Bynda; 630.
Byron; 359, 360.
C.; 179, 180.
C.; Mr.: Obsession of: 611.
C—; Rev. I.: Case of: 648.
Cabanis; 465.
Cake; "Levitation" of: 19.
See also *Physical Phenomena*.
Calder; Miss: Sitting with Mrs. Fanny Roberson; 141.
Three beaux; 142. Two changes; 144. Number of children; 145. Disappointment; 142. Father drinks; 144. Cut finger; 144. Florence; 146. Grandfather in spirit world; 142. Grandmother; 145. Grandmother's mental trouble; 146. Grandmother's property; 148. Grandmother's suicide; 147. Margaret; 146. Marriage; 143, 144. Difficulty in getting names; 145. Change of position; 144. Quarrel; 143. Two rings; 143. Sister in spirit world; 142. Paralytic stroke; 146.
Calderone; Dr. I.: "Determination, Free Will, and Reincarnation"; Reviewed; 131.
Camden, N. J.; 202.
Campbell; Sergeant James: Letter re Norah Tappen; 252.
Canada; 51.
Candy; "Apport" of: 21, 62.
See also *Physical Phenomena*.
Canyon; 191.
Card reading; 361.
See also *Occult*.
Cards; manipulation through: 458.
See also *Occult*.
Carnations; 92.
Carrington; Hereward: "Death Deferred"; 368. Review of "The Energy System of Matter"; 427. "Spiritism and Psychology"; 303.

- Cartesian dualism; 370, 582.
 Cartoons; 95.
 Causes; Phenomena and their: 373.
 Casual and causal coincidences; 643.
 Cat; 704.
 Causal and casual coincidences; 643.
 Cemetery; 43.
 See *Burying place*.
 Chair; Iron: 113, 115. Tipping of: 28.
 See also *Physical Phenomena*.
 Chambliss; Rev. J. A.: 203. Letter from: in Brewin Case; 224.
 Charles; 636, 638, 641, 642.
 Chemistry; Psychological cannot be explained in terms of Physics and: 678.
 Chenoweth; Mrs.: 44, 190, 587, 605.
 Burton Case; 92.
 Circle and cross; 36. and the clergyman's son; 10. Congratulations on lecture; 52. Direct control; 337. Cross reference with Mrs. Piper; 323.
 Afraid of death when in trance; 587. Miss de Camp; 698. Dream about Mark Twain; 194. Mr. Duysters; 698.
 E. G.; 52.
 Knowledge of Dr. Edward Everett Hale; 195. Hands hyperæsthetic but skin anæsthetic during automatic writing; 319.
 Mrs. J. H. Hyslop; 91.
 "Ich liebe Dich"; 93. Indian spirits; 589.
 Prof. James; 41. Prof. James' letter in safe; 8. Father John and the Indians; 589.
 Does not impose limitations on the sitter; 325.
 Message promised through: 54.
 Mind reading; 97.
 Difficulty in getting names; 328, 336, 587, 701. Controls use different nerve centres; 588.
 Omega; 36, 45.
 Rainbow; 92. Rex; 52.
 Sarah; 50. Schubert; 93. Starlight trance; 587. Frank R. Stockton; 698. Subconscious; Influence of the: 236.
 Effect of trance on vital functions; 588. Trances; 587.
 A visuelle; 328. Vital functions during trance; 588.
 'Chicago'; 52.
 Chicago; Colonel Graves of: 629.
 Chichraura; 51.
 Child; Picture of a: 105.
 Chinaman; 641.
 Chocorua; 7, 36, 51.
 Christ; 358, 361. Cross with image of: on it; 618.
 "Christ died for sinners"; 621, 623.
 Christian ministers in spirit world; 356.
 "Christian Science; Mesmerism and:" by Frank Podmore; 577.
 Christianity; 361. and Buddhism; 266, 270.
 Church of Humanity; 523.
 Cigarette box thrown; 60.
 See also *Physical Phenomena*.
 Cigarettes; 40.
 Circle: and cross; 8, 36, 37, 42, 43, 44, 46, 52, 53. with Swastika sign; 39, 42.
 See also *Symbolism*.
 Cistern; 187, 188.
 "City of Rockland"; Steamship: 452.
 Clairaudience; First experience in: 40.
 Claire; 174.
 Clairvoyance; 12. Instances of: 349, 351. Remarkable case of: 520.
 See also *Communication, Hypnotism, Occult*.
 Clairvoyant diagnosis and prescriptions; 584.
 See also *Communication, Hypnotism, Occult*.
 Clara; 50.
 Clarke; Harrison: 321.
 Clarke; Miss Helen J.: 69, 70, 71.
 Clarke; Mrs. Julia B.: Apparition of: 70. Death of: 69.
 Clemens; Samuel Langhorne: 194, 403. Premonitory dream; 425.
 Clifford; 198.
 Cloak; Fur-lined: 107.
 Clock; Making the: strike nine; 47. on shelf; 177.
 Clothing; Spirit: 352.
 Clover as a medicine; 654.
 Coat; 52, 53. of arms; 38, 41.
 Coffee pot; Silver: 96.
 Coffin; Aunt Cora's: 174.
 Coincidences; Causal and Casual: 643. Cross: in Brewin Case; 226.
 See also *Difficulties, Scepticism*.
 Collective: apparition; 395. experi-

- ence; 643. importance of psychical experiences; 469.
See also *Communication, Scepticism*.
- Collie; Professor Norman: 668.
- Collins; Dr. Joseph: 626.
- Color; Theory of: 352.
- Comets; Office of: 517.
- Communicator made "dizzy" by seizing hand of Mrs. Piper; 318.
See also *Communication*.
- Communication; Confusion in: 192.
Difficulties of: 119, 192, 317, 323, 633. by means of "inner hearing"; 239-241. by means of lights on letters of the alphabet; 239.
Names in: 240.
See also *Amnesia, Anæsthesia, Automatic, Clairaudience, Clairvoyance, Clairvoyant, Collective, Communications, Communicator, Control, Cross reference, Crystal gazing, Dissociation, Double Control, Dream, Dreams, Experience, Hallucination, Hallucinations, Illusions, Inspirational, Interfusion, Intrusion, Marginal, Medium, Mediumistic, Mediums, Mediumship, Mental Pictures, Mind-reading, Odylic, Ouija, Paramnesia, Pencil, Pictographic work, Pictures, Planchette, Psychometry, Sitter, Subconscious, Subliminal, Tandem, Telæsthesia, Telepathy, Trance, Transference, Vibration, Vibrations, Vision, Visions, Voices, Writing*.
See also *Difficulties, Healing, Hypnotism, Occult, Physical Phenomena, Prophecy, Spirit, Suggestion, Survival, Symbolism*.
- Communications: by means of A B C blocks; 284. Insane: 502. "Trivial:" 496, 500, 501.
See also *Communication*.
- Communism; 352.
- Compensation; The law of: 662.
- Comte; August: 369.
- Confession; Obsessed man advised to go to: 620.
- Conjurer and Psychical Research; 5, 9, 10, 14, 15.
See also *Scepticism*.
- Connecticut River; 114, 115.
- Consciousness; 682. Materialism and; 499. and matter; 466. and vital functions; 72.
See also *Materialism, Spirit*.
- Contemporary Review*; 697.
- Continuity; Problem of: 670, 672.
See also *Survival*.
- Control; Direct: 337. Double: 335, 336.
See also *Communication, Difficulties*.
- Cook's a faker; 630.
- "*Coping Stone; The*;" by E. Katherine Bates; reviewed; 304.
- Copperheads; 190.
- Cora; Aunt: 170, 171.
Red barn; 175. Beech trees; 174. Bible with gilt covers; 172. Burying place; 171, 172. "Calisthenics"; 172. Claire; 174. Coffin; 174. Crocheting; 173. D.; 175. David; 175. Davis; 175. a deaf mute; 172. Death of: 173. Description of: 171. Ella; 175. Fence; 174. Funeral; 174. George; 173. German; 173. New house; 174. old-fashioned, light-colored house; 172. J.; 173. Jacob; 173. James; 173. John; 173. Tree struck by lightning; 174. M.; 174. Man killed; 174. Sister-in-law of Aunt Mary Ella; 196. Mill on a farm; 174. Mother of: 173. Negro; 174. Nutting; 174. Ohio; 173. Organ; 173. Picture of: 173. Prayer-meeting; 173. Sadie; 172. Sleigh; 174. "Teaching"; 172. Town; 174. Walnut trees; 174.
- Corday; Charlotte: Painting of: 106.
- Corpuscles; 369.
- Cousin of Boy; 106.
- "Creative Evolution"; 682.
- Credulity; of spiritualists; 432, 433. Spiritualists appealing to: 231.
See also *Scepticism*.
- "Cromwell"; 344, 345, 346, 348, 349.
- Crookes; Sir William: 88, 668.
- Cross: 628. with image of Christ on it; 618. in circle; 36. coincidences in Brewin Case; 226.
See also *Symbolism*.

- Cross reference; 10, 323, 643.
See also *Communication*.
- Crucifix; 620, 622.
See also *Symbolism*.
- Crystal gazing; 36, 37, 42.
See also *Communication, Hypnotism, Occult*.
- Cumberland; 311.
- Cup; "Apport" of: 19, 61. struck Gill on temple; 61. tossing; 361.
See also *Physical Phenomena*.
- Cure; Mind: 361, 593.
See also *Healing*.
- Cures; Natural: 593.
See also *Healing*.
- Curzon; W. L.: Communications from: 596, 600, 601, 637, 638.
- Cut: in seat of chair; 19, 61. in boy's thumb; 19.
See also *Physical Phenomena*.
- D.; 94, 175, 701.
- D—; J. E.; Statement by: 454.
- D—; Professor: Letters to Dr. Hyslop on apparitions; 382, 386.
- D—; R.: sees astrals; 457.
- Daggers; 620, 622.
See also *Symbolism*.
- Dan; 27.
- Dana; Dr. Charles L.: 625.
- Dancing girl; Egyptian: 620, 629. Welsh: 618.
- Daniel; 61. The prophet: 358.
- Darkness necessary for physical phenomena; 18, 361.
- Dartmouth Street; 45.
- Darwin; 331, 357.
- David; Uncle: 175, 197, 701.
- Davis; 175.
- Davy; 198.
- "Dead" woman restored to life; 246.
- Death; First experiences after: 352, 354. First feeling after: 515.
See also *Survival*.
- "*Death Deferred*", by Hereward Carrington, reviewed; 368.
- de Camp Case; 10, 698.
- de Montalvo; Mme. Louise L.: Review of "*Determinism, Free Will, and Reincarnation*"; 131.
- Denton; Mrs.: 203.
- Descartes; 373.
- Desk; Levitation of: 58, 62. table; 110, 111. Writing: 107.
See also *Physical Phenomena*.
- "*Determinism, Free Will, and Reincarnation*", by Dr. I. Calderone; 131.
- Diagnosis; Clairvoyant: 584. Spirit: 601, 603, 624.
See also *Healing*.
- Diamond; 623.
"Die Bösen Buben"; 95.
- Difficulties of communication; 119, 317, 323, 633.
See also *Coincidences, Control, Difficulty, Disintegration, Dissociation, Hallucination, Hallucinations, Hypnagogic, Hysteria, Identity, Illusions, Impersonation, Inhibition, Insane, Interfusion, Intrusion, Marginal, Mind-reading, Names, Secondary personality, Sitter, Subconscious, Subliminal, Transference*.
- See also *Communication*.
- Difficulty in getting names; 139, 328, 336, 587, 701.
See also *Communication, Difficulties*.
- Dinah; 617, 619.
- Disease; Vegetarianism and the cure of: 653. Worry and: 652.
See also *Healing*.
- Dish fell off mantelpiece; 19.
- Disintegration of personalities; 46.
See also *Difficulties*.
- Dissociation; Case of: 1, 4. must be reckoned with; 9, 11, 334.
See also *Communication, Difficulties*.
- Divan; Lining of: pulled out; 60.
- Doctor; 313.
- Dog; Dream of death of: 486. short-haired; 177.
- Dogmatism; Science and: 673, 680, 683, 687.
See also *Scepticism*.
- Domineering American public; 330.
- Donkin; Sir Bryan: on Telepathy; 167.
- Double control; 335, 336.
See also *Communication*.
- Dove; 620.
See also *Symbolism*.
- Dowsing; An experiment in: 126.
See also *Occult*.
- Drake; Mrs.: 511, 514.
- Drawer; Table: coming out; 20, 60, 62.
See also *Physical Phenomena*.
- Dream: of Mrs. Chenoweth about

- Dream: *Continued.*
 Mark Twain; 194. of death of a dog; 486. Information given in: 251. of death of President McKinley; 441, 447. about General Palmer; 446. of death of Queen Victoria; 441, 448.
 See also *Communication, Occult, Prophecy.*
- Dreams, 489, 490.
- Dreams: of Charles Brewin; 204, 206, 210, 211, 213. Luxurious: of Mr. Everts when starving; 413. Premonitory: 364, 423, 425, 440, 441, 442, 451. Prophetic: 210, 251, 442, 443, 446, 451, 457. and visions; 357, 457. of Mrs. Sara Weiss; 276.
 See also *Communication, Occult, Prophecy.*
- Dresden, 94, 95.
- Dresses of Mrs. J. H. Hyslop; 108.
- Dropping water; Sound of; 473.
- Dualism; Cartesian; 370, 582.
- Dunn; Mrs. Eleanor: 202, 203, 210, 215, 222. Awakening of Mr. Brewin; 204. Mrs. Denton; 203. Mr. Brewin's dream of Asbury Park; 204, 224. Mr. Varian; 206.
 See also *Charles P. Brewin.*
- Dunn; W. E.: 205, 206.
- Du Prel; Karl; 610.
- Duysters; Mr.: 698.
- "*Dweller on the Threshold; The:*" by Robert Hichens, reviewed; 367.
- E. G.; 52.
- E—; C— S.: Statement by: 448.
- E—; E— B.: Statement by: 448.
- E—; H— D.: Letters from: 440.
- E—; I—.: Statement by: 448.
- E—; M— R.: Statement by: 446, 448.
- E—; N—.: Statement by: 448.
- E—; S—.: Statement by: 448.
- E—; T—.: Note from: 452.
- Eating and drinking in spirit world; 361.
- Ed.; 179.
- EDMUNDS; ALBERT J.: "*Has Swedenborg's 'Lost Word' been Found?*" 257.
- Education; 672.
- Edward; 180.
- Egyptian; dancing girl; 620, 629. woman; 630.
- Elder-flower tea; 649, 651.
- Electric light bulb broken; 20, 61.
 See also *Physical Phenomena.*
- Electric theory of matter; 675.
 See also *Materialism.*
- Electrons; 198, 369, 675. Sir William Crookes on: 668.
 See also *Materialism.*
- Eliza; 109, 183.
- Elizabeth; 44.
- Elizabeth; Queen; 359.
- Ella; Aunt; 175.
 See *Mary Ella.*
- Ellis; 185.
- Elm tree; 189.
- Emack; Eliza J.: Apparition of: 362.
- Emack; Mrs. George: 362, 363, 364.
- Emotions and physical health; 583.
- Encyclopædia Britannica: opened by itself; 60. References in: 31, 32, 57.
- Endowment Fund; 64. Need of: 120, 305.
- Energy; Conservation of: 673.
 "*Energy System of Matter*", by James Weir; Reviewed; 427.
- England; Dr. Hyslop on board for: 42.
- English; 617. respect for *Psychical Research*; 670. respect for *Science*; 669.
- "*Enunciations; The:*" 267.
- de l'Esther; Carl; 277, 281.
- Epicureans; 86.
- Episcopalian people; 114.
- "*Esprits et Médioms*", by Prof. Th. Flournoy, reviewed; 254, 303.
- "*Essays in Radical Empiricism*", by Professor Wm. James, reviewed; 522.
- Ether; 198, 371, 378, 465, 467, 675, 688. and matter; 200.
- Ethical aspect of *Psychical Research*; 88, 436.
- Ethics; and the cure of obsession; 609, 646. Spiritualists and: 430.
- Etta; 196.
- Everts; Professor: 405. Spirit guidance; 411.
- Evidence; Believing without: 77. Cumulative: The sceptic and: 388.
 See also *Scepticism.*
- "*Evolution; Creative:*" 682.
- Expenses of the work; 120.
 See also *Finance.*
- Experience; Collective: 643. *Science* and: 678, 681.
 See also *Communication.*
- Experimental fund; 339.
 See also *Finance.*
- Explosion in a haunted house; 476.
 See also *Physical Phenomena.*

- F.; 179.
 F.; Miss G.: Treatment of: by Dr. Bull; 605.
 F. S.; 185.
 F—; R— C.: "Ghost" story; 383.
 Fairfax; Duke of: 38.
 Faith and Science; 692, 695, 696.
 Fannie; 185, 196.
 Faraday; 198.
 Featherstonhaugh; G. W.: Letter from: 507.
 Featherstonhaugh; J. D.: 506.
 Apport; 517. Automatic writing; 513, 520. Automatic writing; President: 519.
 Madame Blavatsky; 511. Bracelet carried across room; 517.
 Queen Charlotte; 509. Case of clairvoyance; 520. The office of comets; 517.
 "The first feeling of death is endless joy"; 515. Dis Debar; 511.
 Mrs. Drake; 511, 514.
 Letter from G. W. Featherstonhaugh; 507. Mrs. Fish; 518.
 Letter of King George III; 507, 509.
 Hallucination and mental pictures; 507. Hallucinations; 514, 519. Mrs. M. B. Hayden; 513, 515. Message from Edward P. Huntington; 515. Hypnotism through drinking 'magnetized' water, 508. Hypnotizing from a distance; 509. Insomnia treated by hypnotism; 520.
 General Jackson; 510.
 Materializations; 514. Mental pictures and hallucination; 507. Mesmerism; 508, 518, 520.
 Photograph recognized through hallucination; 519. Photograph selected in darkness; 517. Planchette writing; 510. Planchette writing and thought transference; 510. Psychometry; 507, 511.
 Raps; 515, 516, 520.
 Suggestion; 509.
 Table turning; 516. Transference of thought; 509, 510, 515.
 Mrs. Underhill; 514, 518.
 Water "magnetized"; 508. Letter from Duke of Wellington psychometrized; 511. Automatic writing; 513, 519, 520.
 Fechner; 27.
 Fees; Membership: Unpaid: 120.
 See also *Finance*.
 Fence; (Aunt Cora); 174. Low: 186.
 Field; Kate: 195.
 Finance; 64.
 See also *Expenses, Experimental Fund, Fees, Hodgson, Investigation, Life Memberships, Membership*.
 Finney; Uncle: 181.
 A.; 182. Abby; 182. Addie; 183. Old-fashioned red cherry bureau; 184. Church going; 181, 183. Death of: 182, 183. Eliza; 183. Ellis; 185. F. S.; 185. Fannie; 185. Frank; 184, 185. Ideas of God and the Universe; 181, 183. Robert Hyslop interrupted communication of: 185. Ida; 182. Leighton; 185. Lida; 183. Louis; 185. Peter; 184. Belief in physical resurrection; 183. Aunt S.; 181, 183. Aunt Sarah; 184, 185. Spirit life a surprise to: 182, 183. Table with drop leaves and two small drawers; 184. Wife of: 181. Woman about sixty years old, mild blue eyes, soft grey hair; 182.
 Fish; Mrs.: See *Underhill*.
 Fishbone; Mr.: 211.
 Fisher; Carl: 49.
 Fithian; B. F.: 207, 222. Letter about Charles P. Brewin; 224.
 Five-cent piece; 30.
 Flags of France and America; 617.
 Flames seen in haunted house; 476.
 See also *Physical Phenomena*.
 Flax-seed poultice; 652.
 Flournoy; Professor Th.: 281. Book by: thrown at boy's head; 20, 62. "*Esprits et Médioms*"; 254. "*From India to the Planet Mars*"; 255, 272, 303. Accepts genuineness of physical phenomena; 303. "*Spiritism and Psychology*"; 303. on "Spiritualism" and "Spiritism"; 254.
 Flowers; Tropical: 620.
 "Flowers from your grave"; 518.
 Fluid; Mesmeric: 579.
 See also *Hypnotism*.
 Fluidic theory; 578, 581.
 See also *Hypnotism*.
 Folk Lore Society; 230.
 Foot; Anæsthesia in: 28.
 Footsteps: Sound of: in haunted bar-

- racks; 473. in haunted house; 476, 480.
 See also *Physical Phenomena*.
- Force; A. L.: 202, 215.
 Ford; N. C.: 51.
 Ford; Mrs.: 50.
 Ford Hall; Lecture at: 52.
 Fortune-telling mediums: 133.
 Fourth dimension; 198, 199.
 Fox sisters; 430, 435.
 Frank; 179, 180, 184, 185.
 Fraud; 90. and anæsthesia; 3, 5, 6, 27. Conscious; 52. Cry of: 14. and hysteria; 1, 3, 6, 7, 9. Difficulty of proving; 9, 63.
 See also *Scepticism*.
- Fred; 106, 179, 180.
 Frederic (Myers); 50.
 Free Masonry; 361.
 Free Will; 131.
 See also *Hypnotism*.
- French monograph; 41.
 Freudian psycho-analysis; 584, 610.
 "From India to the Planet Mars"; 255, 272, 303.
 Funk; Dr. I. K.: Premonitory dream or vision; 455.
 Future; Knowledge of the: 361.
 See also *Prophecy*.
- G. W.: Clairvoyant sittings in case of Mr. C.; 617, 620, 624.
 G. F.; Miss: Dr. B's treating of: 605.
 G. P.; 15, 56, 176, 351.
 G. S. G.; 50, 195.
 Gaule; Miss: 37.
 George; 173.
 George III; Letter of: 505, 507, 509.
 George; Henry: 352.
 Ghost: experience whose sequel was a practical joke; 380. A family: 471.
 See also *Physical Phenomena*.
- "Ghosts" and hallucination; 380.
 See also *Physical Phenomena*.
- Glass: Sound of breaking: in haunted house; 476.
 Gloves thrown; 60.
 God; Cross before name: 36.
 Goethe; 27.
 Gondola; 625.
 Goodwin; C. W.: M. D.; Letter on apparition; 68.
 Goodwin; Morris: Apparition of: 68.
 Grades; Spirit: 351.
 Grain; Waving: 186.
 Grave with iron chair; 113, 115.
 "Grave; I gathered wild flowers from your:" 518.
 Graves; Colonel: 629.
 "Great Tartary"; 261.
 "Greater Light"; 54.
 Greaves; R. H.: 120.
 Green light; 641, 642.
 Grieg; 93.
 Guessing; 645.
 Guidance; Spirit: 287, 289, 290, 293, 411.
 See also *Prophecy*.
- Guides; Spirit: 352, 353, 357. Great influence of: 353.
 See also *Spirit*.
- Gussie; 91.
 Gustave; 619.
- H.; 53, 97, 103.
 H. P.; 44.
 H—; F. L.: Death of father of: 454.
 H—; M. E.: Letter from: 449.
 Hager; Dr. Daniel S.: Letter from: 461.
 Hair of boy pulled; 21, 62.
 See also *Physical Phenomena*.
- HAKIUS; FRANK: "A Study of Some Mediumistic Experiments"; 133.
- Hale; Dr. Edward Everett: 194.
 Mrs. Chenoweth's knowledge of: 195. Kate Field; 195. G. P.; 195. Susan Hale; 195. Philip Savage; 195. Letter from Miss Lilian Whiting about: 195. Message to Miss Whiting; 195.
 Hale; Susan: 195.
 Hall; Mr.: 90, 95.
 Body waiting for burial service; 99. Brooch; 102.
 Silver coffee pot; 96. Fussy about collars; 6.
 Death of: 98. Desk table; 110, 111. Settlement of the estate; 98.
 Trouble with feet; 96, 97. Fussy about clothing; 96.
 Home of: 108. Two homes of: 95. Mr. J. H. Hyslop; 101.
 "Another influence at work"; 99, 100.
 Lamp with glass prisms; 111.
 Mantelpiece; 99, 100. Mirror over mantelpiece; 99, 100.
 Nurse; 98, 99.
 Ornaments on mantelpiece; 99.
 Pitcher; Silver: 95.
 Old-fashioned secretary; 111.

- Hall; Mr.: *Continued*.
 Shawl; 102. Family silver; 95.
 Silver spoons; 96.
 Silver tea-pot; 96.
 Wife of: 101. Wished to change his will after his death; 100.
- Hallucination; "Ghosts" and: 380. and mental pictures; 507. Photograph recognized through: 519.
 See also *Communication, Difficulties, Hypnotism, Scepticism*.
- Hallucinations; 401, 505, 514. Veridical; 381, 402.
 See also *Communication, Difficulties, Hypnotism, Scepticism*.
- Halo; 106.
- Hand: patting bed-clothes; 473. of Mrs. Chenoweth in automatic writing; 319. grasping foot of John A. Palmer; 491. on forehead of medium; Effect of placing: 700. on forehead; Sensation of: 445. and head; Confusion of: 29. Materialization of: 477. of Mrs. Piper; Action of: 317. of Mrs. Piper hyperæsthetic but skin anæsthetic in automatic writing; 318.
 See also *Physical Phenomena*.
- 'Hands'; 52.
- Handy man; 178.
- Happiness: beyond death; 515. and health; 660. Pursuit of: and of Truth; 497.
- Harmony: and inharmony; 661. School of: 493.
- Harriet; 103.
- Hartman; Book by: 239.
- Hat; 103.
- Hattie; 103, 171.
- Haunted: barracks; 473. cupboard; 488. house; Flames seen in a: 476. house; Footsteps heard in a: 476. houses; 472, 475, 476, 477, 479, 485, 487, 488. road; 484.
 See also *Physical Phenomena*.
- Hayden; Mrs.: 505, 513, 515.
- Head and hand; Confusion of: 29.
- Healing: Gift of: 492. Mental: 361, 577, 593, 594, 595, 653. Mental: Physicians and: 581. Spiritual: 577, 590, 591.
 See also *Cure, Cures, Diagnosis, Disease, Insane, Insanity, Insomnia, Mental Healing, Mind cure, Prescription, Prescriptions, Psycho-therapeutics*.
 See also *Communication, Occult*.
- Health; Emotions and physical: 583. Happiness and: 660. Mental and moral mastery and: 659.
 See also *Healing*.
- Hearing; Inner: Communication by means of: 239, 241.
- Heidelberg; 109.
- Heine; 84.
- Helmholtz; 199.
- Henry; 49, 57.
- Henry VIII; 359.
- Hibbert Journal*; 369.
- Hichens; Robert: "*The Dweller on the Threshold*"; reviewed; 367.
- Highfield; Rev. C. A.: 366.
- Hiller; F. L.: Death of father of: 454.
- Hiller; Mrs.: Sittings with Mrs. Fanny Roberson; 135. Asthma; 136. Chemicals; 138. Edna,—or Ellen,—or Elsie; 137. Enema; 137, 139. Favorite flower; 139. Funeral; 137. Crippled hand; 136. Jennie; 138. Myrtle; 138. Nellie; Nettie or: 138. Red rose: 139. Scar on ear; 136. Stepfather communicates; 136. Will; 137. Willis; 137.
- Hindu; 641, 642.
- Hinton; Mrs.: 492.
- Hoare; E. le M.: Letter re Professor Everts; 405.
- Hobson; Tom: 247, 248.
- Hodgson; Dr. Richard: 29, 43, 45, 51, 52, 54, 88, 117. Seen in crystal; 37. Diet of: 314. "*Hodgson Piper*"; 44. Account of apparition seen by Mrs. Mary Seymour Howell; 124. Letter from Dr. Hyslop on apparition of John A. Broadhead; 125. Imperator control; 313. Prof. William James; 45. Letter from Mrs. Margaret H. Kilpatrick on apparition of John A. Broadhead; 123. Interrupted communication of Robert McClellan; 187. Memorial Fund; 65. Dr. Phinuit; 313, 315. Pink pajamas; 37.
- Holbrook; Dr.: 362, 363.
- Holland; Mrs.: 236.
- Homœopathy and allopathy; 654.
- Homœopathy recommended by Dr. X.; 625.
- Honesty; Ignorance in a medium more important than: 231.
- Horace; 115.
- House: of Mr. Hall; 108. Light-colored: 185. new: Plans for:

- House: *Continued.*
 (Aunt Cora); 174. old-fashioned, light-colored: 172.
 Houses; Haunted: 472, 475, 479. in spirit world; 358.
 Howe; Dr.: 130.
 Howell; Mrs. Mary Seymour: 123. Apparition seen by: 124.
 Howells; William Dean: 194.
 Howells; Winifred: 194.
 Humboldt; von: 281.
 Humphrey; Lansing: 45.
 Huntingdon; Edward P.: Message from: 515.
 Husband and wife in spirit world; 354.
 Huxley; 6.
 "Hy said"; 53.
 Hydesville, N. Y.; 284, 430.
 Hyperæsthesia; 47, 129.
 Hypnagogic illusions; 469.
 See also *Difficulties, Hypnotism, Scepticism,*
 Hypnotism through "magnetized" water; 508.
 See also *Amnesia, Anæsthesia, Animal Magnetism, Automatic, Brain waves, Clairaudience, Clairvoyance, Clairvoyant, Crystal, Fluid, Fluidic, Free will, Hallucination, Hypnagogic, Hypnotizing, Insomnia, Magnetism, Magnetized, Mesmeric, Mesmerism, Mind-reading, Muscle-reading, Paramnesia, Psychometry, Psycho-therapeutics, Spontaneous, Suggestion, Telæsthesia, Telepathy, Trance, Transference, Vibration, Vibrations.*
 See also *Communication, Difficulties, Healing.*
 Hypnotizing from a distance; 509.
 See also *Hypnotism.*
 Hyslop; 51.
 HYSLOP; JAMES H.:
 Spontaneous action; 577. Stay in the Adirondacks; 106. Æsthetics and religion; 438. Alcoholic Psychosis; 635. A Case of Alcoholism; 635. Ancestor worship; 434. Primitive Animism; 434. Apparitions seen by Dr. B.; 598. Apparitions and survival; 381. Becoming great in automatic writing; 38. Value of original manuscripts of automatic writing; 278.
 Communication through Mrs. B.; 596. Believing without evidence;
- HYSLOP; JAMES H.: *Continued.*
 77. Billie; 605. Braid; 581. "British Association for the Advancement of Science"; 665. Brusqueness mentioned in communication; 600. Buddhism; 434. Bull; Dr. Titus: 584, 594, 605, 611. Burton Case; 1, 3, 6, 11.
 Case of Mr. C.; 611. Cartesian dualism; 582. Called a "Catechizer"; 704. Causal and casual coincidences; 643. Phenomena and their Causes; 373. Mrs. Chenoweth's trances; 587. Image of Christ on a Cross; 618. Clairvoyant diagnosis and prescriptions; 584. Causal and casual coincidences; 643. Collective importance of psychical experiences; 469. Difficulties of communication; 633. Insane communications; 502. "Trivial" communications; 496, 500, 501. Conjuror and Psychological Research; 5, 9, 10, 15, 297. Materialism and consciousness; 499. Double control; 335, 336. Credulity of spiritualists; 432, 433. Cross and vision of Christ; 618. Natural cures; 593. Communications from W. L. Curzon; 596, 600, 601.
 Daughter's illness; 591. Miss de Camp; 698. Descartes; 373. Clairvoyant diagnosis; 584. Spirit diagnosis; 601, 603. Difficulties of communication; 633. Dissociation; 9, 11, 334. Dogmatism and Science; 6. Double control; 335, 336. Cartesian dualism; 582. Du Prel; Karl: 610.
 Emotions and physical health; 583. On board for England; 42. English; 617. Respect of the English for Science and for Psychological Research; 669, 670. Epicureans; 86. Ether and God; 371. Ether and matter; 200. Psychical research and ethical advancement; 436. Ethics and cure of obsession; 609, 646. Trouble in Eustachian tube; 595. Believing without evidence; 77.
 Miss G. F. treated by Dr. Bull; 605. Faith and Science; 696. Father-in-law of: 90, 95. Mesmeric fluid; 579. Fluidic theory; 578, 579, 581. Fourth dimension; 199. Fox sisters; 430, 435. Fraud; 90. Fraud and anæsthesia; 3, 5, 6.

HYSLOP; JAMES H.: Continued.
 Fraud and hysteria; 1, 3, 6, 7, 9.
 Difficulty of proving fraud; 9.
 Freudian psycho-analysis; 584.
 Guessing; 645.
 "Ghosts" and hallucination; 380.
 Hallucinations; 401, 505. Veridical hallucinations; 381, 402. Halo is growing; 106. Effect of placing hand on forehead of medium; 700.
 Pursuit of happiness; 497. Mental healing; 593. Physicians and mental healing; 581. Spiritual Healing; 577, 590, 591. Healing by Suggestion; 577, 590, 594, 595. Emotions and physical health; 583.
 Dr. Hyslop hinders manifestations; 62. Hypnogogic illusions; 469.
 Hysteria and Fraud; 1, 3, 6, 7, 9.
 Problem of Personal Identity; 500. Inexcusable ignorance; 496. Illness of daughter; 591. Illness in 1901; 585. "*Illusions of the Academic Man*"; 496. Hypnogogic illusions; 469. Proving immortality; 75, 79. Imperator diagnosing disease; 605. Imperator symbol; 618. "*An Important Episode*"; 698. Asks communicator to influence his daughter to write; 113. Insane communications; 502. Insanity and obsession; 644. Insincerity of some sceptics; 503. "Inspirational speaking"; 432. "Inspired" addresses; 432.
 Professor James on suggestion; 578. Father John; 589.
 Kant; 577.
 Leibnitz; 577. Blue and violet lights seen by Dr. B.; 597, 598.
 Robert McClellan; 170. Animal Magnetism; 578, 579. Materialism and consciousness; 499. Matter; 199. Matter and spirit; 200. Mechanistic theory; 685. Medical profession; 83. Effect of placing hand on forehead of medium; 700. Ignorance in a medium more important than honesty; 231. Origin and evolution of mediumistic capacity; 11. Development of mediumship; 320. Mental Healing; 593. Physicians and mental healing; 581. Mental pictures; 332, 644. Mesmeric fluid; 579. "*Mesmerism and Christian Science*", by Frank Podmore; 577. Metaphysics and science; 301. Monism; 371, 686.

HYSLOP; JAMES H.: Continued.
 Psychological research and morality; 436. Stainton Moses; "*Spirit Teachings*"; 646.
 "Natural" and "Supernatural"; 579. The word "Natural"; a counter for fools; 297. "*A Neglected Type*"; 611. Normal and supernormal are relative terms; 300.
 Objection to presence of: made in automatic writing; 24. Obsession; 613, 643. Case of obsession cured; 609. Ethics and cure of obsession; 609, 646. Insanity and obsession; 644. Interpretation of phenomena representing obsession; 633. Use of the term 'occult'; 379. Odylic force; 578, 579. Openness of mind, and seriousness in holding one's opinions; 390.
 Eusapia Palladino; 668. Pathology and normal psychology; 7. Problem of Personal Identity; 500. Borderland phenomena; 11. Interpretation of phenomena representing obsession; 633. Coining phrases; 299. Emotions and physical health; 583. Spirits and physical phenomena; 385. Physicians and mental healing; 581. Physiology a sub-section of Psychology; 670. Pictographic work; 644. Mental pictures; 644. Mrs. Piper controls diagnose illness; 585. Frank Podmore's "*Mesmerism and Christian Science*"; 577. Political gathering addressed by: 190. Clairvoyant prescriptions; 584. Spirit prescriptions; 601, 603. Problem of Psychological Research; 499. Meaning of "Proof"; 76. Aim of Psychological Research; 85. Ethical aspect of Psychological Research; 88. Problem of Psychological Research; 499. Freudian psycho-analysis; 584. Physiology a sub-section of Psychology; 670. Alcoholic Psychosis; 635.
 Conflict between Science and Religion; 578. Problem of Psychological Research; 499. "Respectability" and ignorance; 88. Ridicule; 6, 235, 280.
 Insincerity of some sceptics; 503. Definition of Science; 696. Science and Dogmatism; 6. Science and Faith; 696. "*Science and a Future Life*"; 73. Limitations of Science; 674. Meaning of the term

HYSLOP; JAMES H.: *Continued.*

Science; 78, 369. Science and metaphysics; 369. Nature of Science; 674. Conflict between Science and Religion; 578. Scientists and spiritualism; 431. Secondary personality; 311. Secondary personality a dream fabrication of the subconscious; 313. Secondary personality one with the subconscious; 347. "Grippe" and secondary personality; 225. Interest in secondary personality; 310. Sunstroke and secondary personality; 225. Sense perception the standard of certainty; 377. Possibility of the existence of a universe which does not affect the senses; 375. Mrs. Sidgwick on Modern Spiritualism; 433. Sin and its consequences; 84, 86, 89. Sitter influencing the communications; 329, 332, 333. Sneering; 87. Spirits healing by suggestion; 590, 591. Spirit diagnosis and prescription; 601, 603. Telepathy and spirit intervention; 402. Spirit and matter; 200. No reason why spirit world should be more ideal than this; 235. "*Spirit Teachings*"; 646. "*Spiritual Healing*"; 577. Antiquity of Spiritualism; 433. Spiritualists and ethics; 430. "*A Word to Spiritualists*"; 429. Spontaneous action; 577. Starlight trances; 587. Frank R. Stockton; 698. Stoics; 86. Ignorance of the subconscious; 330. Influence of the subconscious; 232, 235. Interest in the subconscious; 310. Subconscious processes very little understood; 298. Secondary personality one with the subconscious; 313, 347. Subconscious the vehicle for the expression of foreign agency; 10. Subconscious both vehicle and obstacle; 12. Importance of subliminal intrusion; 12. Subliminal phenomena; 311. Suggestion; 579. Healing by suggestion; 577, 594, 595. Spirits healing by suggestion; 590, 591. "Supernatural" and "Natural"; 579. Supernormal actually exists; 310. Supernormal and normal are relative terms; 300. Survival is proved; 88. Survival and the rationality of the universe; 256. Swedenborg; 433. Symbolism; 632.

HYSLOP; JAMES H.: *Continued.*

T.; 117, 118. "Driving tandem"; 335, 336. Taoism; 434. Teleology; 685. Telepathy; 168, 310. Telepathy a negative conception; 298. Telepathy and "unintentional signals unconsciously read"; 297, 298. Telepathy and spirit intervention; 402. Telepathy and subconscious processes; 298. Tiptology; 39. Tomb of Dr. Hyslop; 43. Waking Trance; 14. Trances of Mrs. Chenoweth; 587. "Trivial" communications; 496, 500, 501. Pursuit of Truth; 497. Crack-brained people and vibrations; 298. "*A Word to Spiritualists*"; 429. Temperature of hand in case of automatic writing; 589. Hyslop; Miss: Illness of; 591. Hyslop; Mrs. James H.: 90, 91, 101, 102. Addie; 94. Dr. Hyslop's stay in the Adirondacks; 106. Arthur; 107. Atlantic City; 100, 101. Aunt of; 102. B.; 101. Beach; 100, 101. Box or writing desk; 107. Brooch; 102. Burton Case; 92. Carnations; 92. Cartoons; 95. Picture of a child; 105. Fur-lined cloak; 107. Boy cousin; 106. D.; 94. Writing desk; 107. "Die Bösen Buben"; 95. Died before her father; 98. Dresden; 94, 95. Dresses; 108. Eliza; 109. Fred; 106. Uncle or Grandfather; 97. Grieg; 93. Gussie; 91. H.; 97, 103. Harriet; 103. Hat; 103. Hattie; 103. Heidelberg; 109. "Ich liebe Dich"; 93. Proving identity; 91. J.; 103, 104. William J.; 97. Uncle Joe; 103. John; 103, 104. Leipsic; 94, 109. Longfellow; 106. M.; 103. Mame; 93. Aunt Mary; 103. Meyer; 94. Miller; 94. Muller; 94. Pa; 110. Photographs; 94. Baby Grand piano; 104. Old square piano; 104. Piazza; 108. Picture of a child; 105. Pictures; 95. Pinks; 92. Rainbow; 91. Ring; 107.

- HYSLOP; JAMES H.:** *Continued.*
 Schubert; 93 Shakespeare; 106.
 Family silver; 96. Smead sittings; 91, 112. Silver spoons; 96. Stuttgart; 94, 95.
 Silver Teapot; 96.
 Uncle or Grandfather; 97.
 Two watches: 110. William J.; 97. Woman in the west; 107. Z.; 101.
Hyslop; Robert: 180. Interrupted communication of Uncle Finney; 185. Pass sentence of: 56. Pollywogs; 187. brought other relations to sittings; 171.
Hyslop; Robert: Junior; 91.
Hysteria and fraud; 1, 3, 6, 7, 9.
 See also *Difficulties*.
I. O. M. A. H.; 48.
 "Ich liebe Dich"; 93.
Ida; 182, 185.
Ideas; Association of: 628.
Identity; Personal: Problem of: 500.
 See also *Difficulties*.
Idiots; Spirits of: 361.
Ignorance; Inexcusable: 496. in a medium more important than honesty; 231.
Illness of Dr. Hyslop in 1901; 585.
 "*Illusions of the Academic Man*", by James H. Hyslop; 496.
Illusions; Hypnogogic: 469.
 See also *Communication, Difficulties, Scepticism*.
Images; mental: "go in pairs"; 258.
Immortality; Proving: 75, 79.
 See also *Survival*.
 "*Immortality and the Problem of Evil*", by Prof. Hartley B. Alexander: 523.
Imperator; 45, 52, 53, 313, 317, 605, 625, 627. Group; 313, 316, 321. Symbol; 618.
Impersonation; Subliminal: 47.
 See also *Difficulties*.
 "*Important Episode*", by Dr. James H. Hyslop; 698.
Indian; 621, 623, 626, 627, 641, 642. band; 49. head; 49.
Indians; 642. American: in spirit world; 360.
Inheritance; Law of: 672.
Inhibition; 332.
 See also *Difficulties*.
Ink bottle; 39. on top of door; 30. thrown; 60.
 See also *Physical Phenomena*.
Insane; communications; 502. Spirits of the: 361.
 See also *Difficulties, Healing, Spirit*.
Insanity; and obsession; 644. Evil spirits and: 356.
 See also *Difficulties, Healing, Spirit*.
 "Insignia"; 53.
Insincerity of some sceptics; 503.
 See also *Scepticism*.
 "Inspirational" speaking; 432.
 See also *Communication*.
Insomnia treated by hypnotism; 520.
 See also *Healing, Hypnotism*.
Intellectual snobs and truth; 73.
Interfusion; of mental states; 229. of personalities; 334.
 See also *Communication, Difficulties*.
Interpreter; 48, 51.
Intrusion; 119, 260.
 See also *Communication, Difficulties*.
Investigation; Funds for: 120.
 See also *Finance*.
Ions; 198, 369.
Irene; 185, 493.
Irving; 650.
J.; 53, 103, 104, 173, 179, 180.
J. P.; 53, 54.
J.; William: 97.
Jackson; General: 510.
Jacob; 173, 196.
Jake; 196.
James; 173, 179, 196.
James; Henry: Junior; 41.
James; Professor William: 15, 43, 45, 52, 88.
 Dear old Bill: 43.
 Chocorua; 7. Circle and cross; 8, 36. Coat of arms; 38, 41. Seen in crystal; 36, 37.
 Duke of Fairfax; 38. French monograph; 41.
 Letter in safe; 8. "*Living Word*"; 41.
 Meeting; 41. Monism; 707.
 Nameless one; 38. Black necktie; 7, 36.
 Omega; 8, 36.
 Pink pajamas; 7, 36. Papers; 38, 41, 52. Man in Pennsylvania who had attacked: 52. Picture taken by flash light; 38. Pictures; 38. Pluralism; 707.

- Communicated by means of raps ;
27.
Sign; 37, 39. Smead sittings;
91. Suggestion: 578. Swift River;
7, 50, 51.
Whistling; 40. Witmer incident;
52.
Z.; 55.
- James; Professor Wm.: "*Essays in Radical Empiricism*", reviewed; 522. "*Memories and Studies*", reviewed; 522. "*Some Problems of Philosophy*", reviewed; 707.
- James; Mrs. William: 37, 41. "Has not the ability to believe"; 41.
- Jane; Aunt: 184.
- Jasher; Book of: 261, 267.
- Jennie; 45.
- "Jesus tender shepherd hear me"; 630.
- Jezebel; 629.
- Joan of Arc; Voices heard by: 683.
- Job; 358.
- Joe; Uncle: 103, 175, 180.
- John; 103, 104, 179.
- John; Father: 589.
- John; Uncle: 185.
- Johnson; Anna D.: 207, 216, 222.
- Johnson; Frank G.: See *Charles P. Brewin*.
- Jones; Black Diamond: 623.
- Jones; Charles Nelson: 122.
- Jones; Wex: 625.
- "*Journeys to the Planet Mars*", by Sara Weiss; 272.
- Juggling with words; Professor Muensterberg: 300.
- Julia; Aunt: 170, 183. Bible; 176, 177. C.; 179, 180. old-fashioned clock on shelf; 177. died in 1863 in the far west; 170. short-haired dog; 177. Edward; 180. F.; 179. Fond of flowers; 177. Frank; 179, 180. Fred; 179, 180. not known to Dr. Hyslop; 170. Robert Hyslop; 179. J.; 179, 180. James; 179. Uncle Joe; 175, 180. John; 179. Man with grey hair and bald spot; 179. Margaret; 176. Post-office; 179, 180. R.; 179, 180. Aunt S.; 179. Shutters; 177. Son of: 178. Blue and white spread; 176. Store; 179, 180.
- K.; Mr. J. D.: 345. An agnostic; 345, 348. Burns; 345. Byron; 345. Educated as a Roman Catholic; 345, 348. Clairvoyance of the boys; 349, 352. "Cromwell"; 345, 348, 349. Dr. Hodgson; 350. Indian spirits drive "Cromwell" away; 349. Lancaster; 350. Laurance; 350. Letter to Dr. Hyslop; 347, 350, 351. Nuns; 349. Dr. Phinuit; 350. "Pluto"; 351. Predictions failed; 349. Shrewsbury; 350. Knew nothing about the 'spheres' of the spirit world; 345. Did not believe in Spiritualism; 345. Knew nothing of Spiritualism; 345.
- K.; Mrs. J. D.: 345. Burns; 346. Byron; 346. "Communications" through; 351. Creeds; 346. Oliver Cromwell; 346. Educated in Episcopal Church; 345. Father had spoken in a 'voice'; 346. G. P.; 351. Manner of holding pencil; 351. Planchette seen for first time; 347. Planchette writing; 348. Had never heard of the 'spheres' of the spirit world; 346. Had not taken much interest in Spiritualism; 346. Automatic writing; 348.
- Kant; 577.
- Key; Apport of: 61. Skate: "Apport" of: 19. thrown; 21.
See also *Physical Phenomena*.
- Kilpatrick; Mrs. Margaret H.: 123. Letter to Dr. Hodgson on apparition of John A. Broadhead; 123.
- King; Mr.: 473.
- Kittie; 704.
- Kitty; 704.
- Knife; "Apport" of: 19, 61.
See also *Physical Phenomena*.
- Knockings on the wall; 444.
See also *Physical Phenomena*.
- L.; 702.
- L.; Case of Mrs.: 635.
- L. M.; 41, 42.
- L—; Dr.: 650.
- L—; Dr. I. J.: Letter about Rev. E. I. C—; 655.
- Labor question; 361.
- Lake; 187.
- Lamp with glass prisms; 111.
- Language; Martian: 281, 282.
- Lankester; Sir Ray: on Telepathy; 167.
- Latch; Rattling of: in haunted house; 480.
See also *Physical Phenomena*.
- Laura; 50.

- Le Blanc; Dr. Hugo: 626.
 Leibnitz; 577.
 Leighton; 185.
 Leipsic; 94, 109.
 Leo; 52.
 Leo II; 359, 360.
 Leopold; 255.
 l'Ester; Carl de: 277, 281.
 Lethe; 50.
 Letter in safe; Professor James': 8.
 Levitation; 19. of study desk; 58.
 of table; 22, 24, 32, 58, 61.
 See also *Physical Phenomena*.
 Lewes; 466.
 Lida; 183.
 Life and matter; 678.
 Life Memberships; 64.
 See also *Finance*.
 Light; Golden: 624. Green: 641, 642.
 of the spirit world: 248, 358. yellow: 642.
 See also *Physical Phenomena*,
Symbolism.
 Lighthouse; 621.
 See also *Symbolism*.
 Lightning; Tree struck by: 174.
 Lights: Blue and violet: seen by Dr.
 B.; 597, 598. Blue: Shower of:
 620, 625, 627. Communication by
 means of: 239. Muggy red: 620.
 Red: 642.
 See also *Physical Phenomena*,
Symbolism.
 Liner; Ocean: 622.
 Lining of divan pulled out; 60.
 See also *Physical Phenomena*.
 Little; Great grandmother: 177.
 "Living Word"; 41.
 Lizzie; 627, 702.
 Lodge; Sir Oliver J.: 88, 239, 665.
 True agnosticism; 677. Atomic
 structure; 672. Atoms; 676.
 A. J. Balfour; 673. Professor
 Bergson; 682. Address at meeting
 of the British Association for the
 Advancement of Science; 665.
 Conflicts of scientific men; 672.
 Consciousness; 682. Problem of
 Continuity; 672. "Creative Evolution";
 682.
 Science and Dogmatism; 673, 680,
 683.
 Education; 672. Electrical theory
 of matter; 675. Electrons; 675.
 Conservation of Energy; 673.
 Ether; 675, 676, 688. Science and
 experience; 678, 681.
 LODGE; SIR OLIVER J.: *Continued*.
 Voices heard by Joan of Arc;
 683.
 Law of Inheritance; 672.
 Relation of life to matter; 678.
 Electrical theory of matter; 675.
 Relation of life to matter; 678.
 Mysticism; 683.
 Neon; 676. Newtonian Scheme;
 674.
 It is impossible to explain the
 Psychical in terms of Physics and
 Chemistry; 678. Science and Psychical
 Research; 683, 684.
 Bertrand Russell; 673.
 Cheap and easy kinds of scepticism;
 677. Fundamental scepticism;
 671. Philosophical scepticism; 687.
 Science and dogmatism; 673, 680,
 683. Science and experience; 678,
 681. Science an affair of the intellect;
 673. Limitations of science;
 673. Science should not deal in
 negations; 677. Science and Psychical
 Research; 683, 684. Scientific
 men in conflict; 672. Voices heard
 by Socrates; 683. convinced that
 communication is established with
 the spirit world; 665, 667, 668, 684,
 689. "La Survivance"; 368.
 On Telepathy; 167. Revolt from
 theology; 685. Sir J. J. Thomson;
 675.
 Vitalism; 672. Voices heard by
 Socrates and Joan of Arc; 683.
 Lombroso; Cesare: 576.
 Longfellow; 106, 353.
 Longwell; James: 461.
 "Lost Word"; Swedenborg's: 261.
 Louis; 185.
 Lucy; Aunt: 185.
 Luther; 353, 360.
 M.; 53, 103, 174.
 M. M. S.; 50.
 M. V.; Lecture at: 52.
 M—; 53.
 M—; A.: Letters re apparition;
 395, 397.
 M—; Mr.: Letter from: 250.
 M—; Miss Maggie: 243, 244.
 M—; Mrs.: Case of: 243.
 McC—; F. J.: 458.
 McClellan; Uncle James: Home of:
 186. Wives of: 186. Relationship
 to Dr. Hyslop; 186.
 McClellan; Lucy: 185, 187, 188, 189,
 191.

- McClellan; Robert: 185, 189.
 Barn; 186. Brook; 187. Bryan; 191.
 Canyon; 191. Cistern; 187, 188.
 Copperheads; 190.
 Difficulties and confusion in communication; 192.
 Elm tree; 189.
 Low fence; 186.
 Waving grain; 186.
 Light-colored house; 185. Robert Hyslop interrupted communication of: 187.
 Ida: 185. Irene; 185.
 Home of Uncle James McClellan; 186.
 Lake; 187. Aunt Lucy; 185.
 Lucy McClellan; 185, 188, 189, 191. McKinley; 191. MacIntire; 185. Marvin; 185. Mental pictures; 192. Mugwumps; 190.
 Political gathering addressed by Dr. Hyslop; 190. Pool; 187. Wind pump; 186, 188.
 Railroad; 186, 187. Rob; 185. Robert; 185. Reddish brown rocks; 186.
 School; 189. Schurz; Carl: 191. Silo; 186. Spring; 187, 188.
 Town Hall; 190. Trees; 186.
 Drinking water; 187. Soft water; 187. Abandoned well; 187, 188.
 Windmill; 186, 188. Very stout woman with red face and blue eyes; 188. Woods; 187, 188.
- McDougall: Professor: says Physiology is a sub-section of Psychology; 670.
- McKinley; 191. Dream of death of: 441, 447.
- McMaster; Mr.: Apparition of: 474.
- McSweeney; John: 192, 193.
 Dr. Hodgson stopped communication of: 193. Ironton; 193. J.; 193. McClellan; John: 193, 194.
 Ungainly looking man, scraggly beard; 193. Robbie; 193. Robbie's baby; 192.
- MacIntire; 185.
- Macklin; Dr. Geo. M.: Letters on premonitory dream; 364, 365.
- Macklin; Mary J.: Letter from: 366.
- Maclean; Miss A.: Apparition of Mr. McMaster; 474.
- Maclean; Miss L.: Apparition of Mr. McMaster; 474.
- Maclean; Rev. Wm.: Apparition of brother of: 474. Apparition of Mr. McMaster; 474.
- Magnetism; Animal: 578, 579.
 See also *Hypnotism*.
- "Magnetized" water; 508.
 See also *Hypnotism*.
- Mame; 93.
- Man: killed near mill pond; 174. with dark moustache; 620.
- Manuscripts; original: Value of: 278.
- Marbles; "Apport" of: 19, 61.
 See also *Physical Phenomena*.
- Margaret; Aunt: 176, 177.
- Marginal associations; 119, 260, 332.
 See also *Communication, Difficulties*.
- Marie Ballard; 620.
- Marietta; 196.
- Mariette; 196.
- Mark; Saint: 353.
- Mark Twain; 194. 403.
- Marriage; Spirit guides and: 354.
- Mars; The planet: 255, 272, 273.
 "Mars; From India to the Planet:" 255, 272.
 "Mars; Journeys to the Planet:" 273.
 "Mars; A Romance of the Planet:" 273.
- Martian: communications; 272, 321. language; 281, 282.
- Marvin; 185.
- Mary; 31, 113.
- Mary; Aunt: 103.
- Mary Bea; 701.
- Mary Ella; Aunt: 196. Aunt Cora; sister-in-law of: 196. Uncle David; 197. Etta; 196. Fannie; 196. Finney; 197. Jacob; 196. Jake; 196. James; 196. Marietta; 196. Mariette; 196. Mary Ellen; 196. Little town; 196. Trains; 196.
- Mary Ellen; 196.
- Mary E. Parker; 118.
- Mary, Queen of Scots; 360.
- Massachusetts; 113.
- Master; 52.
- Match-box; Apport of: 59. thrown down; 58, 59.
 See also *Physical Phenomena*.
- Matches on top of door; 40.
- Materialism and consciousness; 499.
 See also *Atom, Atomic, Atoms, Automatic, Body, Consciousness, Electrical, Electrons, Matter, Mechanistic, Science*.
 See also *Scepticism*.

- Materializations; 514.
See also *Physical Phenomena*.
- Materialized spirit; 493.
See also *Physical Phenomena*.
- Matha; 627.
"Mathematical Theory of Spirit", by H. Stanley Redgrove; reviewed; 304.
- Matter; 199. Electrical theory of: 675. eternal; 352. Ether and: 200. Life and: 678. and spirit; 200. Transmutation of: 668.
See also *Materialism, Scepticism*.
"Matter and Some of Its Dimensions", by A. Button. Reviewed; 198.
- Maudsley; 465.
- May; 171.
- Maxwell; Dr. J.: 368.
- Me my; 54.
- Mechanistic theory; 685.
See also *Materialism, Scepticism*.
- Medical profession; 83.
- Medium: Ignorance in a: more important than honesty; 231. Table tipping and rapping; 284.
See also *Communication*.
- Mediumistic: capacities; Study of origin and evolution of: 11. experiments; Study of some: 133. investigations and their difficulties; 305.
See also *Communication*.
- Mediums; Fraudulent: 133. generally "lethargic, plastic, receptive and negative"; 162.
See also *Communication*.
- Mediumship; Development of: 320, 323, 324.
See also *Communication*.
- Membership; Life: 64.
See also *Finance*.
- "Memories and Studies", by William James. Reviewed; 522.
- Memory; Lapse of: 210, 212, 216, 220.
- Memyers; 54.
- Mental healing; 361, 577, 593, 653. Physicians and: 581.
See also *Healing*.
- Mental pictures; 192, 332, 336, 631, 644. and hallucination; 507.
See also *Communication*.
- Mental states; Interfusion of: 216.
"Mental and Moral Mastery aids Physical Health"; by Dr. Titus Bull; 659.
- Mesmeric fluid; 579.
See also *Hypnotism*.
- Mesmerism; 508, 509, 518, 520.
See also *Hypnotism*.
- "Mesmerism and Christian Science", by Frank Podmore; 577.
- Metals; "Spirits pass through: with difficulty"; 361.
- Metaphysics and science; 301.
- Metchnikoff; 74, 82, 87, 88.
- Metropolitan Magazine; Professor Muensterberg on Beulah Miller; 296.
- Meyer; 94.
- Mill; Mr.: 369.
- Mill; on a farm; 174. pond; 174.
- Miller; 194.
- Miller; Miss Annie: 462.
- Miller; Beulah: 296, 297.
- Millman; T.: M. D.; 222.
- Milton; 359.
- Mind cure; 361.
See also *Healing*.
- Mind reading; 97. 105. or spirits influence; 129.
See also *Difficulties, Hypnotism*.
- Minister; 114.
- Miscegenation; 353.
- Modesty; Mock: 352.
- Money hidden; 53.
- Monism; 371, 686.
- Monograph; French: 41.
- Monsell; Mrs.: See *Mrs. Hinton*.
- Montalvo; Mme. Louise L. de: Review of "Determinism, Free Will, and Reincarnation", by I. Calderone; 131. Review of three pamphlets by Enrico Morselli; 575.
- Montgomery; Nurse: 636.
- Moore; A. B. L.: 473.
- Moore; W.: Story of Apparition felt by Mr. King; 469, 473.
- Morality; Psychical research and: 436.
- More; Professor Louis T.: 369.
- Moritz; Mrs.: 636.
- Mormonism; 361.
- MORRIS; CHARLES: "A Problem in Psychology"; 464.
- Morselli; Enrico: Pamphlets by: reviewed; 575.
- Moses; Rev. Stainton: 313. "Spirit Teachings"; 646.
- Mother; Influence of mentality of: on child; 353.
- Mount Tom; 113, 114, 115.
- Muensterberg; Professor Hugo: 296. Repudiates conjurer's right to judge in Beulah Miller case; 297. Jug-

- Muensterberg; Prof. Hugo: *Cont'd.*
 gling with words; 300. confuses metaphysics with science; 301. *Metropolitan Magazine* article on Beulah Miller; 296. Beulah Miller; 296. "Psychotherapeutics"; 296. "Unintentional signals unconsciously interpreted"; 297, 300. Denied existence of the subconscious; 296. Explains Beulah Miller case by means of the subconscious; 296. Telepathy; 296, 297.
- Mugwumps; 190.
- Muller; 94.
- Mulligan; Dr. Thomas: Letters from: 243.
- Muscle reading; 311.
 See also *Hypnotism*.
- Music: Earthly: heard by spirits; 355.
- Myers; F. W. H.: 43, 48, 50, 51, 52, 54, 88. "Frederic"; 50. "Saint Paul"; 50. 'Secretary' of: 52. on Telepathy: 167.
- Mysticism; 683.
- Nail cleaner; "Apport" of: 19, 61.
 See also *Physical Phenomena*.
- Nameless one; 38.
- Names; Difficulty in getting: 139, 328, 336, 587, 701. Ease in getting: 240.
 See also *Difficulties*.
- "Natural" and "Supernatural"; 579.
- "*Natural and Supernatural*", by Dr. Horace Bushnell; 422.
- "Naughty boy" theory; 4, 13, 327.
- Neal; "Ghost" of: 392.
- Necktie; Black: 7, 36, 37, 52.
- Negro; 174. woman obsessing a man; 618.
- Nellie; 118.
- Neon; 676.
- New York Times*, account of Brewin Case; 201, 202, 219.
- Newbold; Professor: 29.
- NEWELL; MAJOR CICERO: "*Personal Experiences*"; 284. Captain F. C. Adamson; 289, 290. Joined the army; 284. Bull Run; 285. Clifton, Tenn.; 288. Sergeant Cutting; 290. Takes despatches from General Grant to General Sherman; 285. Commodore Leroy Fitch; 291. General Forest; 285, 288. Jackson, Tenn.; 287. Lizzie Kizer; 295. La Grange, Tenn.; 285. Saved from having leg amputated; 287, 291. Lexington, Tenn.; 288. Lieutenant McIntyre; 286. Memphis, Tenn.; 285. General John K. Mizner; 286, 287. Mother a table tipping and rapping medium; 284. Capture of Colonel Newsum; 288. Possession; 295. General Sherman; 285. Spirit mother tells him he will be shot in left knee; 289. Pierre Thomas; 285, 287, 288, 289, 293, 295. Sergeant Vowels; 288. Warned by mother; 285, 289.
- Newtonian Scheme; 674.
- Nickola; Dr.: 627.
- Nile; Scene on the: 629.
- Noble; Rev. W. J.: Letter in Brewin Case; 222.
- Noises in haunted house; 477, 480, 481, 487.
 See also *Physical Phenomena*.
- Normal and Supernormal are relative terms; 300.
- Northampton, Mass.; 114.
- Norton; Rev. Charles C.: 649.
- Norton; Dr. Charles Oliver; 649, 658.
- Nuns; Spirit: 349.
- Nutting; (Aunt Cora); 174.
- Oahspe; 315.
- Obsession; 643.
- Obsession; Case of: 609, 613, 636, 641. Ethics and the cure of: 609, 646. Insanity and: 644. Interpretation of phenomena representing: 633.
 See also *Spirit*.
- Occult; Physicists and the: 370. Use of the term: 379.
 See also *Card reading, Cards, Clairaudience, Clairvoyance, Crystal, Dowsing, Dream, Dreams, Palmistry, Psychometry, Vision, Visions*.
- See also *Communication, Healing, Spirit*.
- "*Occult Obsession of Science*", by James H. Hyslop; 369.
- Odessa; 627.
- Odylic force; 578, 579.
 See also *Communication*.
- Oelrich; 618.
- Omega; 8, 36, 37, 42, 45.
- Onfa; Sister: 458.
- Openness of mind; 390.
- Opinions; Seriousness in holding one's: 390.
- Organ; 173.

- Ouija board; 442, 448. Message; 449. Prescription; 648, 658.
 See also *Communication*.
- P.; 51, 54.
 Pa; 110.
 Paddock; Miss: 129.
 Padlock; "Apport" of: 60.
 See *Physical Phenomena*.
 Pajamas; Pink: 7, 36, 37.
 Palladine; Eusapia: 1, 42, 668.
 Palmer; Avary G.: Experiences of: 489.
 Palmer; General: Dream about: 446.
 Palmer; John A.: 490. Experiences of: 491.
 Palmistry; 361.
 See also *Occult*.
 Paper cutter; "Apport" of: 19, 62.
 See *Physical Phenomena*.
 Paper weight; "Apport" of: 19, 40, 61.
 See *Physical Phenomena*.
 Paramnesia; 404.
 See also *Communication*. *Hypnotism*.
 Parker; 626.
 Parker; Mary E.: 118.
 Parnell; Charles Stuart; Apparition of: 483.
 Pass sentence of Robert Hyslop; 56.
 Pathology and normal psychology; 7.
 Patterson; Professor H.: 668.
 Panlava; 627.
 Pavonia; 217, 220.
 Pemberton, N. J.; 214, 221.
 Pen; 30, 31, 39. thrown across room; 19, 21, 60, 61.
 See *Physical Phenomena*.
 Pencil; Manner of holding: 43, 351.
 See also *Communication*.
 Pencils thrown from desk; 58.
 See *Physical Phenomena*.
 "Personal Experiences", by Major Cicero Newell; 284.
 "Personal Experiences", by Mrs. Mary Wilkins; 469.
 Personal Identity; Problem of: 500.
 Peter; 184.
 Peyton; W. C.: 122.
 "Phantasms of the Living"; 381.
 Phenomena; Borderland: 11. Interpretation of: representing obsession; 633. Physical: 12, 19, 20, 58, 59, 60, 284.
 See *Physical Phenomena*.
 Phenomenalists; 379.
 Philadelphia; 220.
 "Philosophy; Some Problems of:" by Wm. James; reviewed; 707.
 Pinuit; Dr.: 118, 312, 314, 315, 321.
 Photograph recognized through hallucination; 519. selected in darkness; 517.
 Photographs; 94.
 Physical health; Emotions and: 583.
 Physical phenomena; 12, 19, 20, 58, 59, 60, 284, 477. required darkness; 12. Rats and: 385. Spirits and: 385.
 See also *Apparition, Apparitions, Apport, Arrow, Barracks, Basket, Bells, Blotter, Book, Books, Box, Bracelet, Cake, Candy, Chair, Cigarette box, Cup, Cut, Desk, Drawer, Electric, Explosion, Flames, Footsteps, Ghost, Glass, Gloves, Hair, Hand, Haunted, Ink bottle, Key, Knife, Knockings, Latch, Levitation, Light, Lights, Lining, Marbles, Match-box, Materializations, Materialised, Nail cleaner, Noises, Padlock, Paper cutter, Paper weight, Pen, Pencils, Pipe, Raps, Razor, Rhinoceros, Rubber, Shades, Slipper, Snoring, Table, Table-tipping, Table-turning, Telephone receiver, Tobacco can, Voices, Water, Whistling*.
 See also *Communication*.
 Physicians and mental healing; 581.
 Physics: Psychical cannot be explained in terms of: and Chemistry; 678.
 Physiology a sub-section of Psychology; 670.
 Piano; Baby Grand: 104. Old square: 104.
 Piazza; 108.
 Piccolo; 630.
 Pictographic work; 631, 644.
 See also *Communication*.
 Picture; Apparent apport of: 19, 61. (See also *Physical Phenomena*.) of child; 105. taken by flash light; 38. Dr. Hyslop's: 38. of Aunt Cora; 173.
 Pictures; 95. Mental: 332, 336, 631, 644.
 See also *Communication*.
 Pietra; 34.
 Pike's Peak apparition; 396.

- Pinks; 92.
 Pipe, 30, 59. bowl thrown; 60. stem thrown across room; 19, 59, 62.
 Piper; Mrs.: 313. Automatic writing with both hands, accompanied by automatic speech; 589. Diagnosis for Dr Hyslop; 585. Diet of: 314. "Greater Light"; 54. Action of hand of: 317. Hand hyperæsthetic but skin anæsthetic; 318. G. P.'s head in the hand of: 29. Seizing Mrs. Piper's hand makes communicator dizzy; 318. Imperator; 313, 317. Imperator control; 321. Letters written through: 117. Does not impose limitations on the sitter; 325. Mars; 272. Controls using different nerve centres; 588. Dr. Phinuit; 312, 314, 315, 321. "You go to Piper"; 45. Automatic writing prevented by crossing of feet; 317.
 Piper Report; 170.
 Pitcher; Silver: 95.
 Pius IX; 359, 360.
 Plainfield, N. J.; 202, 203, 211.
 Planchette writing; 510. by Mrs. Smead; 321, 322. and thought transference; 510.
 See also *Communication*.
 Plato; 7, 358.
 Podmore; Frank: 13. "*Mesmerism and Christian Science*"; 577. on thought and vibrations; 465.
 Political gathering; 190.
 Pollywogs; 187.
 Potergeist phenomena; 1.
 Pool; 187.
 Porcupine; 39.
 Positivists; 369, 379.
 Possession; 295.
 See also *Spirit*.
 Post-office; 179, 180.
 Poutlice of flax-seed; 652.
 Prayer; 357.
 Prayer-meeting; 173.
 Predictions; Failure of 'spirit': 349.
 See also *Prophecy*.
 Premonition; Case of: 362, 452, 454, 481, 482, 484.
 See also *Prophecy*.
 Premonitory dream; 364, 423, 425. dreams; 440, 441, 442, 451. impression; 459. vision; 455.
 See also *Prophecy*.
 Prescott; James: 53.
 Prescription; A Ouija Board: 648, 658.
 See also *Healing*.
 Prescriptions; Clairvoyant: 584.
 Spirit: 601, 603.
 See also *Healing*.
 Prince; Dr. Morton: Case of anaesthesia when eyes were closed; 327. on consciousness and matter; 466.
 Problem of Psychical Research; 499.
 "Problem in Psychology", by Charles Morris; 464.
 Prohibition; 361.
 Proof; Meaning of: 76.
 Prophecy; Case of: 454, 455.
 See also *Dream, Dreams, Future, Guidance, Predictions, Premonition, Premonitory, Prophetic, Vision, Visions, Voices, Warning*.
 See also *Communication*.
 Prophetic dreams; 210, 442, 443, 446, 451, 457.
 See also *Communication, Prophecy*.
 Propheticals; The: 261.
 Protions; 369.
 Proving immortality; 75, 79.
 Prudens; 313.
 Psychical cannot be explained in terms of Physics and Chemistry; 678.
 Psychical Research; Aim of: 85. British Association for the Advancement of Science and: 667. Ethical aspect of: 88, 436. must be in accordance with the conditions of nature; 319. Problem of: 499. Science and: 683, 684.
 Psycho-analysis; Freudian: 584.
 Psychology; and metaphysics; 301. Normal: Pathology and: 7. Phvsiology a sub-section of: 670. Problem in: by Charles Morris; 464. 'Psychology'; 52.
 Psychometry; 507, 511.
 See also *Communication, Hypnotism, Occult*.
 Psychosis; Alcoholic: 635.
 "Psycho-therapeutics", by Professor Hugo Muensterberg; 296.
 See also *Healing, Hypnotism*.
 Pump; Wind: 186, 188.
 Purser; J.: 494.
 R.; 179, 180.
 R—; Mr.: Illness of: 449, 450.

- Railroad; 186, 187.
 Rainbow; 91.
 Ramsay; Sir William: 668.
 Raps; 21, 27, 28, 54, 61, 62, 472, 476, 492, 515, 516, 520. Explanation of: 55.
 See also *Physical Phenomena*.
 Rathbun; Mrs.: 37.
 Rats and physical phenomena; 385.
 Razor blades; 15, 39, 59, 61. box; Apport of: 20.
 See also *Physical Phenomena*.
 Reading and writing in spirit world; 354.
 Rector; 54, 313.
 Red: muggy blobs; 627. lights; 642.
 Redgrove; H. Stanley: "*A Mathematical Theory of Spirit*"; reviewed; 304.
 Regis Tailoring Company; 207.
 Reiman; 199.
 Reincarnation and psychic phenomena; 131.
 Religion and æsthetics; 438. and Science; Conflict between: 578.
 Research; Psychical: The Problem of: 499.
 Rescues; Remarkable: 405.
 "Respectability"; Miss Calder and: 163. and ignorance; 88. and Scepticism; 429.
 Restitution; 362.
 Resurrection; physical: Belief in: 183.
 Retribution; 621.
 Revolver; 620, 622.
 See also *Symbolism*.
 Rex; 52, 53, 54.
 Rhinoceros tooth; "Apport" of: 14, 25.
 See also *Physical Phenomena*.
 Ridicule; 6, 235, 280.
 See also *Scepticism*.
 Ring of Mrs. J. H. Hyslop; 107.
 Rob; 171, 185.
 Roberson; Mrs. Fannie; Sittings with: 135, 141, 154.
 Robert; 185.
 Rocks; Reddish brown: 186.
 Rubber thrown into fire-place; 60.
 See also *Physical Phenomena*.
 Rulson; 51.
 Russell; Bertrand: 673.
 Sally; 327, 630.
 Salve; Sarsfield's: 649.
 Samuels; Mr.: 459.
 Sanitarium; 121.
 Sarah; 50, 51, 173, 630. Aunt: 184, 185.
 Sarsfield's salve; 649.
 Savage; Philip: 195.
 Scarf-pin; 39.
 Scepticism; Cheap and easy kinds of: 677. Fundamental: 671. Obstinate: 388. Philosophical; 687.
 See also *Agnosticism, Believing, Coincidences, Collective, Conjuror, Credulity, Dogmatism, Evidence, Fraud, Hallucination, Hallucinations, Hypnagogic, Illusions, Insincerity, Matter, Mechanistic, Ridicule, Sceptics, Trickery, Tricks, Trivial*.
 See also *Difficulties, Materialism*.
 Sceptics; Insincerity of some: 503.
 See also *Materialism, Scepticism*.
 Schaefer; Professor: 665, 668, 685, 688.
 School; 189. of Harmony; 493.
 Schubert; 93.
 Schurz; Carl: 191.
 Science; and dogmatism; 673, 680, 683, 687. Respect of the English for: 669. and experience; 678, 681. Faith and: 692, 695, 696. an affair of the intellect; 673. Limitations of: 673, 674. Meaning of the term: 78, 372. and metaphysics; 369. Nature of: 674. should not deal in negations; 677. Occult obsessions of: 369. and Psychical Research; 683, 684. and Religion; Conflict between: 578, 691. Theology and: 131, 578, 691.
 See also *Materialism*.
 "*Science and a Future Life*"; by James H. Hyslop; 73, 90.
 Scientific man and Psychical Research; 308.
 "Scientific Atmosphere"; 74.
 Scientists and spiritualism; 431.
 Scissors; 30, 31. "Apport" of; 19, 61. thrown across room; 20, 62.
 See also *Physical Phenomena*.
 Scliville; Dr. Phinuit: 312.
 Secondary personality; 311. Case of: 201. See *Charles P. Brewin*. a dream fabrication of the Subconscious; 313. "Grippe" and: 225.

- Secondary personality; *Continued*.
 Interest in: 310. one with the sub-conscious; 347. a dream fabrication of the subconscious; 313. Sun-stroke and: 225.
 See also *Difficulties, Spirit*.
- Secretary; old-fashioned: 111.
- Sense perception the standard of certitude; 377.
- Senses; Possibility of existence of a universe which does not affect the: 375.
- Sensual spirits; See "*A Neglected Type*."
- Sexual obsession; 641.
- Shades: Window; moved; 60.
 See also *Physical Phenomena*.
- Shakespeare; 106, 358.
- Sharp & Co.; 207, 223.
- Shawl; 102.
- Sherman; Mr.: Astral of: 458.
- Ship on the rocks; 625.
 See also *Symbolism*.
- Shoemaker's shop; 629.
- Shutters; House with: 177.
- Sidgwick; Mrs.: on the origin of Modern Spiritualism; 433.
- Silo; 186.
- Silver; Mr. Hall's family: 95.
- Sin: and its consequences; 84, 86, 89, 621, 623. after death; 356, 621, 623.
- Single tax; 352.
- Sitter influences the results; 329, 332, 333. Questions of: affect conditions of the control: 329, 332.
 See also *Communication, Difficulties*.
- Sleep and trance; 47.
- Sleigh; 174.
- Slipper thrown across room; 58.
 See also *Physical Phenomena*.
- Smead; Mrs.: Robert Bruce; 52.
 Circle and cross; 36. Harrison Clarke; 321. "Greater Light"; 54. Settlement of Mr. Hall's estate; 99, 100. Mrs. J. H. Hyslop; 91, 112. Inverted script; 322. Does not impose limitations on the sitter; 325. Mars; 321. Martian communications; 272. Development of mediumship of: 321. Mirror script; 322. Controls use different nerve centres; 588. Planchette writing; 321, 322. Influence of the subconscious; 236. u. d.; 51. Automatic writing; 322.
- Smith; Mlle. Helene: 255, 272, 273, 281.
- Smith; Mr.: 115. Circle and cross; 36.
 Smith College; 115.
 "Snapping of hand"; 52.
 Sneering; 87.
 Snobs: Intellectual: and truth; 73.
 Snoring in haunted room; 488.
 See also *Physical Phenomena*.
- Socrates; Voices heard by: 683.
- Soldiers; Arab: 629.
- Solomon; 358.
- "*Some Problems of Philosophy*", by Wm. James, reviewed; 707.
- Somnambulism; 227.
- Soul and body; 464, 659.
 See also *Spirit*.
- Spencer; 466.
- Spheres; Spirit; 351.
- Spirit: and body; 464, 659. leaving the body for three days; 492. leaving the body during sleep; 458. diagnosis; 601, 603, 624. guidance; 287, 289, 290, 293, 411. intervention and telepathy; 402. life described; 351-362. life a surprise to Uncle Finney; 182, 183. Materialized: 493. Matter and: 200. prescription; 604, 603. seen leaving the body; 425. voices; 293. warning; 285, 289. world; 352-362. world not necessarily more ideal than this; 235. world: Light of the: 248. world: Woman appears to have gone to: and returned; 245.
 See also *Animism, Apparition, Apparitions, Astral, Astrals, Consciousness, Guides, Insane, Insanity, Obsession, Possession, Secondary personality, Soul, Subconscious, Subliminal*.
 See also *Communication, Occult*.
- "*Spirit Teaching*"; 646.
- "*Spiritualism and Psychology*", by Prof. Th. Flournoy, translated by Hereward Carrington; reviewed; 303.
- Spirits; "driving a false spirit away with arrows and tomahawks"; 340. Evil: 353, 355, 360. Indian: 340. Insane: 344, 347. Sensual: See "*A Neglected Type*". Statements not necessarily true because made by incarnate: 233. healing by suggestion; 590, 591.
- "*Spiritual Healing*", by James H. Hyslop; 577.

- Spiritualism; Antiquity of: 433. and Spiritism; Prof. Flournoy on: 254. Spiritualists and ethics; 430. "Spiritualists; A word to:" by James H. Hyslop; 429. Spontaneous action; 577. See also *Hypnotism*. Spread; Blue and white: 176. Spring; 187, 188. "Sputum; Test the:" 630. Starlight; 587. Message promised by: 52. trances; 587. Stead; William T.: 239. Stewart; Mr.: Apparition of: 475. Stewart; Letter in Brewin Case; 223. Stockton; Frank R.: 10, 698. Stoics; 86. Stone thrown; 20, 21, 61. Stoned to death; Woman being: 629. Store; 179, 180. "Story of Decimon Huydas", by Sara Weiss; 273. "Study of Some Mediumistic Experiments"; by Frank Hakius; 133. Stuttgart; 94, 95. Subconscious: Denied by Prof. Hugo Muensterberg; 296. Ignorance of the: 330. Influence of the: 8, 9, 46, 48, 232, 235. Interest in the: 310. processes but little known; 298. Secondary personality one with the: 313, 347. Tricks of the: 54. the vehicle for expression of foreign agency; 10. the vehicle and obstacle; 12. See also *Communication*, *Difficulties*, *Spirit*. Subliminal: impersonation; 47. intrusion; Importance of: 12. phenomena; 311. trash; 46, 50, 311. See also *Communication*, *Difficulties*, *Spirit*. Suffrage; Woman: Paper against: 42. Suggestion; 579. for alcoholism; 636. Healing by: 577, 594, 595. Spirits healing by: 590, 591. See also *Communication*, *Hypnotism*. Sun; *New York*: 668. Sunbeam; 55. Sunburst: Cross with: behind it; 628. "Supernatural" and "Natural"; 579. Supernormal: actually exists; 310. and normal are relative terms; 300. Survival: is proved; 88. necessary in a rational universe; 256. See also *Continuity*, *Death*, *Immortality*. See also *Communication*. "Survivance; La:" by Sir Oliver Lodge; 368. Swedenborg; 230, 238, 433. Doctrine of Adaptation; 257. "Ancient Word"; 261, 266. *Apocalypse Revealed*; 261. "Lost Word"; 261. "True Christian Religion"; 266, 268. Swedenborg's 'Lost Word'; by Albert J. Edwards; 257. Swedenborgians; 230, 238. Swift River; 7, 50, 51. Swing; Mr.: 701. Symbolism; 632. Case of: 461. See also *Anchor*, *Barrier*, *Circle*, *Cross*, *Crucifix*, *Daggers*, *Diamond*, *Dove*, *Light*, *Lighthouse*, *Lights*, *Revolver*, *Ship*. See also *Communication*. T.; 117. Table: with drop leaves and two small drawers; 184. Levitation of: 22, 24, 32, 58, 61. See also *Physical Phenomena*. Table-tipping; 1, 15, 24, 32, 33, 58, 472. medium; 284. Tables broken during: 1, 15, 34, 58. See also *Physical Phenomena*. Table-turning; 516. See also *Physical Phenomena*. Tandem; Driving: 335, 336. See also *Communication*. Taoism; 434. Tappen; John: 251. Tappen; Norah: finds father's body after dream; 251. "Tartary; Great:" 261. Tay Bridge disaster; 472. Taylor; Bayard: 401. Tea; Elder-flower: 649, 651. Tea-pot; Silver: 96. "Tear him asunder"; 621. Telæsthesia and telepathy; 167. See also *Communication*, *Hypnotism*. Teleology; 685. Telepathy; 310. Apparent: 130. Cases of: 490, 494. Controversy on: 167. Definition of: 167, 168. F. W. H. Myers' definition of: 167. a negative conception; 298. and

- Telepathy; *Continued.*
 "unintentional signals unconsciously interpreted"; 297, 300. and spirit intervention; 402, 445. and sub-conscious processes; 298. and tel-aesthesia; 167.
 See also *Communication, Hypnotism.*
- Telephone receiver; removed; 59, 60. struck boy's head; 27. medium began to speak through; 50.
 See also *Physical Phenomena.*
- Theology; Revolt from; 685, 691. and Science; 131.
"Theory of Aspects"; Bain's; 466.
- Theresa; 630.
- Thomas; Pierre: 285.
- Thompson; J. J.: 198.
- Thompson; Mr.: 494.
- Thomson; Sir J. J.: 675.
- Thought and vibration; 465.
- Time; Measuring; in spirit world; 358.
- Times*: London: on Sir Oliver J. Lodge's address before the British Association; 667, 686, 693.
- Times*: New York: on Sir Oliver J. Lodge's address before the British Association; 689.
- Tobacco can: Top of: thrown across room; 58.
 See also *Physical Phenomena.*
- Tom; 247, 248.
- Tom; Mount: 113, 114, 115.
- Tomahawks; Spirit: 349.
- Tomb; Hyslop's; 43.
- Tools; 178.
- Town; (Aunt Cora); 174. hall, 190. Little; 196.
- Trains; 196.
- Trance; Boy in a: 35. Rousing medium from; 47, 51. and sleep; 47. Waking; 14, 23.
 See also *Communication, Hypnotism.*
- Transference; Thought; 509, 515.
 See also *Communication, Difficulties, Hypnotism.*
- Transmutation of matter; 668.
- Treasurer's Reports; Quarter ending March 31st, 1913; 428. Quarter ending June 20th, 1913; 521. Quarter ending August 29th, 1913; 521.
- Tree struck by lightning; 174.
- Trees; 186.
- Trenton, N. J.; 220.
- Trickery; Consideration of suspicion of: in Poltergeist case; 123.
 See also *Scepticism.*
- "Tricks" performed without normal knowledge; 13.
 See also *Scepticism.*
- "Trivial" communications; 496, 500, 501.
 See also *Scepticism.*
- Tropical flowers; 620.
- "True Christian Religion"; 266, 268.
- Truth; Pursuit of happiness and of; 497.
- Tuckett; Dr. Ivor: on Telepathy; 167.
- Tunmar; 135.
- Twenty-five cent piece; 30.
- Tyndall on consciousness and matter; 466.
- u. d.; 51.
- Underhill; Mrs.: 514, 518.
- V—; Miss B. S.: Letter from; 453.
- Varian; Mr.: 202, 206.
- Vegetarianism and the cure of disease; 653.
- Verrall; Mrs.: 236.
- Vibration; Thought and; 465.
 See also *Communication, Hypnotism.*
- Vibrations; 355.
 See also *Communication, Hypnotism.*
- Victoria; Queen: Dream of death of; 441, 448.
- Vision; Premonitory; 455.
 See also *Communication, Prophecy.*
- Visions and dreams; 357, 457.
 See also *Communication, Prophecy.*
- Vital functions; Consciousness and; 72.
- Vitalism; 672.
- Voices: heard by Socrates and Joan of Arc; 683. Spirit: 293, 480, 481.
 See also *Communication, Physical Phenomena, Prophecy.*
- "Voices from the Open Door"; 339. reviewed; 230.
- W.; Mr.: 395. Apparition seen by; 699.
- W. W. S.; 42.
- W—; Judge A.: 399. Letter re apparition; 397.

- Wachusett; 114.
 Walnut trees; 174.
 Warning; Spirit: 285, 289.
 See also *Prophecy*.
 Warren Will; 64.
Wars of Jehovah; 261, 267.
 Washington; "Photograf" of: 49.
 Watches of Mrs. J. H. Hyslop; 110.
 Water; Drinking: 187. Sound of dropping: 473. "Magnetized": 508. See also *Physical Phenomena*. Soft: 187.
 Watson; Mrs.: 135.
 Webb; Miss D.: Account of Mrs. Hinton; 492.
 Weber; Miss Emma: 462.
 Weiss; A. M.: Letters to Dr. Hyslop about Mrs. Sara Weiss; 274, 275, 277.
 Weiss; Mrs. Sara: 273. Agassiz; 281. Ignorant of astronomy; 276. Automatic writing; 275. Died a few years ago; 274. Dreams; 276. not educated; 276. Carl de l'Estér; 277, 281. Daughter of an Ohio farmer; 276. von Humboldt; 281. "*Journeys to the Planet Mars*"; or, "*Our Mission to Ento*"; 273. Destruction of original manuscript; 278. Martian language; 281, 282. Long interested in Spiritualism; 277. "*Story of Decimon Huydas; A Romance of the Planet Mars*"; 273. A. M. Weiss; 274, 275, 277.
 Well; Abandoned: 187, 188.
 Wellington; Duke of: Letter from: psychometrized; 511.
 Welsh dancing girl; 618.
 West; B. C.: 364.
 West; Mrs. B. C.: 364.
 West; Dr. R. B.: Letter on Case of Premonition; 361, 362.
 Wex Jones; 625.
 Whirling wind; 54.
 Whirlwind; 54.
 Whirlwinds and tempests; 353.
 Whistling; 34, 40.
 See also *Physical Phenomena*.
 Whiting; Lilian: "*After Her Death*"; 239. Letter from: about Dr. Edward Everett Hale; 195. Message from Dr. Edward Everett Hale; 195.
 Whitney; Mrs. Lilla A.: Letter to Dr. Hodgson on apparition of John A. Broadhead; 125.
 Whittier; 353.
 Wight; Miss: 129.
 Wilkins; Edgar: Experiences of: 494.
 WILKINS; MRS. MARY: "*Personal Experiences*"; 469.
 Apparition: seen by Mr. A.; 484. of daughter seen by Mrs. B.; 483, 484. seen by Mrs. Hinton; 493. of a living girl; 484. of a living man; 482. of Mr. McMaster; 474. of Mr. Maclean; 474. of man in a Glengarry cap; 477, 479. of men in a cart; 477. Premonitory; 482, 484, 487. of Mr. Stewart; 475. of woman with face muffled; 478. of woman seen by Miss Z.: 471. of an old woman; 472.
 Mrs. B.; 483. Professor Sir Wm. F. Barrett; 495. Mr. Bewley; 494. Crash against window; 476, 479. Dream of death of a dog; 486. Sound of explosion in haunted house; 476.
 Flames seen in haunted house; 476, 479. Footsteps heard in haunted house; 476, 479, 480, 481, 485.
 Hand patting the bed-clothes; 473. Hand grasping foot of John A. Palmer; 491. School of Harmony; 493. Haunted barracks; 473. Haunted cupboard; 488. Haunted houses; 472, 476, 477, 479, 485, 487, 488. Haunted road; 484. Gift of healing; 492. Mrs. Hinton; 492. Apparition seen by Mrs. Hinton; 493. Hypnagogic illusions; 469.
 Irene; 493.
 Mr. King; 473. Knocking in haunted house; 476, 479, 481. Rattling of latch in haunted house; 480, 481.
 Apparition of Mr. McMaster; 474. Rev. Wm. Maclean sees apparitions; 474. Materialized spirit; 493. Mrs. Monsell; 493. A. B. L. Moore; 473. W. Moore hears noises in haunted barracks; 473.
 Noise of fighting in haunted house; 477, 479. Noise of moving of furniture in haunted house; 487. Noises in haunted house; 480.
 Experiences of Avary G. Palmer; 489. John A. Palmer; 490. Experiences of John A. Palmer; 491. Premonition; 476, 482, 484, 487. J. Purser; 494.

- WILKINS; MRS. MARY: Continued.**
 Raps; 476, 479, 492.
 Snoring in haunted room; 488.
 Spirit leaving the body for three days; 492. Apparition of Mr. Stewart; 475.
 Table-tipping; 472. Cases of telepathy; 490, 494. Mr. Thompson; 494.
 Spirit voices; 480, 481. Sound of dropping water; 473.
 Miss D. Webb's account of Mrs. Hinton; 492. Experiences of Edgar Wilkins; 494. Experiences of Maurice A. C. Wilkins; 493. Experiences of Miss Z.; 470.
Wilkins; Maurice A. C.: Experiences of: 493.
 Will; 702.
 Will; Free: 131.
 Will of Mr. Hall; 98, 100.
 William; 702.
 William J.; 97.
 Wilson; David: 118.
 Wilson; Miss Nellie: 118.
 Windmill; 186, 188.
 Winifred (Howells); 194.
 Wirtz; F. E.: 366.
Woman: about sixty years old, with mild blue eyes and soft grey hair; 182. being stoned to death; 629. Very stout: with red face and blue eyes; 188. in the West; 107.
 Woman Suffrage; Paper against: 42. "Wonders of the Yellowstone"; 406.
 Woods; 187, 188.
 Woolman; Alfred: 215, 220.
 "Word to Spiritualists" by James H. Hyslop; 429.
 Worry and disease; 652.
 Writing; Automatic: 2, 7, 11, 26, 27, 513, 519, 520. prevented by crossing of feet; 317. Hands of Mrs. Chenoweth and Mrs. Piper when doing: 318, 319. Nerves of hand used in effecting: 318. Inverted script; 322. Mirror script; 322. Temperature of hand in case of: 589.
 See also *Communication*.
 Wundt; 465.
 X., Dr.: 617, 620, 622, 624, 625, 627, 629, 631, 641, 642.
 XXX; 49.
 Y.; 45, 50, 56.
 Yellow light; 642.
 Yeunt; Captain: 422.
 Z.; 55, 101.
 Z.; Miss: Experiences of: 470.
 Zigzag lines; 56.
 Ziiken; 465.
 Zoelner; 199.

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