



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



32101 063849465

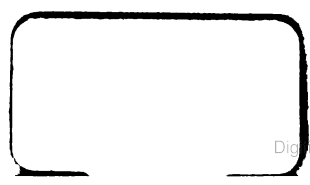
6483  
.122  
.2  
v.14



Library of



Princeton University.











# JOURNAL

OF THE

American Society for Psychical Research

SECTION "B"

OF THE

American Institute for Scientific Research

---

Vol. XIV

1920

---

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH  
12-26 SOUTH WATER STREET  
YORK, PA.



# TABLE OF CONTENTS

## GENERAL ARTICLES.

	Page
Predictions Fulfilled. By H. A. Dallas.....	41
A Clairvoyant (?) Dream. By Professor H. N. Gardiner.....	594
Further Communications Through Mrs. Harrison. By R. H. Goodhue..	242
Observations of a Jurist. By John Hooker.....	140
Illusions in Psychical Research. By James H. Hyslop.....	3
Incipient Mediumship. By James H. Hyslop.....	72
Consulting Spirits. By James H. Hyslop.....	119
Recent Experiments Continued. By James H. Hyslop.....	163
Kant and Spiritualism. By James H. Hyslop.....	226
An Experiment for Raps. By James H. Hyslop.....	252
Experiments for Phasmatographs. By James H. Hyslop.....	284
War Predictions Through Mrs. Chenoweth. By James H. Hyslop.....	320
Experiments in Telekinesis. By James H. Hyslop.....	534
"Bosh" Proves to be Sense. By James H. Hyslop.....	605
A Reminiscence of and a Promise to Prof. James Hervey Hyslop. By S. Adolphus Knopf, M.D.....	571
A Notable Psychometric Test. By G. Pagenstecher, M.D.....	386
The "Ethereal Body" of Sir Oliver Lodge. By L. L. Pimenoff.....	627
Experiments in Psychometry. By Walter F. Prince.....	100
A Psychometric Experiment. By Walter F. Prince.....	196
Reub. Field, Mathematical Prodigy. By Walter F. Prince.....	232
Experiences of Miss Halderman. By Walter F. Prince.....	273
Peculiar Experiences Connected with Noted Persons. By Walter F. Prince.....	362
The Oracles of Balaam. By Walter F. Prince.....	556
Additional Notes on Two Books. By Walter F. Prince.....	615
Three Evidential Sitzings. By Gertrude Ogden Tubby.....	9
A Material Medium. By Gertrude Ogden Tubby.....	577
A Case of Automatic Writing in the Home. By Frank W. Whitzel.....	353

## MEMORIAL ARTICLES.

Entrance Upon Psychical Research and Characteristics. By Weston D. Bayley, M.D.....	433
In Memory of Dr. Hyslop. By Sir Wm. F. Barrett.....	440
Tribute from a Psychic. By Ada Besinnet.....	513
An Appreciation. By Rev. Howard N. Brown, D.D.....	444
James Hervey Hyslop. By Titus Bull, M.D.....	446
Tribute from a Psychic. By Mrs. Willis M. Cleveland.....	515
Vision and Service. By Prof. John E. Coover.....	448
Dr. James H. Hyslop. By H. A. Dallas.....	451
Professor Hyslop's Engrossing Interest in Psychical Research. By Miles M. Dawson, LL.D.....	452
Letter from Prof. Max Dessoir.....	507
Tribute from a Psychic. By Etta de Camp.....	512
A Secular Saint. By Rev. George William Douglas, D.D.....	456
A Day with Dr. Hyslop. By Prof. Arthur W. Dow.....	462
A Tribute. By Russell Duane.....	465
Letter from Prof. Camille Flammarion.....	506
Early Environment and Schooling. By J. Lewis French.....	466
Reminiscences. By Prof. H. N. Gardiner.....	469
In Remembrance of Dr. Hyslop. By R. H. Goodhue.....	473
Qualifications, Aims and Methods. By Prescott F. Hall.....	474

	Page
My Father. By George H. Hyslop, M.D.....	477
A Reminiscence of and a Promise to Professor James Hervey Hyslop, Ph.D. By S. Adolphus Knopf, M.D.....	487
James Hervey Hyslop. By Sir Oliver Lodge.....	492
James H. Hyslop. By Rev. Samuel McComb, D.D.....	507
An Estimate. By Prof. William Romaine Newbold.....	493
Personal Impressions. By Sir Edward Baxter Perry.....	495
A Ten Years' Fellowship. By W. C. Peyton.....	497
James Hervey Hyslop, Biographical Sketch and Impressions. By Walter F. Prince, Ph.D.....	425
Letter from Prof. Charles Richet.....	498
Tribute from a Psychic. By Mrs. Celestine Sanders.....	514
Tribute from a Psychic. By Mrs. Minnie Meserve Soule.....	510
Testimony of a Co-Worker. By Gertrude Ogden Tubby.....	481
A Friendship. By Lilian Whiting.....	499
Across the Bridge (Sonnet). By Blanche R. Worcester.....	425
The Intrepid Pioneer. By Rev. Elwood Worcester, D.D.....	501
Extracts from Letters.....	515-521
By Prof. F. C. S. Schiller, Prof. George V. N. Dearborn, J. Arthur Hill, Eleanor Mildred Sidgwick, Henry Holt, LL.D., Lydia L. P. Noble, Frank R. Whitzel, Arthur Goadby, Rev. Wm. Norman Guthrie, Rev. John Whitehead, H. S. Moorehouse, Irene Putnam, Henrietta Jones, Kate Wade Hampton, Rev. John S. Cole, Frank W. Vedder, Mrs. H. M. Northrup.	
Extracts from Editorials.....	522-528
<i>N. Y. Times, N. Y. Sun, Cincinnati Times-Star, Newark Star, Toledo Blade, Baltimore News, Chicago Journal, Boston Transcript, Mil- waukee Sentinel, Philadelphia Press, N. Y. World.</i>	

### INCIDENTS.

An Incident in Automatic Writing [Howard A. Corey].....	257
An Incident [H. A. Dallas].....	52
Coincidental Dream [Lillian T. Dawson].....	153
A Vision of a Submarine Battle [Frank Hampton Fox].....	49
Chance Coincidences [J. H. Hyslop].....	261
Apparitions Visual and Auditory [Emily R. L.].....	259
Premonition [Zoe Anderson Norris].....	155
A Group of Premonitory and Other Dreams [George H. Taft].....	106
Phantasm of the Living [Albert P. Blinn].....	634
Premonition [Charles Noyce].....	638

### SURVEY AND COMMENT.

Experiment with Mrs. Chenoweth.....	1
Election of Dr. McDougall.....	65
<i>The Unknown Shore</i> (Newspaper Editorial).....	65
Endowment Fund.....	70
Illness of Professor Hyslop.....	117
Misstatements of President Hall and Prof. Jastrow.....	161
"Science" and Psychic Research.....	221
Sir Oliver Lodge's Visit to the United States.....	223
Mr. Hickson's Spiritual Healing.....	266
Dr. Crawford's Book and Experiments.....	317
Death of Mrs. Elizabeth Blake.....	319
Not this Society.....	381
What Class is Competent to Investigate?.....	382
Ecclesiastical Debates on Spirit Communication.....	529
No Apology Necessary.....	530
A Significant Fable.....	531
A New Magazine Dealing with Psychical Research.....	589

(RECAP)

591248

	Page
A Correction.....	590
Beginning to Sit up and Take Notice.....	590
A Request, in Relation to the Biography of Dr. Hyslop.....	591
An Unwarranted Intimation.....	591

### BOOK REVIEWS.

<i>The Bugle: Reveille in the Life Beyond.</i> By Kendall Lincoln Achorn...	215
<i>The Philosophy of Christian Being.</i> By Walter E. Brandenburg.....	264
<i>The Seven Purposes: An Experience in Psychic Phenomena.</i> By Margaret Cameron.....	584
<i>Twelve Lessons from The Seven Purposes.</i> By Margaret Cameron.....	588
<i>The Problems of Psychical Research.</i> By Hereward Carrington.....	314
<i>Your Psychical Powers and How to Develop Them.</i> By Hereward Carrington .....	422
<i>Hints and Observations for those Investigating the Phenomena of Spiritualism.</i> By W. J. Crawford, D.Sc.....	584
<i>The Key to Destiny.</i> By H. A. and F. Homer Curtiss, B.S., M.D.....	316
<i>Realms of the Living Dead.</i> By H. A. and F. Homer Curtiss, B.S., M.D.	375
<i>Psychic Light: Continuity of Law and Life.</i> By Maud Lord Drake.....	216
<i>Handbook of the New Thought.</i> By Horatio W. Dresser.....	159
<i>The Meeting of the Spheres: Or Letters from Dr. Coulter.</i> By Charlotte G. Herbine.....	420
<i>The Future Life in the Light of Modern Inquiry.</i> By Canon Samuel McComb, D.D.....	418
" <i>Meslom's Messages from the Life Beyond.</i> " By Miss Mary McEvilly..	641
<i>To Woman: from "Meslom."</i> By Mary McEvilly.....	641
<i>The Quest for Dean Bridgman Conner.</i> By Anthony J. Philpot.....	55
<i>The Supernatural in Modern English Fiction.</i> By Dorothy Scarborough.	159
<i>Letters from Roy, or the Spirit Voice.</i> By Leon H. Stevens.....	215
<i>Christianity and Immortality.</i> By Vernon F. Storr.....	423
<i>Immortality, An Essay in Discovery Co-ordinating Scientific, Psychical and Biblical Research.</i> By B. H. Streeter and others.....	264
<i>The War and the Prophets.</i> By Herbert Thurston, S. J.....	421
<i>The Thinning of the Veil.</i> By Mary Bruce Wallace.....	424
<i>The Twentieth Plane. A Psychic Revelation.</i> By Albert Durrant Watson	587
<i>Spirit Psychometry and Trance Communications by Unseen Agencies Through a Welsh Woman and Dr. T. D'Auté-Hooper.....</i>	312
" <i>I Heard a Voice,</i> " or the Great Exploration. By a King's Counsel.....	588

### MISCELLANEOUS.

Correspondence .....	309
Books Received.....	63-64, 116, 160, 217-220, 378-380

### ERRATA.

Page 43, line 17: for <i>phophecy</i> read <i>prophecy</i> .
Page 316, line 8: for <i>Curtis</i> read <i>Curtiss</i> .
Page 316, line 21: for <i>waddle</i> read <i>twaddle</i> .
Page 316, line 33: for <i>Kapt</i> read <i>Kaph</i> .
Page 316, line 36: for <i>number</i> and read <i>numbers</i> .
Page 316, line 36: for <i>author</i> read <i>authors</i> .
Page 316, line 42: for <i>astrologist</i> read <i>astrologists</i> .
Page 424, line 6: for <i>forword</i> read <i>foreword</i> .
Page 434, line 29: for <i>physique</i> read <i>physical</i> .
Page 436, line 23: for <i>contract</i> read <i>courtesy</i> .
Page 437, line 2: for <i>anonymous</i> read <i>acrimonious</i> .
Page 437, line 23: for <i>circulated</i> read <i>circular</i> .
Page 438, line 32: for <i>heart</i> read <i>heat</i> .
Page 488, line 35: for <i>these interesting themes with him until I too shall have read the attitude of the medical profession as I knew it.</i>
Page 574, line 7: for <i>J. W. Taylor</i> read <i>J. D. Taylor</i> .

# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

## CONTENTS.

	PAGE		PAGE
<i>SURVEY AND COMMENT:</i>	1	Predictions Fulfilled. By H. A. Dallas	41
<i>GENERAL ARTICLES:</i>		<i>INCIDENTS:</i>	49
Illusions in Psychical Research. By James H. Hyslop	3	<i>BOOK REVIEWS:</i>	55
Three Evidential Chenoweth Sittings. By Gertrude Ogden Tubby	9	<i>BOOKS RECEIVED</i>	63

### SURVEY AND COMMENT.

Dr. Hyslop wishes to announce that he has ceased his experiments with Mrs. Chenoweth. The cost would have been too great to justify the continuance of them, for the desire was that the price for sittings be doubled. As a consequence, Dr. Hyslop has converted the experiment fund which he had on hand for this year's work into an addition to the endowment fund, and has suspended all experiments of the kind, tho some of his very important work has not yet been finished. He intends to devote such spare time as he has to getting endowment, so that the work will be on a much more permanent foundation. He wishes members and the public generally to realize that no permanent good can come for work in psychic research that is not done by a scientific body. The simple reason for that is that the phenomena are sporadic; and, whether so or not, no conclusion that permanently affects human conviction ever comes from any but an organized source which may be as permanent as a hospital, a college, or a church.

This whole subject has been exploited for centuries, by individuals and by groups of individuals, for personal purposes. No scientific conclusion has ever been effected in that way. There will be no permanent accomplishment for the world apart

from a continuous scientific body of persons, such as you find in the institutions named. And for this reason your Secretary wishes to emphasize more and more the need of endowment adequate to have a group of scientists who should do the work in the same way that scientific work is done in the Rockefeller and Carnegie Institutes.

## ILLUSIONS IN PSYCHICAL RESEARCH.

By JAMES H. HYSLOP.

In discussing the problem of survival before public audiences I find that there is a most important illusion that infects both the layman and the scientific man. This illusion embodies itself in more than one form. Sometimes it is a complaint that the facts are so trivial and at others it is that we give no conception of what the future life is. Or they may accuse us of not giving them any new truth or any truths that have any value.

All of these demands or objections are based on illusions and no intelligent person would make them. It is all the more surprising that the so-called scientific man should make them, because we might suppose that he had an intelligent conception of the problem. But the fact is that the average scientific man is quite as ignorant as the layman of the problem, or if not ignorant, he is guilty of equivocation and prevarication about it. He may take his choice between these alternatives.

All the forms of this illusion have the same meaning. The layman and the *soi-disant* scientific man, when he complains of triviality, when he complains that we present no new or valuable truth, or conception of the next life, is demanding that we tell him the nature, place, form, mode, manner and conditions of life in a transcendental world. The futility and irrationality of such a demand, until its existence has been proved, ought to be an axiom for every intelligent man. This can easily be shown.

What should we have thought of Queen Isabella if she had refused to give Columbus ships to discover America until he had shown her what the nature and contour of the western continent were, or whether there was gold there. The existence of the continent was the first condition of ascertaining its form and nature. The first problem of Columbus was the existence of a western world, not its nature.

What sort of sanity would there have been in demanding of Sir William Ramsay that he tell you all about the nature and classification of *argon* before he found that it existed. He had

to weigh evidence for its existence before he could say anything whatever about its nature. The two facts may be closely connected, but the nature of the thing cannot be asked or asserted until you have its existence guaranteed. Even then its nature will depend as much upon your method of investigation or the processes involved in the inquiry as upon anything else.

Would it have been rational to ask the astronomer to tell you all about the planet Neptune before he had discovered it? Could we refuse to believe in the existence of the planet until its nature was known? Astronomers had to be certain that it existed before they could even investigate its nature.

Could a naturalist tell you the nature of deep sea fish before he had discovered specimens of them? After he had once found instances of them and ascertained the cause of certain peculiarities he might then say that future specimens would exhibit the same characteristics. But he could not forecast their specific features until he knew that they existed.

This is particularly true of the nature of a spiritual world. In the physical world we may well say that any new territory or thing will have certain general qualities, because they would not be in the category of physical or verifiable things unless they possessed these most general characteristics. But when it comes to indicating the nature of the spiritual world, especially in terms of verifiable or communicable ideas, we are in a worse situation than physical science. We either cannot test them at all or we must seek their analogies within the territory of mind, which is the only standard of spirit that we possess.

Those who demand a definite idea of the other world, however they may protest against the accusation that they expect a materialistic account of it, actually do expect this very thing. They happen merely to have refined their materialism and called it spiritual. They expect us to show something that will appeal to their imagination or to their ideas of it. There is absolutely no excuse whatever for this on the part of any intelligent man. This can be stated very clearly. If the spiritual world is like the present one, a world of spatial relations, colors and other sensory equivalents, the most natural thing in the world would be to see it or to have the appropriate perception of it. But it is certainly not this in any ordinarily intelligible sense. It

would be easily proved if it were. On the other hand, if it be radically different from the world we know or can perceive and conceive from sensory experience, it can not be rationally described to us in the terms we expect or demand. Or to put it briefly, if it be like the present world we can hardly believe it and if it be radically different we can not prove it. Consequently those who demand easy, clear information about it do not know what they ask. Superficial interpretation of the accounts is not to be tolerated. I mean by this that we cannot take our ordinary sensory meaning in terms as properly expressive of the facts. The process of communicating is most probably a symbolic one, a pictographic process involving the interpretation by the subconsciousness of the medium of these symbolic pictures which are not properly representative as in sense perception supposedly construed, but merely indicative of something which may have remote analogies with our normal conceptions and those remote analogies expressible in terms of mental states and not in terms of physical things. The usual habit is to take each statement on its superficial meaning as we would when interpreting descriptions of the physical world, and then take offense at anything that seems to contradict it or that seems preposterous. The fact is that it may turn out that the apparently or even really preposterous statements will be the clue to the correct conception of the facts. The reason for this cannot be gone into here. I can only remark boldly that I do not flinch at the ribaldry and gibes of the Philistine at this point. I accept his challenge and should push him to the wall on the very things about which he seems most assured. But we may as well recognize at once that we cannot assume the same method of interpretation of messages about the nature of the spiritual world as we do about descriptions of the physical world unless we first prove that the method of communication is the same as our sensory process, which we can rather safely suppose it is not. The construction of our idea of the other world can be accomplished only by finding a unity in apparent contradictions, as there is now evidence enough that there is a unity in records that seem superficially quite chaotic. Here will lie the solution of the problem.



## THE PERVERSITY OF HUMAN NATURE.

One of the curious things which this work has to meet all the time is the persistent perversity of human nature in its opposition to a belief which is only a modification of the instinct for self-preservation. It is true that the scientific spirit requires men to be critical and cautious in all beliefs, but this spirit does not require us to resort to all sorts of perverse ingenuity to eradicate a belief which has so many excellent ethical implications, and, as well, is consonant with the very instinct on which we rely for the protection of the highest aspirations.

There is nothing in normal life that is more insistent than the desire to preserve healthy consciousness. We will sacrifice food, money, time and even comfort to obtain it. We pay enormous sums of money to the doctor to preserve it. No matter how strong our passions for pleasure of any and all kinds, the moment we discover that their indulgence shortens life we cut off the indulgence, if we are ordinarily normal people, and adopt a course of conduct that will prolong healthy life. But the moment you start to suggest that possibly man can retain his consciousness after death the whole intellectual world rises in arms to contest it. It acts as if it were positively wicked to try to prolong it or to hope that it will be continued. Every resource of science is called to aid to contest a hope that is one of the best which human nature ever felt. One of the striking things in my experience as an investigator is the frequency with which men and women remain indifferent to a future life until they have lost a friend or companion and then become frantic with interest, not to live themselves but to be sure that the friend or companion lives. This is not selfish. It is the highest of altruistic instincts. But your scientist who has been raised to security by his salary and respectability finds a fiendish and malicious delight in laughing at these subjects of really ethical passion. No doubt the poor victims should have had more interest before sorrow elicited their interest and thus have balanced life better. But that is a matter of nature's evolution, and it certainly does not become us to meet such tendencies with a tactless assault on what has refined and developed the social

instincts while it has protected the ideals of personality and their relation to the meaning of the cosmos.

Lucretius, the ancient materialist, taught that the fear of death was the greatest evil with which man had to contend. St. Paul too recognized that it was morally and perhaps psychologically the worst enemy we have to meet, and the long line of phobias in abnormal psychology and insanity bear out that view of it. But St. Paul and Lucretius had different remedies for it. Lucretius thought that the belief in annihilation would eradicate it, and certainly lacked sense of humor if he thought despair was better than hope in relieving human nature of its maladies or in creating a peaceful state of mind. St. Paul taught that the hope of immortality would cure it, and he was certainly so far right that psychologically the assurance of continuity breeds the hope of betterment in grief and sorrow while it mitigates the pains of suffering.

But your modern man, without starting with the same confessions as Lucretius, offers the same remedy, or, if not openly avowing annihilation, he takes every occasion to discourage hope and wonders why human nature does not fall down and worship his perspicacity and intelligence. If asked whether he is a materialist or not, he will usually say he is not. But he will not allow you to draw the evident inference that survival is possible. He carefully and sedulously attacks all efforts to give materialism any meaning while he allows you to believe that he is orthodox enough in as much as he denies what you deny, but he will not affirm what you hope. If asked what he does believe he may say idealism, the wonderful limbo in which all but clear ideas dwell together in a higgledy-piggledy fashion. When pressed to know if idealism supports survival he will hedge or admit that it does not, but he does not wish, in most cases, to disturb the illusions created by his denial of materialism and he remains sublimely indifferent to any solution of the problem except the one that enables him to preserve his game, salary, position and respectability.

It is anything but alignment on the side of humanistic ideals. If anything pleases the public it is a signal to let it alone or to attack it. Every resource of ridicule or subterfuge is permissible to avoid sympathy with the primitive ethical instincts. When

called on to furnish a substitute for what they tear down, they hedge and evade the issue or disguise the very thing which they say they deny. They are not materialists, but they secretly harbor the materialist's ideals, tho calling them by another name. All the arts of subterfuge are employed to set up theories that are absolutely wanting in ethical implications of any inspiring or heroic character. Consciousness is a very good thing to live for up to the brink of the grave, but it becomes absurd to hope that it does not end there! The very ideal that gives life its zest and vigor, namely: the prolongation and extension of the meaning of personality, is discouraged and laughed at, if it tries to extend its meaning beyond the grave. Self-preservation is all very well, if only you limit it to the present life, but it is ridiculous if you desire or hope to guard it for eternity. Ideals are for the present and not for the future in such a system. But it mistakes the constitution of human nature and it is successful in maintaining its position by disguising the motives which determine its course. It exaggerates the importance of knowledge, or distorts the knowledge that is really valuable and totally neglects the ethical and emotional elements of human nature for whose guidance intelligence exists. It despises emotion and forgets that there lie the springs of morality and idealism, the only idealism that is clear and important. Instead of directing these passions, as Plato suggested was the function of reason in the myth of the chariot and the two steeds, they seek to ignore or despise all emotions that lead to moral heroism and cultivate those which accompany the conquests of knowledge, the passive passions that lead only to indolence and snobbery and to no heroic action. The philosopher and scientific man must find the moral equivalent of religion and urge it with all the fervor of a missionary, or the world will go its way without him, seeking in the exaltation of personality and its hopes the redemption it needs from the besotted Laodiceanism of the sceptic or the libertinism of the materialist.

### THREE EVIDENTIAL CHENOWETH SITTINGS.

By GERTRUDE OGDEN TUBBY.

In March, 1914, it was my good fortune to act as substitute at one week's Chenoweth séances in Boston, during Dr. Hyslop's convalescence from an illness. Miss Crawford took the stenographic notes, as she had been doing for several weeks, and merely told Mrs. Chenoweth that there would be a sitter present. Dr. Hyslop authorized me to notify her to expect "Miss Charles" (my pseudonym chosen for the occasion), to meet her at the proper hour and conduct her to Mrs. Chenoweth's home for the first sitting. It is therefore evident that Miss Crawford knew nothing whatever of the sitter's identity, and, as usual, Mrs. Chenoweth was not notified as to the sex of the sitter. On the second day, Miss Crawford said that she suspected she herself knew who I must be, but she merely knew my name as Dr. Hyslop's secretary through occasional business notes or some passing reference by Dr. Hyslop. Of me personally, my affairs, friends or family, she knew literally nothing. Hence she could not be regarded as in any way of assistance in the mental setting of the work on these three days.

Mrs. Chenoweth's personal knowledge of the sitter was very limited, no facts of personal history ever having been mentioned to her, even any statement as to whether my parents were living or not. Our first acquaintance dated from the year subsequent to the last passing among my three communicators, and Starlight had promised me some messages of my own, when I was taking notes for the Society's sittings in 1907, but no definite word was spoken as to whom I might expect messages from, and I voiced nothing beyond my thanks, at that time.

It is to be noted that my first communicator succeeded in giving some of the very best evidence, and that she was not even a relative, who by virtue of relationship might be expected as a communicator.

My three main communicators gave each a characteristic touch to his or her particular contribution.

The first one, "Mary B." showed her lifetime warmth and friendliness, her devotion to her husband and family, which had been rare and beautiful, her interest in her children and the home environment, her steadfastness in friendship, and her love of music. Her philosophizing is characteristic too, tho more conventionally phrased than I should have expected—which of course may be due to subliminal coloring. Her virtual apology for certain entirely natural reactions to her own life-experiences is also characteristic, for she was quick to confess herself in error in life, if she came to feel herself to be so. Her open-mindedness and responsiveness were strong traits.

Her expression here of thanks for help and her saying that I am always to be linked in her thought "with those who were a part of her soul" are given on her first opportunity, for at the time of her passing she was unable to speak to me intimately. Owing to certain important circumstances, she must have longed to do so. Her being "sorry so many, many times that she could not tell" her husband something would be entirely characteristic. She would certainly long to do so if she felt she had misjudged him in any way. Her devotion to her husband was surpassing.

The second day's letter, that from my mother, showed equally distinguishing characteristics. Her maternal desire "to help" was always unusually strong. She preferred helping others to serving herself, too often to her own deprivation or depletion. Doubtless it would be characteristic of many mothers to do as she did in this letter; to seem to regard me as a child and yet to express her appreciation of the seriousness of the work in which I am engaged. Her open-mindedness in reference to this work, her own growth in understanding of it, and appreciation of the help it has given her are quite in keeping with her character as I knew her. She had a curious way in her lifetime of making practical adjustment in individual cases to circumstances and acts which her established code of morality and religion were flatly opposed to approving in theory.

Especially vital seems my mother's humorous touch in the remark about cats and pets. She always did put humor into her reactions and experiences in this life, and this rather than a fondness for "pets" is the logical explanation of this remark in the automatic writing. Indeed, as one of a large family of children

and mother of another large family, she had rather less than the average association with pet animals and was not especially fond of having them about. The exceptions were rare. Therefore, she would not especially have hoped to find "pets" in a future state, and her surprise is entirely expectable. In communications received through another psychic, I often get these characteristic touches of her humor, and this one serves to re-enforce those.

Her effort to give evidence would be natural on the assumption that she knows the needs in this work and is anxious to help in this as in all that ever concerned her children. Her own scientific appreciation of the necessity would have been gained subsequent to her passing, and would be secondary to the desire to help, just as she herself states. Matters that concern my peace of mind and heart would claim her attention first. She has always been a loving and demonstrative parent.

Her description of the "home" which father says he had all ready for her—and he had long preceded her in death, making such an idea natural to one's thinking—is of just such a home as she, herself, made and loved, open, airy, sunny, with flowers in the windows and out-of-doors. She repeatedly refers to this through various psychics, who are strangers to her and to one another.

Her reference to my responsibilities as daily increasing was as predictive as it was pertinent at the time. Within two months of the date of her letter through Mrs. Chenoweth, they doubled and trebled and have never since been as light as they were even when she wrote the message, tho five years have elapsed since. The old home problem has in the meantime been happily solved, making the life conditions better, thus fulfilling another prediction.

My father's communications bear the stamp of his character very plainly. His attitude toward me, as still my proper protector and provider, is suitable to my age at his passing. I was just past eighteen and still in school. His remarks upon the value of money and of work and of this particular work are quite in character. He was a Thirty-second Degree Mason, and a faithful attendant upon the Friends' Meeting in which he had been brought up from childhood. Both of these associations must have fitted him to understand readily the work of psychic re-

search in some of its aspects. Moreover, he remarks, a fact which is very interesting to me, that he has often tried and sometimes succeeded in communicating with me at other places. He has been my most frequent communicator, and the most ready one. I have had an extended experience, my mother being second to him in frequency of communication. Of course I cannot prove that he has not always succeeded in reaching me when he has attempted it, but the correctness of the statement that he has succeeded creates a presumption in favor of the correctness of the other statement.

The word I received from him on this occasion was much more complete and coherent and extended than any other that I have had from him, and it was the only occasion on which I had been the sole receiver and he the main communicator, and the apparently direct expression in the automatic writing seemed to me, as to him, more complete and like his own work. In one of the other cases where he has often appeared, he has more of the personal prepossessions of the medium to work through, as she knew him well in life, and has known me well all my life, and in a third one, he has never seemed to me to take personal possession of the instrument but speaks through a guide. Father's reference to his having less fear than "Mama" about the possibility of my losing my head over psychic investigation seems to me fitting to his knowledge and temperament as compared with Mother's. Her family history was not so closely related to opportunities for observing the influence of "the spirit" as his. Moreover, I had taken a larger interest in psychic matters for a longer period in her lifetime, for my father passed out of this life just as my interest was beginning to be manifest and it became much stronger and more intelligent before my mother's passing, so that she had opportunity to be anxious over it, tho I am not aware that she was so in her lifetime.

In this connection, a curious coincidence may be of interest: my early training was all in my mother's church, but my inclination was not harmonious with its teachings. After my father's death I joined an Evangelical body, neither my mother's nor my father's but between them in type, verging more toward mother's than father's. After some years of membership therein, in which

my interest in psychic and spiritual and metaphysical problems grew apace, I found myself increasingly out of place and took my membership to another church. About a year later I discovered to my astonishment that this new alignment conformed precisely to my father's religious beliefs, of which I had known but little in his lifetime owing to his reticence in speaking of them.

Apparently his love for music, strong in life, has grown in the new life. It was startling to have him refer to my arrangements to go on with my music before anyone except the instructor knew that I had actually set the date when I should again begin to study, tho I had been agitating the idea for a short time previous. Music has always been to my life so vital that it is pertinent for him to endorse my decision.

It is noteworthy that my parents seem to testify through Mrs. Chenoweth that through her work for me they are becoming acquainted with my friends and associates made since their passing, including those whom I know only as among our regular communicators in the Society's work, even as my parents must know Dr. Hyslop and Mrs. Chenoweth, whom they never met in the physical life.

It is remarkable that this whole group of sittings offers but one apparently random shot. I can recognize and verify every detail of both matter and manner, except the references to the young man named Albert or Alfred. This is an amazingly low percentage of "misses" to "hits", and the excellence of the work makes the series unique in my experience, for any three séances I can recall having witnessed for one sitter. I have felt compelled to accept my three communicators as present and communicating. The efforts of the Group, including R. H. and G. P., to keep the field clear and free for my people were crowned with a degree of success which must have been as gratifying to them as to me, on this my first opportunity to receive any of the Chenoweth automatically written communications.

Mrs. C. Miss Charles. Monday, March 23, 1914. 9 A. M.

[The sitter and stenographer went to Mrs. Chenoweth's house from Boston; on arrival at the house the sitter spoke to Mabel [the housekeeper] in whispers when she came to the door. Sten-



ographer went up to the séance room first and when ready stepped to the stairs to call the sitter, saying only: "You may come up now."]

[Subliminal.]

[Sitter admitted and pause.]

Oh, it is beautiful.

(The stenographer: Yes; what is it that is beautiful?)

The air.

(Is there snow on the ground?) [as with us.]

I don't see any ground. No, there isn't; now I see it. Oh, no, not where I am.

(Where are you; can you tell?)

Yes, above the world, outside the earth. But the people are here.

[Hand reached for pencil.]

[Automatic writing.]

Mary B [pseudonym] [pause] [P. F. R. Breathed heavily.]

Mary B [Heavily and larger] [P. F. R.; breathed heavily.] [1]

I am at your si [P. F. R. Sighed.] my love to my little friend and I have so much to tell you of my conscious life since that dreadful experience [2] I did not do it [3]

(The sitter: I see)

with [pause] knowledge dear [4]

---

1. "Mary B." [pseudonym] the name as usually signed in her letters, in life, by sitter's intimate friend, distinguishing her from a member of her family who was known by the name of "Mary E." [pseudonym].

2. Her sudden tragic death, eight years before, in the summer, no snow, but fine air, of course, as it occurred in mountainous country. The heavy breathing reminiscent of this.

3. The cause of the death open to question. In 1910 or 1911, while sitter was abroad, Mary B. had sent the remark to sitter by a psychic in America: "Tell Gertrude I did it." Sitter had had, in London, her first psychic message from Mary B., through a personal friend of sitter in London, who "couldn't make head or tail" of the conversation, tho sitter understood it. Sitter had then wished she might learn the cause of the death. Dates were not noted and cannot be compared. Experience in London was between March 1 and May 1, 1911.

4. Apparent effort, having cleared others of responsibility, to clear herself also. Especially pertinent owing to earlier thoughts of suicide confessed months before her death, with the voluntary pledge "I will not do that again. It's weak."

(Yes.)

I am not trying to make heartache for you. [5] The past is past and the [moaned] present with all the glorious opportunities for expression and work is still ours. I remember those evenings out of doors with stars overhead and sweet joyous converse between us [6] [Indian] the baby the baby [P. F. R.; Indian]

(Yes.)

That was the hardest of all [7] no philosophy could give answer to us us but even that looks [N. R.] looks more reasonable now when I ask myself how God could be blamed for my careless act [8] [P. F. R.] Oh do not think that I am suffering as much as it seems for [moaned] I am quite free and most [moaned] desirous of sending to him my messages of constant affection and [moaned] appreciation of his brave life.

(Life?)

Life. [Period inserted.] You two stood side by side in that awful hour [9] and I am happy indeed to come to bring this assurance of my [moaned] living and enduring consciousness my husband [P. F. R.] [Indian; P. F. R.] Ge Ge

(Sitter whispers: All right.)

GE I thank you [10]

(A thousand thanks, Mary.)

---

5. Mary's death had caused heavy heartache for sitter.

6. Two or three weeks before her death, sitter had passed one or two clear, starry evenings with Mary B. in intimate converse, but not all sweet and joyous. Earlier evenings had been so, however, tho scattered through years and not thought of in this way by sitter. But this sort of experience had been Mary B's many such evenings in her summer home with her husband, notably just before her passing.

7. One of her last requests was to have her baby brought in for her to see. There was a tremendous deal that was "hard" about her passing.

8. Baby was but fourteen months old at his mother's death, her death being due to her "careless act", according to her statement here and according to family statements made at the time.

9. Sitter had stood side by side with Mary's husband both before and at and after her death, both personally and professionally. He had shown himself brave in the calamity. "Ge" first letters of sitter's first name.

10. G. first letter of sitter's first name, E. first letter of M's husband's first name.

for all the help [moaned] you are and have been [moaned] and will be Your si sister sister [moaned] and friend and helper

(Yes, thank you, Mary.)

everywhere and always [11] God is good after all

(Yes.)

as we always learn when we get the full light

(Yes.)

It is the half light which hides [marks on paper; N. R.] h-hides his face [12] I still love my family [13] my E E Ed Edgar [pseudonym]

(Yes.)

my brave [N. R.] brave Edgar you and I know how brave he is [14] I would like to sing to him and

(Good!)

give him the pleasure of knowing that the gift he loved is not lost

(Good!)

but grows in strength as I grow [15] Do you recall a little white shawl shoulder wrap I used to have to throw about me when sitting out in the big chair out of doors [16]

(I think so.)

and do you recall those glorious days when the sky was like [pause] crystal after the city smoke and June [N. R.]

---

11. A form of subscription characteristic of Mary B.

12. Pertinent remarks owing to certain difficulties encountered before and at the time of her death which strained faith severely, both hers and sitter's.

13. The mother of four children and step-mother of two. "Edgar" correct [pseudonym], name of her husband.

14. True.

15. Mary's unusually fine singing voice had been a source of pride and enjoyment to her husband, who had encouraged its use and development, in every way. Their last evening together, before M. B's illness, had been spent by her in singing his favorite songs. She was a professional.

16. This shawl figured for several years in the family history, for the babies and their mother, a knitted woolen shawl, which she doubtless used on the porch where there were "big" chairs. This shawl must have been used in the summer home as well, tho my association there occurred only after illness set in, and I cannot personally aver this fact.

(Yes.)

among the hills [17] June wild roses [18] and

(Yes.)

[pause] the brook the river I think they cal[1]ed it the river [19] and the walk [N. R.] to [N. R.] the walk to Post Office

(Yes, indeed.)

all so charming and I loved it as you did [20] We will have more of that sweet life some day when lifes busy season is o'er [apostrophe inserted] I

(Good!)

wish I could tell you what this opportunity is to me It will make me strong [N. R.] to do some strong of the many things I want to [Indian] do for you all You will always be linked in my thought with those who were a part of my soul [21] I have been sorry so many many times [moaned] that I could not tell him that I [N. R.] that I know he had to follow the gleam you know quite well what I mean [22]

(Yes.)

His soul writhed under the bondage of university rules and some-

---

17. "June among the hills", and "sky like crystal after the city smoke" are clear references to the last scenes of her life, which occurred in a summer home "among the hills", in June, where "the sky was like crystal." Her winter home, which she had left the last of May or first of June, was within twelve miles of the "city smoke" of New York.

18. Wild roses were abundant at the time of her death. A bowl of them had been placed on E's desk by her hand the last day of her active life, and were not thrown out. They remain there, dried, to the present time, 1918.

19. Correct. Small river in the summer village home.

20. A daily occurrence, and a pleasant walk of a mile or two. But I did not love it, tho her family probably did. My association with the environment was too sad, from the beginning.

21. Sitter was a very close and intimate friend in daily life of communicator, and was able to serve her and her family in personal ways, both before and after communicator's death.

22. "Follow the gleam", peculiarly pertinent reference to personal qualities and actions of E. who had broken away from university associations early in life to enter upon an individual and brilliant career. No apparent hesitancy of Mary to accede to this, tho other individual tendencies caused disagreement at times. The quotation of this phrase of Tennyson is most evidential, as it was a favorite with E. and often used by him publicly.

times I am afraid I may have suggested the inadvisability of breaking with the University but he knew best. His life is a life of supreme individuality and brooks no bigotry [23] I love it all now more than ever [24] Mary B. [Large and heavy signature.]

(Yes, thank you, Mary.)

[Pause.] [Change of control.]

Tell her to keep her identity to herself for a little longer [N. R.] a little longer R. H. little longer.

(I will.) [Sitter left.] [25]

[Subliminal.]

Didn't I come back quick?

(Yes.)

Not quite back?

(Not quite; pretty near.)

Yes. Did you get anything?

(Yes; oh, yes.)

I am glad, aren't you?

[Pause.]

Any good?

(I think so; I think it is all right. Don't worry about that.)

[Pause and Mrs. C. awakened.]

Mrs. C. Miss Charles. Tuesday, March 24, 1914. 9 A. M.

[Subliminal.]

[Sitter admitted; pause.]

[Hand reached for pencil and Automatic Writing began.]

---

23. Perfectly correct description.

24. Probably an attempt to express approval now of what had been disapproved in life, as well as the natural expression of interest from an unusually devoted wife who had indeed loved her husband's work and life and been a helpmeet.

25. Sitter, who knew Mrs. Chenoweth, had intended to remain in room until she awakened, and surprise her, as she had not been informed in advance of the identity of sitter, who was brought under an assumed name, unknown even by the stenographer. Only the housekeeper, who admitted the sitter and stenographer, knew the identity, and knew that Miss Charles intended to remain until Mrs. Chenoweth woke. It is not customary for strangers to do so and Mrs. Chenoweth ordinarily does not meet the sitters at the Society's sittings.

Mother Mother

(Yes, Mother.)

I am glad it is true [N. R.] true true that I can [N. R.] true can see you all and can help your father [26a] [moaned] is with us you are a good little girl [26b] I follow your thought more readily [from here on, less difficulty in writing] now than at first It was all new to me but I am glad for all I did grasp while living [more rapid and easier writing] [Indian] [27] someone is helping me I think for I feel [Indian] freer and clearer Isnt it wonderful to be here

(Yes.)

after the changes and the plans of living [N. R.] living transferred I am so glad to tell you dear that we are all together and the home is just what you would like all open [N. R.] and [N. R.] open and airy and so much sun shine and flowers and yes and pets [N. R.] pets that is what surprises me for I did not think that cats could be here as they are [28] I know dear it is hard for you to have the old life broken but it is only a step toward another one Do not feel lonely and do not try to do everything for all the rest you have always taken responsibility for all of us and I feel that you

---

26a. Mother died nine years after father. Her gladness to "help" is very characteristic. Evidently is now meeting the guides and helpers on the other side.

26b. A very familiar phrase from my mother, always: "Be a good little girl." So much so that it was a part of my childhood prayer that God would make me a good little girl, and it still falls unexpectedly into the midst of my petitions, in my mature womanhood.

27. Mother had known little or nothing of psychic communication with the discarnate in her lifetime, but she had learned a little concerning healing and had herself had the aid of a healer who eased her pain noticeably in her last year, when she suffered greatly.

28. The description of the home is of just such a home as mother loved to make for us—open, airy, sunny, and with flowers and pets. The "surprise" at cats is good, as mother was never fond of cats in general, but we had four in my lifetime, a mother and daughter cat in my childhood, and again in my young womanhood, all four having been especially bright and cunning, and mother had been very fond of them. "The old life," of which these things were a part, has been "broken" for years, by the passing of one after another of the family.

have earned a respite you know what I mean [29a] I have so much to say I do not know what to say first but if you can realize that I am as much in your life as I can be and not bother you with the new responsibilities which daily increase [29b] He [N. R.] will [N. R.] He will not come here yet

(All right.)

It is not as bad as that and for the present you must stand steady and help the rest you realize what it means to have the family worry for you have been in that place

(True.)

before and it takes all your optimism to overcome the natural tendencies [Indian] of those who fear for his future [30] I want to give you some of those evidential things which are so satisfying but my heart is so full of the real matters that are vital to your peace that I find myself writing about them It is not your fate [N. R.] dear fate to be always on the verge of a happy and steady life and yet just escape it for by and bye a turn will come [31] Aunt [N. R.] Aunt E

(Aunt E, yes.)

Aunt E is with me too [32]

---

29a. I have always, from girlhood, had a good share of responsibility in times of illness and financial stress, but the remark would be even more pertinent to my sister.

29b. A correct reference to my situation, which was unknown to stenographer. My position, as J. H. H.'s secretary, known to the psychic in her normal state, was doubtless also subliminally known. But the subliminal had not yet manifestly recognized my presence.

30. Evidently a reference to the state of health of Dr. Hyslop, at the time on an enforced vacation of several months, for much needed rest, during which time I was carrying as much as possible of his work. His family and friends were anxious over his health. I am optimistic and have had plenty of opportunity to display that characteristic in our own numerous family worries and illnesses, in many years, cultivating even in childhood a persistent optimism, often very earnestly assuring mother "When I grow up I'm not going to worry. That's one sure thing!" And I don't.

31. A better reference to my life than anyone knows. Mother herself, when living, would not have been in a position to make so accurate a reference.

32. Aunt E. could refer to either of two of my deceased Aunts. See later reference, as to which is meant. One was Mother's own sister, the other not related except through marriage into Father's family.

(All right; good!)

We often wish you could see us when you want to and when you are in need of advice There are two Marys who come [33]

(Good!)

to you and each one has some great interest in life near you [Indian]

(Good!) [34]

Sar

(Yes.)

a h

(Good!)

you know [35]

(I know. Thank you.)

I must not go until I tell you something which [pause]

(Please tell.)

is on my mind G dear [36]

(Good!)

[Indian] you are worried some

(Yes.)

The old home

(Yes.)

is a question of concern

(Yes.)

To keep or to let [P. F. R.] The house and furniture [37]

The house

(Yes.)

I lived in

---

33. "Two Mary's" refer to the two who actually communicated, Mary B. and Mary H.

34. Perfectly correct, though Mary H. was not known to me in this life, and the point of connecting interest is identical in the two cases.

35. "Sarah" my mother's mother, and mother of one "Aunt E.", to whom reference is made in notes 32 and 42.

36. "G." my correct first initial, not known to stenographer. Mother often abbreviated proper names thus in letters.

37. Perfectly correct. So few left in the family, the expense seemed disproportionate to the necessity. The reference to "furniture" separately is good, as it is, in the main, *not* the furniture mother used. We thought of renting furnished and of selling unfurnished as possibilities for next year.



(Yes, right.)  
and loved [38] I am glad you do not try to do it now  
(Are you?)  
Yes for it was hard you know [39] [N. R.] know some day it will  
be better [P. F. R.]  
(What—the house?) [40]  
the life [41]  
(Good!)  
Am I writing so you can understand  
(Yes, indeed, very well, Mother; may I ask a question?)  
Yes  
(Which Aunt E did you mean is with you?)  
Aunt Elis  
(Yes.)  
ab  
(Yes; take it easy.)  
[P. F. R.] who lived there so long  
(Yes.) [42]  
Mother is [moaned] also with me my mother  
(Good!)  
and she looks on at this work with a question as to how Christian  
it is

---

38. Correct. The last home, owned, gift of a beloved child, after years of moving and trouble.

39. Correct. I am not living in it now, my work being too remote, but I am surprised that she is "glad", tho it would be too hard to stay there under the circumstances.

40. Asked, to see if reference would be made to our recently frustrated plan to improve the house.

41. At present, very little of my life can be spent in the home. It is necessary for me to live much of the time alone.

42. Aunt "Elisab" known by a pet name and not by her full name, had lived in the home [Note 38] for the last ten years of her life and the last two years of mother's life, and had died only nine and a half months previous to this communication. I had been very fond of her full name, and used to tell her I marvelled at her not using it. Even in business matters she did not use it, preferring her nickname. Scarcely anyone knows her proper name, even among her close friends. Mrs. Chenoweth could not possibly know it. I have received "Elizabeth" through Mrs. Salter several times. Up to May 23, 1919, the nickname had never come through, but did come that day through Mrs. Salter.

(I suppose so.)  
but she says she is fast losing her predjudices [*sic*]  
(Good! I thought I saw evidence of her presence before.) [43]  
yes and do you know M [pause] ari  
(Yes.)  
an [moaned]  
Mari Marian [44]  
(Yes, I know Marian.)  
and L, [moaned; Indian] L [45]  
(L; that is right. Take it easy.)  
I love to be here writing [46] [read "today" and not corrected]  
(Good! I love to have you.)  
Papa says tell little girl that he has had to do most of his care  
taking from this side but he has helped in some of the studies and  
that his love is a power  
(Yes, I am sure.)  
for good to you [47] who says you ought to be married and have a  
home of your own Aunt Aunt does [N. R.] Auntie does [48]  
[pause] Grandfather T [N. R.]  
(S, L, or T?) [Pause.] (Print it, Mother.) T [promptly  
"printed"]

---

43. "Sarah", my grandmother [Note 35], an orthodox religious woman, wife of a Baptist minister, very liable to hold such prejudices as are here indicated. I never knew her, so can only conjecture. She died before I was born. The "my mother" was written after I had framed the mental inquiry, "which mother?" as mother had called her mother-in-law "Mother" in life, and had called her own mother by another name.

44. "Marian", then ill and in hospital, and later coming during convalescence to the home above referred to. Mother's grandchild.

45. "L", the initial of Aunt Elizabeth's nickname and the first syllable of my sister's name, in sound.

46. This aside seemed to have the effect of relieving the tension due to getting so many names and initials through.

47. My father, whom I usually called "Papa", died while I was a high school student. Was always much interested in my progress in school. His characteristics seem more evident than my mother's in me, and more evident in me than in his other children, as far as I know and can judge. At the time of the sitting, he had been "dead" half of my lifetime.

48. Very apt. "Aunties do" would have made the statement even better. This was a most familiar phrase on their lips during my girlhood and young womanhood when they were much in our home.

(T; good, I recognize him.)

very set very proud [read "kind"]

(Good!)

proud [49]

(Good. What was it on the last page—have a home of your own?)

Aunty says

(Yes, all right.)

[Indian.] [Pencil fell.]

[Subliminal.]

I can't breathe. Take Dr. Hyslop away from here.

(The stenographer: what is he doing?)

Oh, I see him everywhere. [50]

(The stenographer: isn't he all right?)

He has not gone, has he?

(The sitter: No.)

Why do I see him everywhere? He will come back again.

(Stenographer: Yes.)

He is a good man.

(Stenographer: Yes.)

They won't let him come over to this side yet.

(Stenographer: No; he has got some work to do here, I suppose.)

Yes, and he wants to do it too.

[Sitter leaves room.]

He is having a great time.

---

49. Father's father: an excellent description in my mother's own life-time terminology and in a terse way characteristic of her. I never knew him, hence the excellence of her choice of description. Had she described his coloring, appearance, and the like, I should have been at some difficulty to verify. "Set" was a favorite term of hers to denote strong will or obstinacy. I have often heard her give such a description of Grandfather T. Her quandary and surprise at my not recognizing my own grandfather's initial were oddly reflected in the pencil which paused undecidedly in the air over the paper as tho the writer could not think what to say in reply to my question and the stenographer's, "S, L, or T?" But the promptitude with which the "T" was printed at my suggestion to print the reply was as curious and amazing as the puzzled expression in the hand and pencil had been just previously.

50. Pertinent. Sitter was Dr. Hyslop's private secretary.

(Is he; what is he doing?)

Walking an awful lot. Every time I see him I see him walking, walking, walking.

(That will do him good, won't it?)

Yes, if he walks out doors. It will not if he walks in the house. (Isn't he out doors?)

He seems to be. Good bye. [51]

(Good bye.)

Shall I come again tomorrow?

(Yes, I hope so.)

You know I see a bunch of something all done up in white paper; lot of something folded up that seems to belong to someone who is over in spirit land that was all soft white tissue paper and it looks like something that was—they planned to put it on a dead person and then didn't do it, you know, put it away for some reason; it was not used, but it is all—it is there just the same only it was not used. I don't know what it is, but it seems something either for the neck—I think it is for a woman, you know, because it seems to be something that was planned to put around them and they used something they had instead, because it seemed more like that, and there it is, nobody can quite bear to use it. You find out won't you, about it?

(Yes; you don't know whom it is for?)

I suppose it comes for the sitter.

(I will ask her.) [52]

All right. Good bye.

(Good bye.)

She has gone?

(You mean the sitter?)

Yes, she has gone, hasn't she?

(She has gone out of the room.)

Yes.

[Pause and Mrs. C. awakened.]

---

51. Dr. Hyslop was in the country to rest, and did a good bit of walking out-doors as described, at this time.

52. This refers to preparations for the burial of Mary B., the communicator yesterday, for whom a shroud was ordered in case it should be needed, but "they used something they had instead."

• Mrs. C. Miss Charles. Wednesday, March 25, 1914. 9 A. M.,  
[Subliminal.]

[Sitter admitted.]

Isn't it lovely?

(Yes; what is it that is lovely?)

The country, the scenery. [53a] Aren't we moving fast?

(Are you?)

Yes, swiftly, swiftly; if I could only stop I could tell you what I see.

(I suppose you have to go right on, don't you?)

I suppose I am started towards some place. [Pause.] There is a young man here.

(Stenographer: Yes?)

I don't know who he is. He is entirely new to me—fair, blue eyes, brown hair. [Moaned.] Oh, such distress he was in when he died [Moaned]. [Pause.] I think his name begins with A—sounds like Albert, Alfred, more like Albert than Alfred,—Albert.

[53b] You know anyone named Winifred?

(The sitter: Yes, I do.)

What is the matter with her—anything?

(Not that I know of; do you know?)

She seems a little nervous to me.

(Can we help her?)

Yes. Nobody seems to understand her very well, do they?

(Well, I don't know.)

She has got so much in her head. [54] She is all right, but somebody in the spirit draws us near to her to—why, I know who that is.

(Who?)

'Em! [M]

---

53a. The reference to country, and to scenery at the opening of my father's sitting is very apt, as he was especially fond of "country" and "scenery", being an artist.

53b. Not recognized. Possibly refers to the "Winifred" family, but they are unable to verify it.

54. Winifred H., living and closely associated with me. A member of the same household part of the year. Seems well and happy. On my inquiry, replies that this does not seem to apply to her.

('Em!—who?)

Oh, you know who it is all right. [55]

(Well, I know two Winifreds, and if you tell me it would help.)

[Pause and hand reached for pencil.]

[Automatic writing.]

R H. We do not want the light to see too clearly the surroundings from which you came The subliminal we mean but it was the wife of H

(Good!)

whom she came in contact with just [N. R.] then just We know you and are happy to give assurance of our interest in your own friends and also choose take this time to thank you for interest and faithful service to one who is so important to our work I think you understand R. H. [56]

(I do, indeed. Thank you.)

[Pause; Indian.]

[Change in control.]

My little grown up girl [57]

(Yes.)

I am here trying to connect the lines broken so long ago but kept (But kept—)

fresh by my desire to help all the dear ones [Indian] I needed to stay [58] but as it was [N. R.] it was best at last I could not stay little girl I have tried to help you and I am still trying [59] It is [pause] Gods work on this side of life just as it is on your side (Yes.)

---

55. "M. H."—one of the "Marys" referred to in yesterday's séance. The mother of Winifred H. Psychic knows my connection with this family in a business relation. My home is at present also in her home.

56. My capacity as private secretary to J. H. H. rendered this reference to service pertinent.

57. I took this to be my father owing to the phrase, "my little grown up girl." My father died just after I was eighteen, and I still seemed a "little girl" to him, tho I have since "grown up." I was no longer a little girl at my mother's passing.

58. He "needed to stay" as there was no breadwinner left, and no estate at the time of his death, after many years of hardship.

59. He has communicated with me before, a number of times, but more briefly, and less characteristically.

I like to think that you are a part of a movement which brings light to the world I am not as fearful about your losing your head over it as Mama was but perhaps that is because I know more of it from this side [60]

(Good!)

I was not [N. R.] not sorry to see some plans for money making fall through for although it was a disappointment it gave you back the better work [61] Money is not all there is in life dear and while it is important in a measure it must always take second place when once the real life is revealed It is so wonderful to be here writing to you after all this time and to be telling you just the things I wish most to have you know I had a home all ready for Mama and she rested at once and it was so natural that she did not mind the change at all [62] I want to see you go on with your music yes dear I love that you know and yet perhaps you do not know that I am so interested in it but I tell you about it that you may know that nothing passes unheeded over here [63a]

---

60. I was not connected with the psychic research movement until after the death of both mother and father, but I read upon the subject during mother's latter years. Father knows more of it from the other side of life for two reasons: He died nine years before mother; and he has communicated oftener than she through some psychic relatives. In one case he appears to be one of the guides. He always spoke of my mother to me as "Mama" or "your mother."

61. "Plans for money-making" probably refers to three years of commercial and professional work which had intervened between my earlier work for the A. S. P. R. and my present work for it. But the point of view as to money is not new to me, having been my own always. He evidently had not fully understood the motives of the other work. But the reference to its failure to yield money is correct, and to the fact that from it I returned to this work.

62. "Mama" is the name by which we all called our mother in childhood. I was adopting "mother" at the time of my father's death. As he died nine years earlier, it would be natural that he should have "a home" all ready for her. She was tired and needed to "rest at once" on passing over. I had feared she was frightened in dying, hence this expression—"so natural she did not mind the change at all" was really an answer to a long unspoken question of my own.

63a. On the Sunday three days previous to this sitting, and on my way to Mrs. C's home city, I had stopped to arrange definitely for my first instrumental music lesson since before my father's death—in fact, since

(Good!)

It is good to have you here I have often been to other places trying to get some word to you and now and then succeeding

(Yes.)

and yet this seems more complete and like my own work to me [59] I have been interested to hear about some of the people [moaned]

(Take it easy.)

who have been described as being about you and many of them have been and are at times in your atmosphere

(Yes.)

for one reason or another [63b] Sometimes I feel like calling you [N. R.] calling you my little Indian maid

(Do you?)

You like out of doors so well and like a young Indian want freedom of limb and no cover for head or hand. Yes climbing the hills and lying on the ground listening to the insects in the grass and watching the clouds and even loving the even loving the rain on your face It feel[s] good and you laugh like a veritable [N. R.] gypsy veritable I know [64] I have been there and I know how hard it is sometimes to go into the house to the old machine [N. R.] machine and work away till your head is weary and your eyes ache yes dear we understand [N. R.] understand [65] and we have plans

---

eighteen years ago. The new lesson plan was known only to two members of my household and to my teacher, at this time, and they were nearly 200 miles away. My father was very fond of certain kinds of music in his lifetime. In his youth he had taken violin lessons for a short time, to my knowledge, and had bought a violin for us children when I was under ten years old.

63b. Other communicators and all those referred to at this series of sittings were all strangers to father in his earth life, with the exception of mother and the relatives.

64. References to my fondness for freedom and outdoors and my way of enjoying it are entirely correct, propensities developed largely since his death and not often shared by him with me in his lifetime. Mrs. C. knows nothing whatever of all this—knows me in my work, not in my play. His own distaste for mechanical work and confinement make it all the more natural that he should express this sympathy. I always think of him when I am enjoying a sunset or a fine tree or view or bit of scenery and often speak of how much he would enjoy it.

65. Reference to my work correct, but not evidential, as Mrs. C. knows I work at a "machine" and could imagine the reluctance and fatigue. I



for a different life by and by when you shall see more of the great big world in which you live [66]

(I am glad to do my work.)

It is the finest thing in the world to work and

(Yes.)

I would have no part in giving you the idle life

(No, oh, no.)

that leads to decay of [N. R.] decay of all that is of any value. [67]

I had thought to give some thing of the past that might be knock down evidential value but I find the thing that is nearest to my heart is just what I have written after all. I did want [N. R.] want to write about the little cemetery where our bodies are

(Yes.)

The sweetest place in the world for such a service to the worn out body [68] I know you wish for something more [moaned] sometime to be done there You have your own ideas about it but we are quite content dear

(All right.)

You know to what I refer

(Not exactly.)

The fixing [N. R.] up fix [x crossed] of the lot

(Yes.)

---

dislike it—a fact she does not know. I had done no machine-work, however, in my father's lifetime, nor until six years after his death. At the time of this sitting, and for five years previous, I had been working in the country on my own typing machine "in the house", not an office, much of the time with frequent tramps to the woods.

66. An interesting point throughout is my father's addressing me as tho I were still a little girl, in all his more personal remarks, as I was his youngest child, and still a young girl at the time of his death, and often feel an unspoken need of the "fathering" no one living can give me.

67. Reference to work and its value entirely characteristic of my father and his own activity in his lifetime. It is noteworthy that he changes manner of speaking as soon as work is mentioned, dropping the "little girl" tone, and referring immediately to my present work, in this connection, also. Of course, Mrs. C. knows that my work is in the field of psychic research, so the point is non-evidential.

68. Evidential. Not known to Mrs. C. that my father was buried in a cemetery he loved well in life, as a beauty-spot often visited. It is a small and unusually pretty spot.

not especial monuments but

(Yes.)

a walk [N. R.] walk walk and beds no—bushes something your mother liked

(What was it that mother liked?)

small flower

(Yes.)

lily of valley

(Yes.)

—you know

(Yes, I know.) [69]

We are not there

(No.)

but with [N. R.] the children with and the [Indian] babies! Old grandpeople now grand parents Grandpa and Grandma now

(Yes.)

[Indian] F F r

69. Not until more than four years after this sitting did I learn that my sister remembers that some lilies of the valley, which mother loved, were once planted in our burial plot but did not thrive well. As I had nothing to do with the planting, I had forgotten it. Also, I discovered, at the same time that my brother had for some time past (how long is uncertain) made arrangements with the caretakers at the cemetery to keep the plot in good order for an annual fee. This would naturally include the trimming of paths and shrubbery and cutting of grass. No attempt has been made at anything in the way of monuments, merely the "fixing up of the lot"—and this by my brother who had done it entirely independently and who knows no more of these communications than any total stranger to me does. My brother may have mentioned his arrangements about the plot at some time, but I have not the slightest recollection of the fact and had not at the time of this sitting. He and I were together in the cemetery nine and a half months prior to the sitting and it is possible he referred to the matter then, to me or to others.

I have had no plans in mind for the plot in the cemetery, tho I should be more interested in the planting than in monuments of any kind. It is true that my mother liked lilies-of-the-valley. She had large beds of them in her garden. On January 18, 1920, on reading final proof of this record to my sister, I learn that "bushes something your mother liked" is most pertinent, mother having tried twice *after father's death* to get some hardy bushes to grow in the cemetery plot, as the family decreased in numbers and permanent planting became more desirable. I either did not know or had entirely forgotten this up to this moment, and did not recognize its meaning at the time of the sitting.

(Yes.)

Fre no

(All right.)

Fr

(Go ahead, that is all right.)

e

(No.)

Fra

(Yes.)

nk

(Good, good!)

Frank [Indian]

(Yes, I recognize.) [70]

Ger Gertie

(Yes, all right, good.)

You know Ger

(Yes.)

70. The name Frank is that of a brother of mine whom I never saw, as he died a very young baby, years before my birth. I was the next child and also the last. In recognizing this name as it came, bit by bit, I was actuated by the following considerations:

The spontaneous "Fr" after mentioning "old grand-people now" was a surprise, as Frank was an own child; and at the same time was good because he was a child of my parents' older years, the first to die, and so very young. Also, it interested me because in a sitting given my sister last year in another city, and by a psychic to whom both my sister and all our family and Mrs. Chenoweth are strangers, my brother Frank had been the very first one of our family described by that psychic, and there it had been a thorough surprise as he was not in mind at all. This appears to be a possible attempt at cross-reference, he being the first of our family mentioned by my father here, except mother. The spontaneous correction of "no" after the "e" was written, followed by an automatic reproduction of the same error, led me to second my father's "no" sooner than J. H. H. would have done had he been present. It, however, appeared to me that it was as scientific to recognize the correctness of the correction as to recognize any other correct information. The psychic was in rapport with us both, assuming my father to be present, and paused after the second "e" as tho waiting for confirmation or denial. The "nk" followed promptly and without difficulty. The reader will bear in mind that "ncis" or "nces" or "nce" or "mingham" or any number of other terminations might just as easily have been given on any theory of guess-work or chance.

tie [71]

(Yes; yes. What is another name for Gertie?)

Yes I know. G. [Scrawls, effort.] [72]

(Your name for Gertie. Take it easy.)

My pet name [Indian]

(Yes.)

you mean

(Yes.)

[Pause; made marks on paper; moaned; P. F. R.]

(Take your time; there is no hurry.)

B

(Good.)

u [read "a"]

(Yes, all right; go ahead.)

be [read "Babe"]

(Ha! ha! try it again; that is pretty good.)

B

(Yes.)

u [read "a"]

(Yes.)

b

(Yes.)

y

(Yes.) Buby [Read "Baby"]

There is one more

(That is right. Give it.)

But Baby was one

---

71. In writing "Gertie", the hand worked unevenly, the first syllable being lighter in the first instance than the second syllable. In the second instance the "ie" was lighter. There were evidently two controls at work on it, someone trying to help my father, very likely. The "ie" was entirely unnatural to him and to me. We disliked it exceedingly. It was not used in the family. But it is a very natural ending to append to "Gert", of course, in most minds. I was very careful not to indicate by word or tone that this referred to my own name. The stenographer did not know my name, tho of course the subliminal of Mrs. Chenoweth did, having known me personally for years, in a business relation. She has never met any of my family or known anything whatever of them or their pet names for me.

72. Possibly by "Yes, I know G." my father meant to indicate that he knew he wished to write "Gertrude".

(True; very true.) [73]  
 [Moaned; Indian; P. F. R.]  
 (Take your time; it is all right.)  
 [Made marks on paper] H

(Yes.) [74]  
 [Indian.]  
 Dont think can  
 (All right.)  
 P P P is one

(Yes.)  
 e e [Pause.] [75]  
 (Is Gertie in the cemetery, father?)

You mean sister in cemetery  
 (No, I asked if Gertie is in the cemetery. From what you  
 said it looks on the paper as though she is.) [76]

No no no  
 (All right.)

73. "B", which was correct, came at once. The "u" which followed it I would not read either time, as I found stenographer reading it "a", but it is a clear "u", and correctly so for the unusual pet name I had in mind. The "b" which follows it is also correct; after a pause the final "e" or "y" was tacked on, but neither was correct for the answer to my question. The repetition in the form of "Baby" after the stenographer had read "Babe" is natural on the subliminal basis, and "Baby" was a familiar pet name for me until I was old enough to rebel, as I was the last of the family. The name I asked for had been used by my father only, and I did not quite get it. Only the last letter is missing, and I believe one reading of a letter given in the first attempt is the correct letter made in a somewhat careless fashion as it often is in automatic writing with Mrs. C.

74. "H" refers to no pet name of mine that I recall. "Yes" was merely a response indicating that we had the initial clearly.

75. Possibly an attempt at "Pet", tho this is not the distinctive name requested, it was one of several in use in the family for me. "P is one" is therefore pertinent.

76. "Sister" is "in cemetery"—more than one, in fact. The question was asked very impartially, in order to have the matter cleared up "on paper". No inflection of tone was permitted to indicate what answer might be expected. And it is to be noted that being "with the children and the babies" as "old grandpeople" would necessarily apply to the living "children" as my parents' only grandchildren are living and their parents are, also. The mistake in interpretation was mine, and my father's evident surprise is entirely natural.

I thought you understood that Gertie is my little girl

(I do.)

alive and [Indian] you

(Yes.)

You are my baby

(Good.)

Gertrude

(Good, good.) [77]

[Moaned] I will always stay near you while you live and dear little daughter do not think that this will end my attentions or effort I know how good you were to mother and she is with me

(Yes.)

now

(Good.)

as I write and she wishes to tell you that she is so happy and so glad to be where she can do something for you [78]

(Yes; thank her for me.)

She hears you. Do you know anything about [N. R.] about a river with some falls

(Ha, ha, yes.)

A river which is familiar to you [79]

(Yes, I know several. Do you know this one?)

[Moaned] Yes.

(All right.)

with falls and rather [N. R.] wild rather and pretty about it.

(Yes, I do.)

One you do not see as much as you used to

(Yes, I know. Did you ever see it?)

With you

(Ah, ha.)

---

77. A pause, dramatically, after the word "you", preceded the new statement that I, the sitter, was the person intended. It is noteworthy that "Gertrude" came through in full here, when no concentrated effort to give the name itself was being made.

78. Mother had always wished to do more for her family than she was able to in any way, except in loving us.

79. A river I knew at once occurred to me, which he had known about and seen pictures of, but had never seen.

and think it so picturesque [80]

(Yes, good.)

Orange

(Yes.)

You know not fruit

(Ah, ha.)

but place

(Yes, yes.) mountains

[read by Miss Crawford "Montclair" and not corrected] ns [81]

(Good. Is this river in all those places?)

Yes

(Is that yes or no—is the river in all those places?) [82]

Yes

(I know.)

mountains

(Surely, surely.) [83]

[Indian] I love the place

(So do I.)

we all do

(Why did you say it was picturesque?) [84]

[Pause and change in control.]

G P

(Good.)

You have good reason to know me

---

80. This reference to the "picturesque" is characteristic, as my father was an artist in his lifetime.

81. Miss Crawford's misreading of "mountains" as "Montclair" was odd as it was the scene of my parents' last home, and it is likely for this reason that he did not at once correct our reading of "mountains". Orange is the adjoining town, whither he went weekly, usually on foot, being especially fond of nature and of walking. He often passed the picturesque spot on these walks, and we must have passed it many times together. It has long been a favorite spot with our family.

82. The "river" is a small stream that flows from Montclair on through Orange. It is only a brook but has been used to run several mills; one dilapidated water-wheel we always thought most picturesque.

83. The Orange Mountains, on which this stream takes its rise. Father was especially fond of mountains and streams.

84. Evidently the question was too late to bring out a point I was after.

(Yes, *sir!*) [85]

and I would not feel justified [N. R.] justified in having you go away without some word from me

(Good.)

It is with joy that we greet you and give you a first hand exhibition [N. R.] exhibition [x crossed] of what you so well know

(Yes.)

and we are not at all anxious [x crossed] to have the identity revealed here now

(Oh, is that so?)

I do not know that it would make much difference except to the subliminal which we have used all sorts of anasthetics [N. R.] anaesthetics on to deaden the knowledge of your identity that we might give your father a free chance to write

(Good.)

with out [N. R.] any interfering thought and he may try again sometime with J. H. H.

(Oh, I see; all right.)

It is all in the interests of science as well

(Surely).

as a personal evidential affair for you [86] I look for some good work the rest of this season

(Good.)

Everybody is worried about J.H. H.

(Yes.)

except us

(I am not.) [87]

---

85. Emphatically spoken, expressing my pleasure at the appearance of one whose work I have long known and witnessed often, but who never before communicated directly to me personally.

86. I had purposed to remain until the sitting ended and disclose my identity. But Mrs. Chenoweth herself had no notion of my plan or that the sitter was personally known to her. The housekeeper was the only one who knew, and she had pledged absolute secrecy, which she is accustomed to in these matters. She is entirely honest and reliable. The appeal to my interest in science, subordinating the "personal evidential affair", shows correct understanding of my personal attitude toward the work. Of course the subliminal would have brought up S. P. R. associations had my identity been recognized, thus likely crowding or confusing my personal communicators.

87. Said partly to reassure the subliminal, and partly on principle.



He is all right

(Yes.)

and there is no fear if he does not insist on doing every thing himself. [88]

(If he doesn't.)

He must be trained [N. R.] trained

(Yes *sir*, I try to.)

to train [N. R.] some train a helper for he is the head not the whole body

(Right you are.)

Let some one else he hands

(Right.)

and he can [N. R.] he can still be head [89] We look to you to help us and we have confidence that your faithful service on one end and someone to help on this end will give him a chance to breathe

(Right.)

It is all [N. R.] all in the breathing [moaned] [90]

(Yes, *sir*.)

There will be more funds [N. R.] funds

(Yes, good, we need them.)

and he will have more energy to make a decent appeal for them if he is not made a mechanical slave [91] as

(Yes.)

as well as a thinking machine [92] We do not want him here

(All right; we do.)

not yet

(We want him here, G. P.)

He belongs just where he is He has had too many burdens and he

---

88. A most pertinent suggestion, as anyone attempting to assist J. H. H. can testify.

89. Developments within three or four months began to take this trend.

90. Breathing plenty of piney or mountain air has always restored J. H. H. when depleted. Mrs. C. probably knows this. At present he was resting in a place where he could breathe piney air, and Mrs. C. did not know that fact.

91. J. H. H.'s activity well described thus in too many of its aspects.

92. J. H. H.'s precision of thought and accuracy of logic and acumen in criticism properly indicated thus.

has had some serious drawbacks through untrue [N. R.] untrue  
untrue through untrue and incompetent

(Incompetent?)

Yes help in the past [93]

(Yes.)

but the weeding [N. R.] weeding out process has come and all  
looks better

(Good.)

A rest will prove the making of him G. P. [moaned.]

(Thanks, G. P.)

[Sitter left the room.]

[Subliminal.]

It is lovely, isn't it?

(Yes, it is a lovely day here.)

She has gone, hasn't she?

(Yes. Do you want to see her again?)

No; I guess she doesn't want to see me. You couldn't get  
her, could you?

(Yes; do you want her?)

Oh, no, but you couldn't, could you?

(Yes.)

I don't want her.

(All right.)

Do you like her?

(Yes; don't you?)

Yes, she is all right. She seems awfully familiar to me;  
doesn't she to you?

(I never saw her before, I think.)

She makes me think of somebody.

(Whom?)

Something in Miss Allen?

(Something in Miss Allen?)

You don't know Miss Allen, do you?

(I know who she is; I have heard about her.)

---

93. In several instances known to the sitter, but not to the public, this is true. Two further instances have come to light in the course of less than three years subsequent to this message.

Is she a stenographer, do you know?

(She didn't tell me she was. You are asking me a lot of questions.)

Yes, I think she is. She is probably Miss Tubby. [94]

(What is her name?)

She probably is:—probably got smart.

(Perhaps so. [laughed])

What are laughing at; are you laughing at me?

(Oh, no, I wouldn't laugh at you—not to make fun.)

Not to make fun of me. Is she going to wait for you? [95]

(I don't know.)

They get in a nice mess, don't they?

(Shall I put that down?)

I don't care. [Pause.] I suppose I better forget it, don't you?

(Perhaps so; perhaps they want you to.)

Well, I try to do what they want me to, but some things you can't help knowing—just bring all the instruments around and leave them and then wonder how you know it is a dentist's office.

(Yes.)

Good bye.

(Good bye.)

We will get along all right.

(Yes.)

We will be scientific all right, won't we?

(Yes.)

I like Dr. Hyslop too.

(Oh, yes.)

I suppose they have got some ideas. [96]

(Yes, I guess she got some good things.)

I hope so. [Pause.] I know Miss Tubby.

[Pause and Mrs. C. awakened.]

---

94. Miss Allen once held a position then filled by the sitter, as Dr. Hyslop's secretary. Sitter's name correctly given.

95. The sitter was waiting, out of sight of the house, for the stenographer to appear, that they might travel to town together.

96. Evidently Starlight was trying to justify to herself the secrecy that had been maintained in regard to my presence, as she was well acquainted with me through earlier work for others and a little for myself as well.

## PREDICTIONS FULFILLED.

By H. A. DALLAS.

[From "*Light*", vol. xxx, p. 203, and 215-216, April 30th, and May 7th, 1910.]

In his recent work, "The Survival of Man", Sir Oliver Lodge relates a striking case of verified prediction. The incident is the more remarkable because it refers to a fact which is entirely insignificant in itself, but by no means insignificant in relation to the purpose which may underlie it, or the deductions which may be drawn from it. The fact is briefly as follows:

On December 11th, 1901, Mrs. Verrall's hand wrote automatically the following sentences:—

Nothing too mean—the trivial helps, gives confidence. Hence this, frost and a candle in the dim light. Marmontel, he was reading on a sofa or bed—there was only a candle's light. She will surely remember this. This book was lent, not his own—he talked about it.

This was subscribed by what looked like the name "Sidgwick". Later she was told in the same fashion that the book was French, and the words "Passy" and "Fleury" were given as connected with it.

All this was unintelligible to Mrs. Verrall at the time, but she subsequently learned that the communication apparently had reference to a future event, in which it found its explanation. The circumstances to which these enigmatical sentences referred occurred on February 20th and 21st, 1902, more than two months after the script had been written. Almost *every detail* was extraordinarily correct, so much so as to point unmistakably to a prediction.

A friend of Mrs. Verrall's, on those dates, read Marmontel in a volume borrowed from the London Library. He was lying down and reading by the light of one candle, and the names

"Passy" and "Fleury" occurred in the chapter he was reading. What possible significance can be attached to so strange an experience?

This question must be answered in the light of the fact that, during the lifetime of Professor Sidgwick, he and Sir Oliver Lodge and Mr. Myers had frequently discussed what sort of evidence would be best calculated to establish the intervention of Supernormal intelligence, and they had agreed "That prediction of future events of an insignificant kind . . . would be conclusive if obtained in quantity sufficient to eliminate chance" (p. 161). For this reason, Sir Oliver Lodge tells us he considers that it "would be eminently characteristic of an intelligence purporting to be associated in any way" with either of these two men, that attempts of this kind should be made. He further indicates a hypothesis which may conceivably account, to some extent, for the facts. He does this with his usual daring and caution. Those who are familiar with his writings will know that both these adjectives are warranted.

The hypothesis which Sir Oliver Lodge suggests is that the intelligence who was responsible for the record may possibly have been the agent who brought about the fulfilment of the prediction, and may have set to work to secure someone who could be impressed to bring about the conditions foretold, and who was also sufficiently within the radius of Mrs. Verrall's acquaintance to make it reasonable to hope that the occurrences by which the prediction was fulfilled would become known to her. This seems, at first sight, a rather strained explanation; but the predictions are themselves so strange that one can hardly expect to find that the explanation is simple. In any case all sorts of hypotheses should be taken into consideration.

By way of testing this new suggestion, I naturally turn to the records of such experiences as I have had of verified predictions, and try to apply it to them. Although the incidents are trifling, they may interest students of the subject, since "the trivial helps". I must apologize for the personal character of these incidents. I would have preferred that they should be less so, but I have no alternative between telling them as they stand, or not telling them at all. Several experiences are of too private a nature to record here: but I may say that the three of this

kind which I have specially in mind all included notes of time. One of these predictions preceded its fulfilment by about two months, another by ten years, and I was given the period at which I might expect the fulfilment approximately correctly.

I will now give with some detail experiences of a less private nature.

On May 4th, 1899, I was told by a medium that she saw pages and pages of paper about me, and that I should write five books. When she came out of the trance state I told her what she had said, with some incredulity. I had no such intention in mind, and I saw no prospect of such a prediction being fulfilled. I had written a few things for journals occasionally, but nothing further. She replied that she had found that predictions of this sort which she had made to others had been fulfilled. I was not very believing or encouraging, I am afraid. My *fifth* book, however, was published last January.

How far the phophecy influenced me I cannot say; it may possibly have encouraged me to persevere when I had started on this work, but I need hardly say that the *vera causa* of each book was *not* the prophecy. It is conceivable, of course, that Sir Oliver Lodge's hypothesis may be applicable to this case. It may be that the intention which seemed to originate in my own mind was really suggested to me by some other intelligences who had prophetically impressed the medium.

There is an interesting case given in Dr. Milne Bramwell's book on "Hypnotism", which has some bearing on this point. I quote from memory, but I think I remember it correctly.

In the hypnotic sleep his patient had planned something which she had to do when in her normal state; this thing was duly performed. When she had again been hypnotized she referred to it, and said that when she had thought (in her waking state) of doing the pre-arranged thing, she imagined that the idea had come to her spontaneously, and had not any recollection of the fact that it had been pre-determined in the hypnotic state. It is not improbable that many of our apparently spontaneous actions are really not so but are, in fact, the execution of some decision which has either been suggested to us in sleep, or in some sub-conscious way, or something which we have ourselves determined

upon doing at some moment of fuller consciousness than that with which we are familiar in our (so-called) waking state.

Sir Oliver Lodge's theory that the unseen agent of the prediction is also the agent who brings about its fulfilment may thus be applicable to this case.

In August, 1903, I was present at a circle at which each person was asked to write a question on a piece of paper and to hand it to the medium, who held the folded slip, unopened, in his hand. My question referred to a manuscript which I had just sent to a publisher. I asked whether he would undertake to publish it. The reply I received was: 'Will not. Do you understand?' I said: 'Yes; unfortunately, I do.' The medium then continued: 'You will have a disappointment with this, for I feel as if I went down. It will come all right, but not as you expect. It will be in October; you will be able to put it off your mind. It will be all right. There will be a meeting for you in about a month, of importance with regard to your writing. It will be good for you. You will be going out of town, but you must put off for a day or two on this account. You must accept it when it comes.'

I supposed that all these utterances referred to the same matter, *i. e.*, to something to be published, and that the meeting might be an interview with a publisher. I did not see any other significance which I could attach to the words; I made a note of what had been said, but did not think much of it. As a matter of fact, two quite distinct incidents seem to have been here predicted.

The first was in relation to the manuscript which I had sent to a publisher. Shortly afterwards I received from him a reply, which disappointed me, for I concluded from it that he did not intend to accept my manuscript, although he did not definitely decline it. Subsequently, however, we came to a satisfactory arrangement, and the matter was 'off my mind' by October.

The second prediction, 'There will be a meeting for you in about a month,' had nothing to do with a publisher, as I had supposed. It was connected with something I had published previously, but its 'importance' was not of the kind which I had imagined, and it was not a business matter at all. It offers a good illustration of the misconstructions which may easily be put upon mediumistic

utterances, and the consequent risk of serious misadventure if these half-understood prophecies are taken as guides for action.

On September 13th, very nearly a month after my visit to the medium, I was able to make an entry in my notebook, at the close of the note which I had previously made concerning the prediction, showing how it had been fulfilled. This entry was as follows:—

I have only today noted the fulfilment of a statement made to me on this occasion. A few days ago I had a note from a stranger who had read my book [named], saying he hoped to call and see me in October. I replied, by letter, that I had been intending to leave London on the 6th, but had not fixed the day, and would postpone until the 9th in order to give an opportunity for our meeting. Today I received his reply, thanking me for this. . . . Only then did I recall what had been said. . . . This meeting is being arranged just a month after this was said, but it is not to take place for a few weeks.

I have given the words as written because they show that at the time that I postponed my departure from London I was unconscious that I was carrying out the prediction which had been made to me, and only recalled this when the postponement had been arranged.

The meeting was of no particular importance with regard to my literary work, although, as it was the result of that work, it so far fulfilled what, no doubt, the medium had sensed: namely, that it was intimately connected with something I had written. The importance of the meeting lay in another direction. My visitor proved to have been an old friend of my grandfather, and for this and other reasons I was very glad to meet him. Had I not done so on this occasion, I should not have met him at all, as he was leaving the country.

How far may the hypothesis suggested by Sir Oliver Lodge be applied to this case? I think that it is not unlikely that the Intelligence who predicted the meeting, through the medium, was aware that the gentleman in question had already, unknown to me, contemplated proposing a visit, and perhaps an attempt was thus made to prevent my absence from town. But in that case one must attribute to this Intelligence real insight into my future; for I had not made my plans when I received the prediction that I should be



'going out of town.' I remember particularly that I left them vague, having a nebulous feeling that I had better not settle definitely when and where I should go until circumstances might give me a lead. I think that some such insight into the future must also be recognized in the prediction previously related.

If we have to admit this knowledge of, as yet, unplanned events on the part of the Intelligence responsible for predictions, it seems superfluous to apply the hypothesis suggested by Sir Oliver Lodge, *viz.*, that the agent first makes the prophecy and then sets about to accomplish it. If this could account for the facts there would be no need to conclude that the future was actually foreseen; but even the few cases in my own very limited experience seem to render something beyond this hypothesis necessary. It may well be, however, that some cases which appear to be predictions are not actually so in the sense that they involve foreknowledge. These cases *may* be explicable solely by the hypothesis suggested by Sir Oliver Lodge. It is never safe to suppose that we are always justified in interpreting events, which at first sight seem similar, by the same hypothesis. Some predictions are of a nature that would render it impossible to suppose that the agent of the warning prediction was the agent of its fulfilment. Doubtless Sir Oliver Lodge did not intend to offer his suggestion as applicable to all cases of predictions, but only as one way in which these perplexing experiences may sometimes be accounted for.

The following case of prediction was not made to myself but to a member of my family residing in the same house. .

We were wishing to change our residence, but our lease had another year to run, so we hoped to sub-let. A medium stated that we should either let the house in the approaching September, or, she added, 'Your hand will be forced in March.' This expression seemed to imply that some external circumstances would be brought to bear on us, which would make us quit.

In September someone came to see the house and seemed to be on the verge of taking it, but finally decided otherwise. In March our landlord died, and the residuary legatee asked us if we would mind quitting before the lease had quite expired, to oblige her. The prediction was thus fulfilled about eight months after it had been made.

Of the first two predictions referred to in these papers notes

were made almost immediately, and previous to their fulfilment. This was not the case with the following. The only note of this which I can find was made when the prediction was fulfilled. I did not recognize that the matter was a prediction until this happened. From this note, then made, I give the following :—

Two ladies were living together, one of whom I had seen and known for some time, the other I knew only indirectly. One day I was calling on my friend and I then met this lady for the first time. She told me that she had mentioned to our mutual friend that I was going to call, for she had seen me in a dream. She said that I resembled the person she had seen in her dream, and that she saw with me two men (young men, I think she said), one fairer and shorter than the other, and that I was in a room with glass doors. I add in my note: 'Today I met her again, in the Empress Rooms, Kensington, and I spoke to her; for a moment she did not seem to know who I was. I reminded her of the dream, and she recalled it and said: "And this was the room!" Then she showed me the glass doors. I told her that Mr. W., a fair man [he was remarkably fair for a man, and rather short], had introduced me that afternoon to a Hindu gentleman' [the Hindu was a good height and looked tall beside the other].

This introduction might have been expected to lead to some event of importance, since it appears to have been foreseen months before. This was not the case, however. The fair man remained a friendly acquaintance until he died; the other I have not seen since.

These are not the only small predictions that I have had made to me in the course of my life, but they are those most suitable for quotation and sufficiently marked to be difficult to attribute entirely to chance coincidence. If so many can be found within one person's experience during a few years, it seems probable that verified prophecies are not as rare as some suppose.

There are those who strongly object to the idea that the future can be foreseen. Facts are facts, however, and must be faced. Perhaps the main reason why persons dislike the notion is that they think it is incompatible with the liberty of choice which we believe that we possess. But is this so? I am not rash enough to attempt to enter upon a discussion of the problem of the reconciliation of Determinism and Free Will, but I venture to think that a capacity

for reading the future is not altogether incompatible with a considerable power of choice.

The foreknowledge which makes it possible for higher intelligences to predict the future may be an extension of the faculty which enables some intuitive minds even here to foresee the issue of present events, an issue which may not always be absolutely assured, but may be capable of being modified by human action. And even if we assume that certain events are absolutely pre-ordained, this does not prove that *all* events are equally so. It is conceivable that there is in the main a definite destiny for every man and all races of men, and yet that there may be abundant opportunity (within certain limits) for the exercise of liberty of choice, for the development of individual character, for hindering or helping the great purpose of the universe.

If our belief in predeterminism with regard to some things is based on experience, so also is our conviction as to our own responsibility, our profound assurance that we can each say 'Yes' or 'No,' and that there are times when nothing can exonerate us from making this choice. There is something very inspiring in Professor James's words: 'Who knows whether the faithfulness of individuals here below to their own poor over-beliefs may not actually help God, in turn, to be more effectively faithful to His own greater tasks?'

In any case we must beware of surrendering one conviction based on experience, for another conviction, even though that, too, be based on experience. It is experience which leads us to believe that we can decide some matters, can say 'Yes' or 'No' to good and evil. It were surely a great folly to abandon that conviction because, in a less degree, other experiences give us grounds for believing that many events in our lives are foreseen and some are definitely predetermined.

Personally, the fulfilment of small predictions has made on me an impression which strengthens confidence and quiets fear, removing anxiety concerning future events, and inducing a sense of repose in the assurance that we are not the victims of chance, but that even apparently untoward events are an ordered part of our spiritual education.

## INCIDENTS.

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

### A VISION OF A SUBMARINE BATTLE.

From my youth I have been sceptical about everything connected with the occult. I have defied ghosts by midnight visits alone to supposedly haunted houses. I have frequently complied with all the conditions said to be necessary in order to see apparitions. The absolute failure of all of these efforts served to confirm my natural scepticism. On several occasions I went with others who had seen ghosts; but with a strange perversity the spectral visitants always failed to arrive while I was an observer.

I may say further that I have received degrees from two universities and one theological seminary. I have also traveled extensively in Africa, Asia, Europe and America. I have dined with ambassadors and looked on the faces of kings. I have served on reception committees to welcome successful candidates for the Presidency of the United States. I mention these facts as illustrating the kind of training and education that form the background of my thinking.

I have five children, three daughters and two sons. With my youngest son, who is now in his twenty-fourth year, I have always had the closest psychic relations. So far nothing vitally affecting him has ever taken place that I have not received notice of it hours in advance. This has usually been made known to me through a dream. Once while he was a student in High School he had been in training for the two-mile race. The night before I saw him fall; when they picked him up his face was bleeding from a cut on his forehead which had struck a sharp stone. In the race the next day, he left all contestants behind and was nearing the goal, when a fellow classman overjoyed at the prospect, ran alongside of my son encouraging him to keep up to the end. In his excitement he came too near and tripped the runner throwing him forward on his face inflicting exactly the kind of a wound I had seen in my

dream the previous night. This is only one of many similar incidents disclosing in advance coming events in connection with the life of this lad.

Last July my son, now an officer in the Signal Corps of the U. S. Army, sailed for Europe. Twelve days after he left an Atlantic port, and we felt satisfied that he had landed safely, I was in my study when, suddenly, in the midst of my work, I was compelled to stop. I became greatly agitated; at first I was at a loss to account for this intense mental excitement, I leaned back in my chair and closed my eyes for a few moments in order to regain my composure. Instantly a sea scene was before me; I saw clearly a large convoy of ships. In the midst of them I saw the dark form of a submarine come up out of the water and prepare to launch a torpedo. It was so close to the one transport that I saw most clearly that our gunners could not fire on it. From somewhere beyond the range of my vision came a shell sinking the submarine. The sinking was the only thing that was perfectly clear. I was so impressed by this vision that I put down the date and the hour and minute; I went downstairs immediately and told the family that our son had been in danger and that the submarine had been sunk without doing any damage.

Six weeks later we received the following letter from my son Corporal Clement S. Fox, acting Sergeant A. E. F.

"We were quite well protected as we left the American coast, for a short time; then most of our convoy left us and returned, as there is small danger on the high seas. We numbered better than twenty ships, transports and freighters. It certainly made a beautiful array with all those ships pushing quietly through the water.

"We were required to wear our life preservers at all times. In addition to this, we had boat drill twice a day. I was put in charge of a raft and seventeen men. In case of disaster we were to wait with the raft until the deck was almost awash, then throw it into the sea, and jump after it into the sea. This would have been quite an exciting experience in an icy sea, such as that in which the *Tuscania* was torpedoed.

"About two days before reaching port, we were met by a large number of destroyers, and submarine chasers. How our boys did cheer the Stars and Stripes! The little chasers ride very low in the water, and have a very high speed. They dart back and forth four or five times as fast as the big transports, and give one a feeling of considerable safety.

"About three o'clock one afternoon, when the sea was comparatively smooth, I was standing on deck watching the waves, when suddenly the destroyers far to the starboard side turned quickly and sped away. Soon they began dropping depth bombs at the rate of three or four a minute; we saw the water spout up fifty feet into the air and heard the deep boom which shook the ships hundred of yards away.

"All of the ships veered quickly in their course at a signal from the battleships. Suddenly the transport on our starboard, which was about four hundred yards distant, fired two shells which struck the water just ahead of us. By that time we began to realize that something was really happening. Immediately we got our signals from the steamer's whistle that a sub had been sighted on our port. In about ninety seconds, every man on board was at his boat or raft station. We had just reached our stations when I saw the ship on our starboard fire again this time at a spot in the water about one hundred yards from us; the shell struck the water and was followed by a great explosion. The water was thrown up in a great, long, high wedge; with it came an enormous cloud of black smoke. I knew at once that there was one less U-Boat to Germany's Navy!

"Officers and men began to shout and cry out, 'We got that one! we got that one! we got it!'

"Suddenly the Major appeared on the scene; he quieted everything by commanding, 'You men are at attention!' The effect was instantaneous.

"We learned later that the numerous shots from other ships which followed this little incident had also proved effective. The total bag was three submarines for one afternoon.

"The one which got so close to us was too near for action. We almost rammed it and brought it suddenly on our starboard, again too close for it to send a torpedo. This gave the other transport a good target.

"The submarine excitement was a good tonic for the men; they stood it well, like good soldiers which they are; there was no hint or suggestion of panic; had a torpedo really struck the ship, I'm sure the whole force would have gone through the ordeal without a hitch; that is saying a good deal, I think, for men who had never been under fire before."

Some will say that my vision is explained by telepathy. I had thought of that myself, but that explanation must be ruled out by the fact that a comparison of the dates shows that my vision of the battle occurred twenty-four hours before the real battle.

FRANK HAMPTON FOX.

THE CONGREGATIONAL CHURCH  
Corner Church and Eldorado Street  
DECATUR, ILLINOIS

FRANK HAMPTON FOX, D.D.

MINISTER

436 W. Eldorado St.

June 2, 1919.

MR. JAMES H. HYSLOP,

DEAR SIR:

The undersigned members of the family of Frank Hampton Fox remember distinctly that he came downstairs from his study on the afternoon of July 26, 1918, and described an encounter with a submarine by the transport on which Clement S. Fox was sailing to Europe. He said for us not to be alarmed for the submarine was sunk without having a chance to damage the transport.

Detailed description of the submarine encounter received from Clement S. Fox later proved the vision to have been true.

[Signed] MRS. FRANK FOX,

MISS RACHEL HAMPTON FOX.

**AN INCIDENT.**

The following incident must explain itself. It is from Miss H. A. Dallas, author of several good books on psychic phenomena and their meaning. The present instance must be classified with communications with the dead. It is one of the many deserving of record and those who know the author will not question her competency to report carefully and accurately.

—Editor.

In my diary (1910) noted the following occurrence.

A friend (J. S.) with whom I had been associated in connection with some work, died in his sleep on the 14th of October. When I heard of this event I mentally appealed to a near relative of my own, who had passed over, to assist him. (I will designate this relative by the letter X.)

On the 17th day of the same month I visited a professional

psychic, thinking that I might give J. S. an opportunity to communicate. This psychic may have heard of the death of J. S., but it is unlikely that she knew that we were associated in work or that his passing away would have more interest for me than that of a slight acquaintance.

The first person mentioned to me by the psychic was X., the name was not mentioned but the relationship which X. bore to me was made unmistakably clear. She told me that X. was present and that she had brought a gentleman whose appearance she described. The description corresponded with that of J. S., except that no allusion was made to certain obvious physical defects; had she remembered J. S. and wished to make me sure of his identity her normal mind would have been likely to supply this detail. It seemed to me that she did not recognize the person she was describing, and, of course, I gave no hint as to who it was. She then told me that X. and J. S. were helping another spirit. This remark was not without appropriate significance but I cannot go further into this point. She added that J. S. was sleeping a great deal. She said, "You are fond of symbols?" Fearing that she would become vague, and not wishing to encourage this, I answered, "Not particularly". J. S. was fond of symbols and it would have been wiser for me to let matters take their course without check. However, the psychic was not put off but proceeded to say that she saw two symbols. The first was the sign of mercury, the second a shamrock or clover leaf, within a circle. These symbols had no meaning for me at the time in connection with my friend.

After giving me several names that did not seem to me significant and making a few remarks that I did not understand she continued, "You are troubled about some papers?" and added that this matter would be settled on the 19th. J. S. had certain papers connected with the work in which we had co-operated and I had written to his brother to ask for these papers; his family were quite unknown to me, and although I was not exactly "troubled" about them I was wishing to have them back in my own care. The funeral of my friend was fixed for the 19th (to the best of my recollection the date had not been communicated to me as early as the 17th), and after the service was over his brother stepped up to me and said that the papers would be sent to me by post.



I wrote an account of my interview with the psychic to a friend who knew J. S. more intimately than I did, and she then told me that the sign of mercury was habitually used by him at the close of his letters to her. Moreover, it was the sign of the most important planet in his horoscope and he was, as I knew, an ardent believer in astrology. She also sent me some papers which he had written which enabled me to understand why the other symbol had special significance for him. A few other matters indicated by the psychic I had no means of verifying. One further remark must not be omitted, however. In the course of the interview she stated that a friend of mine had "recently" passed over. In my opinion these somewhat disconnected remarks point to the conclusion that J. S. was trying to avail himself of the opportunity I had made for him to communicate, but was probably not sufficiently "awake" in his new conditions to give any clear message. I am not sure that the fragments that were transmitted were not more convincing to me than a more fluent message would have been.

H. A. DALLAS.

## BOOK REVIEWS.

*The Quest for Dean Bridgman Conner.* By ANTHONY J. PHILPOT.  
John W. Luce and Company. Boston, 1915.

This book is a presentation of a celebrated, but not well known, incident in the work of Dr. Hodgson and Mrs. Piper. It was exploited in the newspapers at the time and very much annoyed those who had faith in the work of Mrs. Piper. The story is substantially this.

Dean Bridgman Conner, who had lived in Burlington, Vermont, joined a traveling circus as its electrical manager and took sick with typhoid fever in Mexico City and was reported by the American Consul as having died there. Some months afterward the father, in Burlington, Vermont, had a dream of his son in which he was represented as alive and captive in Mexico. The incident came to Dr. Hodgson and resulted in some sittings with Mrs. Piper by a Mr. Dodge who was a friend of the Conners. The story of his captivity for ransom was repeated through Mrs. Piper apparently without suggestion, if the present book is to be accepted, and many incidents and localities in Mexico correctly stated, which Mrs. Piper did not know. The existence of supernormal knowledge on her part is not questioned by Mr. Philpot. The details were such that the body of the man who was said to have died in the hospital was exhumed and a photograph of his skull taken at the grave, some of his teeth were removed for examination and some of his hair. The physician of the family examined the hair and pronounced that it was not that of Dean Bridgman Conner and the dentist who filled his teeth some years before asserted, according to Mr. Philpot, that those brought from Mexico were not the teeth of Dean Bridgman Conner. Further sittings were held and additional information was obtained, this time referring to Puebla and finally to Orizaba, with details that were afterward verified in most or all the facts except that Dean Bridgman Conner lived. Then Mr. Philpot undertook an investigation in Mexico under the direction and support of General Charles H. Taylor, of the *Boston Globe*, "a real newspaper man", so the dedication tells us. Mr. Philpot went over the ground again in Mexico, verified many incidents and localities mentioned by the trance personalities in the Piper case, and accidentally discovered that a Miss Smith had left the American Hospital in Mexico City about the time Dean Bridgman Conner died, under the stigma of murder. This increased suspicion that the story about the young man was true. But meeting a Judge of the Courts there he learned that she was found finally

to be innocent, and armed with a note from the Judge, he sought the woman and found her, and learned from her that she was the nurse who had charge of Dean Bridgman Conner and saw him die. He returned home and saw the family physician and the dentist and discredited their testimony. There could be no doubt from the facts that Conner was dead and that the whole story of the controls, including George Pelham, was an apparent concoction on the part of these controls or the subconscious of Mrs. Piper.

All the while that the search had been made by Mr. Dodge, preceding Mr. Philpot, Dr. Hodgson had sittings and sent directions to them about the places where the search was to be made and all parties are represented as confident that the story of the controls would turn out true and be the most decisive evidence hitherto obtained for the existence of spirits. There can be no doubt from the spirit of the statement of G. P. and others, as quoted by Mr. Philpot, that the boy was asserted to be alive and held captive for a ransom. There was no deviating from this assurance. The book and the incidents must be read to realize the situation fully and the spirit in which Mr. Philpot writes it.

There can be no gainsaying the fiasco of that experiment by Dr. Hodgson, at least in regard to the main point: namely, the recovery of the boy and the assurance that he was alive and not dead. There was no evidence whatever that he was alive. On the contrary, all the evidence obtainable was that he was dead and there was no good ground to impeach that evidence. It is clear that the spiritistic theory has no defence in this instance and the author has availed himself of every advantage in that matter. There is no effective reply in any attempt to vindicate that view from the incidents as told in this book and if readers wish to have a lesson in doubt they may well read the book. Spiritualists would do well to read it and the newspaper type of man would revel in its facts and argument, tho perhaps not many of them would accept Mr. Philpot's exposition of telepathy in it. Certainly no scientific man would attach any value to his attempted explanation of the coincidences which he thinks are not due to chance or guessing.

For popular reading the book is well written and has no scientific color about it. The author takes the opportunity to sneer at the "experts" including all the scientific men who have had anything to do with Mrs. Piper, with special antipathy to Dr. Hodgson. He ridicules the claims of spiritualism or "spiritism", as these men prefer to call it, and gloats over their discomfiture in the case. There can be no denying the points he makes about this special case, but he is grossly ignorant of the grounds on which these men based their advocacy of the spiritistic hypothesis. He studies the incidents and argues as if spiritism stood or fell with the case of Dean Bridgman Conner. This is a silly illusion worthy only of a

newspaper reporter who has his chance to air his pseudo-knowledge with the advantage of a special case on his side.

Unfortunately Dr. Hodgson is not here to reply to Mr. Philpot's assertions and the detailed records are not given us by this author. So we are left largely to his own word for the real or supposed truth of his statements. He gives no testimony on the other side. But it happens that we have one reference and statement in the book which reveals the author's worthlessness as a witness. In the last chapter when summing up the "evidence" for his telepathic explanation of the facts, he quotes the alleged interview with Mrs. Piper, published in the *New York Herald* about 1901. In this she is made to "confess" that she "had never heard anything being said by myself in a trance state which might not have been latent in the minds" of living people. Now I happen to know the facts in this instance. Mrs. Piper never said anything of the kind. She had no such interview with the person who published that article in the *Herald*. The interview which she did have was not published by the *Herald* or any other paper. The published interview was fabricated out of whole cloth. The evidence of this was filed in the Society's archives, and I had it direct from the mouth of Dr. Hodgson and published it in the *Indianapolis News*. Mr. Philpot should have been careful here to get the facts. What he publishes is a straight falsehood. He says that Dr. Hodgson told him "that Mrs. Piper didn't know what she was talking about when she gave the *New York Herald* interview." I do not believe that Dr. Hodgson told Mr. Philpot anything of the kind. I know what Dr. Hodgson knew about the facts and they were very different from what is implied by Mr. Philpot's statements and Dr. Hodgson told me a very different thing. He could not say what is alleged when Mrs. Piper had no such interview.

These facts tend to show that Mr. Philpot, like all newspaper reporters that I ever knew who did not take stenographic reports, cannot tell the truth. He is careless of evidence and the fact throws doubt upon all his statements about the case. His unsupported word is not worth anything, not because he would wilfully lie about anything, but because a newspaper reporter is rarely capable of telling the truth. He must embellish the story to make it readable, and throughout the book Mr. Philpot introduces description and incidents in his travels that have nothing to do with his subject but enhance its literary interest. One cannot but think that he has taken the same liberties with the facts in other respects. Perhaps he has not falsified the important incidents and I have no reason to suppose that he has done so, but the fragmentary character of his report of records and the animus against scientific men, as well as the total misrepresentation of them and the basis of their conclusions, make one wonder whether he can trust any statement of fact in the book.

In quoting the Miles-Ramsden experiments he is so ignorant as not to see their total irrelevancy to his problem. Their telepathic experiments related more especially to present mental states of the agent and percipient. Those in his own problem did not have this characteristic, no matter how you explain them.

The account of Dr. Hodgson is a total misrepresentation of the man. He is accredited with a superstitious and credulous belief in what was said by Mrs. Piper's controls in the case. I talked personally with Dr. Hodgson about this very case and he had no such attitude of mind about it. He fully recognizes the damning nature of the facts and only objected to newspaper exploitation of facts which a scientific man had the first right to discuss where the whole record could be given. Any intelligent man who had read Dr. Hodgson's two Reports would see that he had no such tendencies as this author represents, and it only makes intelligent people sceptical about Mr. Philpot's whole case to find so unintelligent an attack on Dr. Hodgson and other scientific men.

Mr. Philpot wholly mistakes the grounds on which these men based their advocacy of the spiritistic hypothesis. It may interest him to know that they, including Dr. Hodgson most emphatically, would not for one moment have considered the recovery of Dean Bridgman Conner as evidence for spirits. Mr. Philpot gives his own ignorance away completely in admitting that the truth of the facts would have been the best evidence the Society ever obtained. They would not have so regarded it at all. They would have valued it as good proof of the supernormal, but not as the best evidence for the existence of spirits. I was intimate with Dr. Hodgson for sixteen years and he would scoff at any such assumption. The facts might be good evidence after the existence of spirits had once been proved, but they would not be evidence in the first degree. Their truth would not be beyond the large telepathy which the author and the public believes without scientific evidence, so that the spiritistic theory is not especially concerned with them until it has been proved.

If Mr. Philpot had omitted his animadversions and animosities against scientific men and had published the detailed records with a fair-minded discussion of the facts, he might have been of some service to science. As it is he has only stimulated the contempt of those who want to know what all the facts were. The ground on which these scientific men based their hypothesis of spirits was the articulate and collective unity of supernormal information related to the personal identity of the dead. That would stand in spite of all the fiascos connected with the search for living people. The existence of supernormal information in such searches, explicable by telepathy, would not affect the question of spirits in other cases. All that such fiascos establish is a perplexity in the

problem of the supernormal in general, especially where real or alleged discarnate spirits had previously proved their veracity. They may discredit the spiritistic hypothesis in the special cases, but not in those where the phenomena require it. Mr. Philpot's method is like that of all ignorant men. They regard every individual failure as a disproof of a large theory. They are always demanding that you explain every individual incident that comes to your attention. This no scientific man would do, until he had first established the general hypothesis which may cover individual facts. The scientific man can explain a thousand facts better than he can explain single ones. In the Piper case it was the sustained consistency of years of phenomena bearing on the personal identity of the dead, and no confusion with the living, that produced the hypothesis defended. If such things as the Dean Bridgman Conner phenomena had been common there would have been some reason for scepticism. But this case was the only one of the kind and it should remain a mere perplexity until we had investigated such cases on a large scale. Only a man totally ignorant of scientific methods would talk about it as does Mr. Philpot. Dr. Hodgson was no such man as he represents him. He was brusque and pugnacious for his cause at times, but he knew what was evidence and what was not. He was so sure of his case that he always felt that he could give the sceptic all he desired and yet conquer him. He did not depend on psychic phenomena for his belief in a future life. He had so much confidence "in the goodness of things", as he once told me personally, that he felt sure of survival, but he wanted scientific evidence for it, and was extremely critical of himself in the acceptance of it always. He regarded the Dean Bridgman Conner case as a failure and I do not believe for one moment that he took any such attitude on it as Mr. Philpot asserts. I should want documentary evidence of this. Mr. Philpot's statements are based probably upon a newspaper reporter's inferences and are like all the illusions which I have uniformly found in that class of writers whose editors would not publish their statements unless they were sensational or pure lying. I know a case of a young man who started out as a reporter and resolved to tell the exact facts in the interviews he was sent to have. He reported the facts and the editor threw them into the waste basket. The young man was greatly disappointed and his friend, knowing the fact, asked to see his paper. The young man fished it out of the waste basket and gave it to his friend who wrote up a highly imaginative article, a mass of pure lies, and the editor published it!

All this is said in spite of the fact that the case was a failure and any sceptic has the right to emphasize it as such, especially because the Piper controls were so cock-sure of their statements and insisted on them apparently after they were disproved. There

is no blinking the nature of the case. But I rely for this conviction much more on Dr. Hodgson's account of the facts to me than I do on that of Mr. Philpot, tho I accept his testimony as to the facts of his personal investigations. But he would have made a stronger book if he had refrained from misrepresenting both the subject and the scientific men whom he ridicules for methods they never pursued. It would be perfectly easy to explain the whole fiasco on the spiritistic theory, but I should have no evidence for the explanation, and I prefer to admit the liabilities of telepathy in the case, tho I do not think that we have satisfactory evidence for that view, or not to explain the facts at all until we have more information. If we had been given the whole detailed record we might find an explanation even much simpler than telepathy or spirits, and I suspect that most men of hard sense would prefer a simpler one. Perhaps they could not get it, but we cannot get explanations at all by isolating or selecting our facts as do writers like Mr. Philpot.

I know a similar case in my own experience. A man disappeared from home and resort was had to a psychic to find whether he was dead or alive. The control said he was alive and would return in warm weather. The psychic knew of the man's disappearance, but did not know that the sitter was present to obtain information on the matter and no direct questions were asked. The whole message was spontaneous. The particularly interesting fact was that the psychic knew that the man had disappeared and *believed he was dead*. She did not believe anything else for a moment. But the control said the man was alive. In about two months afterward the body was found in a pond where it had been ever since his disappearance. As soon as the ice melted the body came to the surface.

I challenged the control to explain the failure and the control actually knew that it had been a failure, but explained it by saying that it was due to the difficulty of distinguishing between the physical and spiritual world and between living and dead people. This can be interpreted as "crawling" or subterfuge and no other interpretation would be allowable, but for the fact that there are several well accredited positions which render such a view quite possible. (1) We have strong evidence that many discarnate spirits do not know that they are themselves dead. (2) In subliminal stages of mediumship that is not well developed mistakes between apparitions of the dead and of the living are frequent, and less frequent in the deeper trance. (3) In the pictographic or mental picture process there is no apparent distinction between apparitions or phantasms of either the living or the dead, or between animate and inanimate objects. The reality of them has to be determined by certain marks. (4) It has always been the contention of com-

municators that the spiritual world had little distinction between itself and the physical at their point of contact. (5) We ourselves cannot always tell whether a person is living or dead. All these points are *a priori* possibilities and are rendered more or less probable by evidence independent of the special cases at hand. When you have so much evidence for the supernormal, and especially for the personal identity of the dead in instances wholly unlike the case of Dean Bridgman Conner—and Mr. Philpot admits many things in the Piper phenomena not explicable by telepathy—we have to treat such failures as he discusses as an additional problem, not as an objection to spiritistic agencies. The case which came into my experimental experience was asserted to be one of spiritistic misinterpretation of the facts, and it happened to be Dr. Hodgson who gave the explanation, and he referred to the Mexican case in comparison, mentioning some important details about it, none of which the psychic knew. In fact she had never even heard of the Mexican case. Dr. Hodgson alluded to the newspaper accounts of it as having made experimental study and further explanation of the fiasco impossible and referred to the failure to prove the case by the exhumation of the bones. The evidence for the supernormal in the reference was excellent, and it was asserted to have been a case of spiritistic misinterpretation of the mental pictures which came to the control. I have known such misinterpretations to take place frequently and then be corrected either almost immediately or a day or so later, spontaneously. This principle has to be reckoned with in all failures. Mistakes are incomplete messages or the misunderstanding of complete ones. If a spirit is "earthbound" he might be in a condition in which it would be impossible to determine whether he was dead or alive. If the real condition has to be determined by access to his mental states, the earthbound condition would give no mental states belonging to the spiritual world that might be used as criteria for the real situation. It is quite possible that spirits generally, outside the earthbound condition, do not know anything about the physical world except as inferentially indicated by access to its ethereal correlate which they contend exists. Hence it is quite conceivable that mistakes in some cases might occur in the effort to distinguish whether a given person was dead or alive, or between the dead and the living. I have had it indicated that it was a matter of inference, not of direct observation in some cases.

Mr. Philpot and laymen generally start with the assumption that we know what the spiritual world is like and that spirits ought to be able to tell when other people are dead and do it at once. But that assumption has no ground whatever for itself. We ourselves often fail to determine whether a man is living or dead. We can see the apparently lifeless body and often infer from the real



or apparent absence of heart action that a person is dead. He recovers and we are mistaken in our inferences. Neither Mr. Philpot nor any one else can predetermine what the conditions of a spiritual world are that would preclude mistaken inferences, regarding the condition of the soul, especially in an intermediate condition, as catalepsy and paralysis with the living are. Mr. Philpot and others may as well exercise a little humility in such matters. This is far from the case in Mr. Philpot's book. He deals with the case much as an Indian goes into war with a whoop of contempt for scientific men, tho he has not the slightest conception of their position and methods. It is always hard to deal with the public on such matters because it is not prepared to suspend judgment on certain assumptions about the problem. Its mental pictures of spirits are based on the ideas of newspaper illustrations and the alleged phenomena of the unscientific spiritualists, and in dealing with the facts where the emphasis has to be laid upon the conditions of obtaining them and upon the supernormal character of them, we cannot first dispel the illusions of interpretation which the layman tends to give them. But for the scientific man who believes in spirits the only conception of them is that they are streams of consciousness, not necessarily spatial in character at all, until he obtains evidence that these streams of consciousness have a basis or are functions of something etherial occupying space, if that should ever turn out true at all. Mr. Philpot in his shouts of triumph does not reckon with such views. Had he shown some humility in his discussion and had he shown the slightest conception of what the spiritistic hypothesis really is, he might have published a useful book. As it is we must demand the detailed record. That is, we must have the facts, not a newspaper reporter's garbled story to suit special pleading. Often a single statement that has been omitted serves as the key to all the difficulties of a case. No intelligent person would pay the slightest attention to a book of this kind in this stage of the investigation. We want all the facts and these have not been given to us.

JAMES H. HYSLOP.

## BOOKS RECEIVED.

*What Came to Me in the Silence*, 1st and 2nd Series, by ANNIE E. STAPLEY. Sent by Sir Richard Stapley at request of Mrs. Fuller. pp. 100 and 112. Each 1 Shilling. Thomas Burleigh, London, 1899 and 1902.

*Psychology of the Hand*, by GERTRUDE ANN LINDSAY. Gift of the author. 92 pp. A. A. Lindsay Publishing Co., Detroit, Mich., 1919. Ill. \$1.00.

*Why Some Men Kill or Murder Mysteries Revealed*, by GEORGE A. THACHER. 124 pp. Gift of the author, President of the Oregon Prisoner's Aid Society. Press of the Pacific Coast Rescue and Protective Society, 1919.

*One Thing I Know or the Power of the Unseen*, by E. M. S., with Preface by J. ARTHUR HILL. 146 pp. Given by the author. John M. Watkins, London, 1918.

This book is extraordinarily interesting and should be read by all who are devoting any time to psychic research. It will be reviewed later. The present notice is for the purpose of calling the attention of members to it and to the practical field which is opening to psychic research in spiritual healing.

*Testimony for Survival; Psychological Research; Swedenborg; the Bible*, by REV. JOHN WHITEHEAD. Gift of the author. 20 pp. Reprint from *New-Church Review*, Boston, July, 1919.

Gifts from the American Swedenborg Printing and Publishing Society, ten volumes as follows, of the works of Emanuel Swedenborg:

*The Apocalypse Explained According to the Spiritual Sense in Which the Arcana there Predicted but heretofore Concealed Are Revealed*, Standard Edition, Revised by JOHN WHITEHEAD, VI Volumes, price each, \$1.25. 1915.

*The Delights of Wisdom Pertaining to Conjugal Love*, translated by SAMUEL M. WARREN. Standard Edition. 1915. xxiii+612 pp. Price, 60 cents.

*Angelic Wisdom Concerning the Divine Love and the Divine Wisdom*, translated by JOHN C. AGER. Standard Edition. pp. xiii+293. 1915. Price, 60 cents.

*The Four Doctrines with the Nine Questions*, translated by JOHN FAULKNER POTTS, pp. v+95. Standard Edition. 1915. Price, 60 cents.

*Miscellaneous Theological Works.* Translated by JOHN WHITEHEAD. pp. 634. Standard Edition. 1915. Price, 60 cents.

By gift from Mrs. Mary E. Wilkins of Rathmines, Dublin, Ireland:

*Light*, complete files for 1903-1904 inclusive.

*Objections to Spiritualism (Answered)*, by H. A. DALLAS. The Spiritualist Alliance, London. 95 pp.

*After Her Death*, by LILIAN WHITING. 137 pp. Sampson Low, Marston & Co., London, 1897.

*How to Develop Mediumship*, by E. W. and M. H. WALLIS. Part II of A Guide to Mediumship and Psychical Unfoldment. pp. 100-208 inc.

*Psychical Self-Culture*, by E. W. and M. H. WALLIS. Part III of above. pp. 209-312 inc.

*Mysteries of the Séance and Tricks and Traps of Bogus Mediums. A Plea for Honest Mediums and Clean Work*, by a life-long Spiritualist. 64 pp. 2d ed. Published by Lunt Bros., Boston, 1905.

*Universal Spiritualism*, by W. J. COLVILLE. 322 pp. R. F. Fenno & Co., New York, 1906.

*Life's Borderland and Beyond, Including Visions of the Dying, Alleged Appearances of the Departed to the Living in Dreams, in Fulfilment of Promises, etc.*, edited by RICHARD PIKE. 312 pp. Simpkin Marshall, Hamilton, Kent & Co., London.

*Psychic Force, An Experimental Investigation of a Little-known Power*, by GAMBIER BOLTON. 96 pp. The Psychological Society, London, 1904.

*Spirit Identity*, by "M. A. OXON." xii+152 pp. The Spiritualist Alliance, London, 1902.

*Psychography: A Treatise on One of the Objective Forms of Psychic or Spiritual Phenomena*, by "M. A. OXON". 2d. ed. revised. Psychological Press Association, London, 1882. viii+127 pp.

*Natural Law in the Spiritual World*, by HENRY DRUMMOND. xii+112 pp. Hodder & Stoughton, London, 1903.

*The Direct Phenomena of Spiritualism—Speaking, Writing, Drawing, Music, and Painting: A Study* by EDWARD T. BENNETT. Ill. 64 pp. William Rider & Son, Ltd., London.

*From Orthodoxy to Spiritualism*, by EVA HARRISON. 91 pp. The Rydal Press (England), 1903.

*Some Reminiscences*, by ALFRED SMEDLY. Sub-title, "An Account of Some Startling Spiritual Manifestations" (physical phenomena). 143 pp. Published by "Light", London. 1900.

# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

## CONTENTS.

	PAGE		PAGE
<i>SURVEY AND COMMENT:</i>	65	Experiments in Psychometry. By	
<i>GENERAL ARTICLES:</i>		Dr. Walter F. Prince . . . . .	100
Incipient Mediumship. By James H.		<i>INCIDENTS:</i> . . . . .	106
Hyslop . . . . .	72	<i>BOOKS RECEIVED</i> . . . . .	116

### SURVEY AND COMMENT.

*Dr. W. McDougall, F. R. S.*, Reader in Mental Philosophy in the University of Oxford, has been elected President of the [British] Society for Psychical Research, in succession to the late Lord Rayleigh. The American Society is glad to learn of the election of Dr. McDougall.

#### *The Unknown Shore.*

The New York *Times* of January 11th, 1920, prints the following editorial *à propos* the lectures of Maeterlinck and the disaster which seems to have occurred to the course he intended to give. It is not often that a newspaper editorial deserves any attention but the present one offers a very good target for comment.

#### THE UNKNOWN SHORE.

The mishap that has befallen MAURICE MAETERLINCK'S lecture tour is especially to be regretted because the message he bears for the public is distinct, and probably unique. For almost three-quarters of a century the newer order of psychic phenomena has interested the public exclusively as giving evidence of the immortality of the human spirit and the presence about us of the souls of the departed. A world in which the old faiths have been modified,

the old convictions weakened, grasps eagerly at every proffered evidence of the dignity and permanence of the individual life. To MAETERLINCK as to the rest of us that is the most engrossing, the most significant problem. But, poet and mystic philosopher though he is, he stands alone among popular exponents of the new knowledge in preserving an attitude fundamentally scientific.

The popular instinct is to explain the vague and the mysterious in terms of the still more marvelous. The true scientist proceeds solidly, step by step, from the known toward the unknown. In this matter of the future life the Belgian poet is much more a skeptic than the great English physicist. The evidence which has convinced SIR OLIVER LODGE that he holds communication with the spirit of his son leaves MAETERLINCK doubting. Those in charge of his tour entitle his lecture "New Proofs of Immortality." His own title, which was printed on his first program, is "The Unknown Shore." His mind is open, his imagination is enkindled, his desire for the ultimate truth is vivid and impassioned; but his point of view and his method are as soberly scientific as when he wrote "The Life of the Bee." We catch many suggestions—stray glimpses, perhaps—of the great beyond; but the shore remains unknown.\*

In his lecture at Carnegie Hall, M. MAETERLINCK confined himself to the more concrete and determinable phenomena. Table tapping, table tipping, and "levitation," once the marvel of the commercial "medium," have been subjected in Paris, in Naples, and in Vienna to rigidly controlled research. We have been told that they are caused by the "odic effluvia"—an emanation from the body which generally appears as a radiant aura, but which at times transforms itself into a sort of limb, capable of exerting at great distances forces that are both dexterous and powerful. With equal facility it opens a watch or makes a grand piano dance. As to this the testimony from scientists of the first rank is overwhelming—in spite of the fact that the experiments take place by means of mediums who are generally hysterics, who produce their phenomena from a state of trance, and who almost without exception have been caught sooner or later in trickery and fraud. Especially significant, in M. MAETERLINCK'S opinion, are experiments reported [1851]

---

\*This point of view as to "The Life of the Bee" is not that of scientists.

from Austria. REICHENBACH professes to have separated portions of the odic effluvia and lodged them in inanimate substances. A jar thus impregnated has been subjected to extremes of cold and of fire and has still retained the odic properties. In some obscure manner the effluvia is said to retain a relationship to the body from which it is detached. A pitcherful of impregnated water was thrown into the street in winter and the young woman from whom the effluvia was taken caught cold. Whether these results justify us in regarding the odic substance as soul or spirit M. MAETERLINCK does not say.

He is equally reticent as to its relationship to the so-called sub-conscious or co-conscious mind. This is the most difficult field of research—also, in all probability, the most fruitful. The results stated by psychologists are well known. Thus in his "Multiple Personality" BORIS SIDIS records the case of a minister who, as the result of a blow, developed a wholly new personality as ignorant and helpless as a new-born child. In "The Dissociation of a Personality" MORTON PRINCE records the case of a young woman who developed four distinct and sharply contrasted personalities, which contended bitterly for control of her body, each gaining the victory only to be dethroned by another. Hundreds of analogous cases have been recorded throughout the world. In many instances these "co-conscious" personalities are said to possess extraordinary mental powers—absolute memory, "lightning" calculation, telepathy, mind reading, and sometimes, though rarely, prophecy. To the scientific mind they are closely analogous to, and possibly identical with, the phenomenon of the so-called "spirit control." In one respect the similarity is highly significant. Both sub-conscious personality and "spirit" control are as a rule quite destitute of moral responsibility; they are given to clever tricks and impostures, and are vainglorious in the exploitation of their often brilliant powers. There is probably no feat of the "spirit" control that cannot be duplicated in the records of the merely psychologic researcher. M. MAETERLINCK'S reticence as to this phase of his subject is probably temperamental; the babble of "medium" and ouija board has little appeal for the truly imaginative. He did remark in passing that the Psychical Research Society has apparently authentic record of some hundreds of apparitions; but he did not discuss the crucial question—whether these "ghosts" are to be regarded as manifestations

of the odic effluvia of some person still living or as guests from the unknown shore.

We are face to face, obviously, with a region of phenomena of the utmost interest; but as yet we are very far from being justified in taking them as "new proofs" of a personal immortality. Scientific research is bound, so far as may be, to relate and identify them with the powers of mind and body which, as far as we know, are mortal. Yet it would be equally unscientific to conclude that, because the new phenomena relate themselves to powers of the mind already ascertained, the hypothesis of an unknown shore is excluded. The ultimate test of the scientific mind is that it is open to all conviction. Meantime, M. MAETERLINCK lays chief emphasis upon the marvels of the mind forces that inspire us, and upon their apparent identity with those cosmic forces, also forces of mind, that so tenderly paint the butterfly's wing and inerrantly whirl the stars in their courses.

The first remark to be made in regard to this editorial is that the writer seems to suppose that M. Maeterlinck is a scientific man because of his belief, and not because of his work. M. Maeterlinck has done very little, if any, investigating. He has read and written on the work of other people, mainly. If it is to be decided whether a man is scientific or not by his opinions, you would probably not find enough scientific men in the world to be considered at all.

A man is not called an historian because he has opinions about history.

A man is not called a geologist because he believes in the Darwinian evolution, but because he has done work in geology.

The author of the editorial refers to table-tapping, table-tipping, levitation and other phenomena. He mentions also that some medium was subjected to investigation in Vienna, Naples and Paris, and that the authors explained the phenomena by "odic effluvia". The same writer seems to endorse that point of view.

The only person I know of that was investigated in Paris and Naples was Eusapia Palladino, but our writer is evidently careful not to mention her because the *New York Times* once exposed her as a fraud.

Apparently the writer accepts also the statement that some sort of limb or arm was ejected from the organism of the medium, and that is interpreted as adequate to explain some phenomena that really accompany certain forms of intelligence apparently. The significance of table-tipping and table-tapping has not been primarily the physical phenomena, but the intelligent messages spelled out thereby.

Are these messages effluvia, or are they expressed by effluvia? Could the author tell us the difference between effluvia and a spirit? The ancients thought that fire was spirit. And I would be quite as ready to suppose that "odid" effluvia or any other type of effluvia could just as well be spirit as matter, if it manifested intelligence of any kind. All that is meant by "spirit" is something that manifests intelligence. You may call it what else you please. It might be a chemical force, an atom, an ion, or an aggregate of ions or electro-magnetic energy. The only question is, whether it displays intelligence. If a brain can think, as the materialist supposes, why isn't it possible for something else to think, too? Is it not merely a question of evidence?

I wonder if the author really believes the incident about a pitcher full of impregnated water being thrown into the street and the young woman from whom the "effluvium" was taken catching cold in consequence! I don't think spiritualists ought to be blamed as the only people in the world who are credulous!

The reference to secondary personality shows not the slightest knowledge of what secondary personality is. It is a *descriptive, not an explanatory term*. But people have been so accustomed to using the word as excluding the *evidence* of spirits that they make it synonymous with excluding the *existence* of spirits. There is no scientific ground for any such position. The writer is very careful to mention Dr. Boris Sidis and Dr. Morton Prince on secondary personality. He ought to know how the judgment on their cases has been very greatly altered by the Doris Fischer Case.

But there is no use to argue with Editors of the newspapers on matters of this sort; for their knowledge of the whole subject is too superficial to take them as seriously as perhaps I have taken them here. But they offer the opportunity for criticising their intelligence, and the bias is so manifest in the matter that



one cannot help thinking that the Philistine is on his last legs, in such comments. It is not necessary to defend the existence of spirit in any such cases, but it is worth while reminding our Philistines that credulity is not all on the side of spirits, for there are many minds who will believe the most astounding miracles if you will only use the physical word for them instead of using some other.

All that we have to do is to manifest patience, and Time will laugh them out of court.

*Contributions to the Endowment Fund* have been received, in response to the circular recently sent out, as shown below. It will be noticed that Miss Irene Putnam has added very liberally to the funds that she had already contributed from time to time in the past. We noted in the *Journal* of June, 1919, what she had contributed up to that date. She has now added to that sum as noted in the following list, which renders her a Founder of the Institute. The list is in order of receipt.

Frank W. Vedder.....	\$200.00
Ella Cory .....	200.00
Frederick J. Tourtellotte .....	200.00
Louis Gottschall .....	106.50
G. W. Thompson .....	10.00
Oscar Herrman .....	100.00
Josephine L. Richardson .....	5.00
Nellie M. Smith .....	100.00
Carlos Bartels .....	5.00
Augusta A. Morris .....	200.00
Mary C. Kinney .....	5.00
Almira B. Millard .....	100.00
Hattie B. Speed .....	200.00
Helena R. Pouch .....	20.00
Irene Putnam .....	5,000.00
Emmie B. Butler .....	100.00
Evans Browne .....	100.00
Total given .....	<hr/> \$5,651.50

Pledged in addition to the above:

G. W. Thompson .....	\$40.00
Francis E. Hyslop .....	5.00
Mary M. Hyslop .....	5.00
Helena R. Pouch .....	80.00
George Herron .....	200.00

---

Total pledged .....\$330.00

---

Total pledged and in hand..... \$6,981.50

**INCIPIENT MEDIUMSHIP.\***

By JAMES H. HYSLOP.

I have had experiments with a number of persons claiming to be mediums who were regarded by many laymen and would be regarded by all conjurers as frauds or fakes. Even better developed cases with whom the phenomena appeared to contradict the expectations or *a priori* ideas of the sitter had to come under the ban of this verdict. In some cases, being familiar with the pictograph process, I was able to free myself from presumptions of the ordinary investigator and not being primarily interested in having the supernormal all the time, I was willing to let things take their course and to be a mere spectator and recorder of the facts. I have often found myself well repaid for this patient and tolerant procedure. It led to a better understanding of the situation and to some enlightenment on the process involved in incipient mediumship.

The claim that any message comes from spirits, especially if the messages are characteristic and evidential, easily creates the impression that we have a very simple situation to deal with. It is conceived after the analogy of the telephone or telegraph. The wire is construed as a mere *medium* for the transmission of data which are in no way instigated or originated by the wire. We interpret the message as coming from the sender without the intervention of the wire to produce it. In mediumship we make the medium a wire, a passive transmitter and not an originator of the communication. It may be so in some cases, and may be partly so in all instances. But there are enough data on hand to modify the ordinary judgment in such matters. The case is not so simple as the average man supposes, even in instances

---

\*The present case was published in the *Proceedings*, Vol. XIII, under the title "A Case of Pictographic Phenomena", and it may be so regarded here, tho I regard it as described above. While I do not publish the details here, I have thought that readers of the *Journal* might be entitled to some conception of the case because it involves such an important hint of the processes that may go on in the development of mediumship.

where the messages are supposed to be pure and unmixed with influences connected with the transmitter. We do not have to choose, as some persons imagine or insist, between spirits and medium for the explanation of the facts. We may have an interfusion of both and when this is once assumed or granted there is a wide field of imagination or proof for the degree of intermixture involved. "Either spirits or fraud" is a simple alternative and may appeal to the unthinking many who are unwilling to believe or admit that the problem is much more complicated. But it is not the alternative of the scientific man who has had the chance to study the phenomena in private cases where the motive is not impeachable in the production of the facts. And when once we have discovered this vast region of intermixture of foreign and domestic influences, we may learn a little charity for professional mediums who may have suffered from the hasty judgment of untrained minds.

The genuine phenomena have been imitated so often that it will require the expert psychologist in many instances to discover when the facts are bogus. Conjuring has simulated much and can do more, and does it so cleverly that it has been necessary to eliminate professional mediumship from the evidential problem until we were put into a position to study professionals with another standard, that of psychology alone, and especially abnormal psychology. Moreover, the tendency of many minds to make up their beliefs at a single venture, instead of pursuing their investigations at length, has handicapped the scientific student because even the amateur will always suppose that the standards of trained observers are not as good as their own eyes. In an age in which every mountebank in the community, especially if he is noisy and sets himself up as an expert, can parade as a judge, the impression created on many minds by his assurance, is not easily removed even by a real expert. Hence, we have been obliged in psychic research to avoid proper investigation of many professional cases which might have yielded rich results for psychology whether normal or supernormal. But we have reached a point where we may call a halt on the hasty and dogmatic assumption of ordinary fraud and draw a line between the flagrant abuses of mediumship and those undeveloped cases which have to bear unjustly the odium of fraud and fakery.

Besides there has been too much of a disposition to make the criterion of fraud or of its liability the receipt of pay for the work, as if the business man who goes direct from his office or shop where he practises wholesale cheating could pass judgment as a righteous man on the poor and innocent wanderings of an untrained medium, because she does not deliver to him all he wants or expects in clear language.

All these things must be taken into account in the presentation of acts for intelligent readers of records. We must expose ourselves to the accusation that we are credulous when explaining phenomena that do not superficially meet the requirements of the layman or the conjurer, both of whom are wholly unfitted for the study of the problem, but have undue authority in the verdicts so often passed upon the phenomena. The receipt of pay offers a motive for dubious performances and is often the basis of them. That will not be disputed. But no one can be a good medium without devoting an amount of time to it which is inconsistent with breadwinning. That has been proved in private cases where the breadwinning was secured. We have been able in such instances to watch the development so as to form some conception of what we have to do in fairly and properly estimating the claims of professionals.

Thanks to the long study of certain cases like those of Mrs. Verrall, Mrs. Holland, Mrs. Piper, Mrs. Chenoweth and Mrs. Smead, as well as many others whose work is less well known, we are able to use a criterion for the study of professionals and incipient mediumship alike. It is the peculiar symbolic method often employed by them in the delivery of real or alleged messages. It enables us to push the line of distinction farther down the scale between the wholly private psychic and the type that will not bear the least scrutiny. This standard once obtained and applied also throws light upon the vast territory between pure messages from outside minds and those alleged facts which are not such messages at all, a field in which most people had supposed there was no intermundian territory at all. The sharp and clear distinction between genuine and false was drawn in such a way as to allow for no interfusion of different sources and the reader or student was compelled to make a choice which is as ignorant as it is forced. It ought to have been apparent to

the merest tyro, where the undoubtedly supernormal existed, that the phenomena were not pure representatives of foreign minds. But in the necessity of admitting that foreign influences were at work the impurity of the messages was ignored, while this very impurity was made the pretext by the conjurer and layman for wholly discrediting any claims to inexplicable facts. The innocent and naïve student was at the mercy of the man who assumed that, if spirit messages came at all, they would be free from the touch of living minds, and what was evidence of genuineness was mistaken as evidence for spurious phenomena.

We are past that stage of the investigation, however, and have reached a point by patient inquiry where we may dispassionately pursue our work along psychological lines and by methods that have proved to be fruitful in the discovery of crime. There the investigator proceeds upon the knowledge that the human mind acts upon certain well-known laws and will betray its honesty or dishonesty by inevitable marks in unconscious action. A sufficiently large mass of facts in any case will reveal whether that mind is pursuing either an intentional effort to deceive or merely producing automatisms that may or may not involve evidence of transcendental influences. While a few incidents will not suffice to settle such a question, a collective mass of them on a large scale may do so, and it is only the patience of the scientific inquirer that will open the way to a discovery and limit the arrogance which allows of no standard of truth except the most superficial one.

Now incipient mediumship offers us the best field for studying the process connected with the production of the supernormal. Where the psychic is well developed, the subliminal contributions to the results are apparently so slight, except to the expert, that we have no opportunity to discover what went on in the development. Fragmentary as the messages often are, they are most easily interpreted as transmitted without subliminal coloring. But in the early stages of mediumistic development you will often find such a mass of irrelevant and confused material that the temptation is to reject the whole mass of stuff and not to reckon with the psychic's mind as red glass, so to speak, which gives its own color to the landscape seen through it. It is just as true that, in some instances of incipient mediumship the messages,

real or alleged, seem to have no superficial indication of domestic color, except the fact that the data are known to the subject. That fact is sufficient to protect the psychologist against hasty acceptance of its foreign origin. But most people, finding that the material is not produced with the consciousness that determines ordinary letter or literary writing, assume that it is unadulterated spirit messages. Yet when carefully studied all such cases develop a stage in which evidential messages do not come with the facility of data known to the psychic, and this suggests the possibility that subconscious memories represent the first stage of all mediumship and that only in some instances does it escape the symbolic appearance of the facts. We must compare a large number of instances between the two extremes in order to bridge the chasm between pure and mixed communications.

For the purposes of studying this aspect of the problem I wish to reprint two records of experiments with a private person which have been published in the *Proceedings*, Vol. XIII pp. 151-167 and 172-177. It is a peculiarly important case because of two facts: (1) The private character of the mediumship and (2) the peculiar type of pictographic or mental picture phenomena involved. The nature of the facts will appear when the record is read. I can here only emphasize the fact that it is a pictographic case in which the memories of the subject were invoked or elicited to interpret the messages which came to him and this will be true regardless of the question whether they are spiritistic or telepathic. I quote the two records below.

BOSTON, MASS., OCT. 13TH, 1917.

Some weeks ago Mr. Moriarty of Lynn, Mass., wrote me, sending a clipping from the paper of that city, telling me of his experiences with several people. The experience would be classified by most people as telepathy. There was no clear indication in the article which the reporter had published of what was really going on, but it was evident that certain events were occurring of a coincidental character, no matter whether they had a normal explanation or not.

Inquiry of the gentleman brought us together and he came to see me here in Boston to talk his experiences over and if possible to

give me some evidence of their genuineness and interest. Mr. Moriarty is a real estate man and runs an employment bureau. He is a Catholic by religious profession and hesitated long to pay any attention to what now and then invaded him. He told me in his conversation that he had noticed the phenomena for many years in his experience, but paid no attention to them until very recently and then found relief of mind by heeding them and began to realize that they were important and might be helpful to the world.

I soon learned from my conversation with him that the mode of their occurrence was peculiar. When certain people came into his office he would have an hallucination, either of vision or hearing, the latter a voice, which, by inquiry, he found to be pertinent to that person. It might signify his business, his hobby, or some important interest in his life, or his disposition. Trying this out in a number of cases, he resolved to experiment with it more frequently and interrogate the person present as to its meaning, or himself seek the interpretation through the voice. He found himself and the symbol so often correct, and the impressions that he received so apparently coming from outside intelligence, that he came to believe in the existence of spirits and their power to impress him. It was at this stage of his experiences that a lady, to whom he mentioned the facts, sent him to me and our conversation was the result. I then made arrangements to have some experiments which I conducted this evening.

He had present two friends, father and son, whom I shall call Miller, to conceal their identity. He had impressed them with his phenomena and he seems to have been especially successful with the young man. When he did not have spontaneous hallucinations, he would have the person with whom he experimented write down some name, that of a friend whose habits of life the person knew, conceal the name, and Mr. Moriarty would proceed to let these symbolic hallucinations occur and he would interpret them, either through the voice or through his own inferences and associations. I took up this method this evening to see what would occur under his own conditions, using the young man first as the person to write down the names. He wrote them down on a small pad, usually when Mr. Moriarty was out of sight in another room or with his back turned, there being no mirrors in the office. As soon as the name was written, the paper was turned upside down on the desk



or held upside down in the hand. There was no doubt in each case that Mr. Moriarty did not see the writing done and could not see the pencil move. Usually he received a symbol before the writing began, but while the young man was thinking of the name, and proceeded to hunt for an interpretation of it. The name was never mentioned or shown to him until after Mr. Moriarty had finished with his impressions. We all remained silent, except to answer questions which he often asked to know if his impression had any meaning. Nothing was told him in these answers that would do more than to make him feel he was going in the right direction. He always got his impression before he asked a question and so before any help was given, and that help was nothing more than encouragement, unless the record may show that he might have had the basis for inference and guessing in the character of the reply to queries. The following is what occurred.

While the young man was writing a name Mr. Moriarty was at the other end of the room with his back turned and himself uttered the name Whalen. He then asked the young man if he was not thinking of a girl and he admitted he was. In a few moments Mr. Moriarty uttered the word *pocketbook* and the relevance of this was admitted, when he went on to say that the young man carried this pocketbook which belongs to the girl. This also the young man admitted.

The meaning of the name Whalen was not apparent in this, as it was not the name of the girl thought of by the young man, the agent. So I asked Mr. Moriarty what it meant, and he explained that he knew a man by the name of Whalen some year or two ago whose pocketbook was stolen by a woman whom he also knew. He further explained that the voice had said to him this incident was the same as the Whalen incident, except the theft, which had not been committed by the young man.

The interesting feature of this incident, assuming that it is not explained by previous collusion between the parties, is the circumstance that the percipient's memory, Mr. Moriarty's, was jogged to get the message through. The idea, it seems, could not be directly transmitted, but was embodied in terms of the percipient's memory of a similar incident.

We proceeded to the second experiment. Before the name was written down but while the agent was thinking of it, Mr. Moriarty,

the percipient, saw a barrel hoop. The agent admitted it was relevant and then admitted that he was thinking of a woman. Her husband was a shipper and his occupation was that of putting barrel hoops on barrels shipped by the company.

Before the next name was written the percipient uttered *flat iron*. It did not seem to have any meaning to the agent, who had written the name of a man, tho this was not revealed until the end of the experiment. Then the percipient got the word *wax* with flat iron. This was a natural association or inference from the words flat iron, but still it conveyed no meaning to the agent. The percipient then felt that things were mixed or confused, and went on for further hints in the way of symbols and got the words *pickles* or *cucumbers*. The relevance of this was at once admitted. The man whose name was written is a grocer and deals in all sorts of vegetables, including pickles and cucumbers. The meaning of the flat iron was still to be determined. Mr. Miller remarked that the grocer's wife had been a very hard worker and devoted to the children, and that she was dead. [1]

Before the agent was able to write the next name, the percipient remarked that the person had no relation to the agent either in blood or business, which was admitted to be true. Then he saw a barrel of flour, and then a square, not a carpenter's square. But the meaning was not discoverable by the agent. Then the percipient remarked that the person was not a member of the family, which was true. He then saw the word *fire* or heard it, and added that the person was not a blacksmith, tho he saw an old forge or fire-place with bricks around it, and the agent remarked that the person was middle aged, in response to the question of the percipient whether he was young.

The percipient then proceeded to translate the allusion to the barrel of flour, as its meaning was not discoverable by the agent.

---

1. It is possible that the words "flat iron" were a relic of a mental picture representing the woman hard at work with household labor. This, of course is pure conjecture, but it fits with the general method and the frequent ignorance or silence of Mr. Moriarty regarding either attendant phantasms or various interpretations floating through his mind. It is possible that many of his phantasms are the same. For instance, the "pickles" and "cucumbers" may be a part of the picture of the grocery and its contents, the remainder of it being inhibited in the subconscious.

He got the successive voices: "It makes bread, bread rises, they raise Hell. They are a rough house crowd." This was decidedly admitted by the agent and his father. Then the percipient got the words "Can't elope."

The agent had written the name Newhall. He is a married man. The percipient had not seen or known of the writing. [2]

Again before the agent could write a name, the percipient being at the other end of the room and I between him and the agent, he saw a silver shoe, and then remarked at once that it was not what he wanted to get at, and saw a fur cap. He asked if it was fur or felt, but no reply was made. He then added that he thought this person either likes fur or is an expert in fur. No answer was made to the statement. It was evidently his own mind trying to interpret the symbol from the suggestions of previous experiences. He then asked if the person worked for the city and the answer was in the negative. Then he asked if he was in the family and the answer was, Yes. Asked if the agent knew about the hat the answer was, Yes; but No, to the further question if it was fur.

The percipient paused to remark that he had known a man a few years before who lived on another street who constantly wore a fur cap in cold weather, and went on to add that the fur cap might mean cold weather or an outdoor person.

Then came another symbol, a big icicle, and then he asked if the person was himself, the agent, and the answer was, No. Then he went on to ask if nature called the person outside, and no reply was made. He then repeated the symbols of the fur cap and icicle, and added that the person should be out of doors and needed an outdoor life, and also that the person was a little crabbed. This was admitted by the man himself who knew what the son had written. Then the

---

2. It is not easy to trace the connection between the idea of a "rough house crowd" and the two pictures obtained in this instance. The fire and the forge might be a reminiscence of some old representation of "Hell", as it has sometimes been depicted, and is more likely to have been seen in Catholic books than in recent Protestant ones. If we can put that meaning on it the allusion to flour becomes intelligible as a means of getting the word "raise" through. But the analogies are very remote and but for their exact fitness with the situation, taken in connection with the roundabout way of saying the man Newhall was a married man, it would not be intelligible. So far as I can see the *point de repere* of the whole thing is the notion of "Hell" and the word "raise."

percipient said "They say he is a star" and he saw a star when he heard it. He at once remarked that it referred to Mr. Miller, which was correct, and he added that the word *star* described him exactly as a friend. The man admitted he liked outdoor life and needed it. [3]

From the time that the percipient discovered that the person whose name was written was in the family there were traces of guessing and the last symbol might be due to this discovery.

The next experiment began with an apparition of a *rake* and there was a long pause to find its meaning. Again the vision came before the name was written. Then came a rubber boot, a long legged rubber boot, and the agent was asked if he knew the person well. He replied that he did. Then came a coal shovel, an angel, and the percipient added he might want to change angel to a crucifix or a statue. Then he saw rubber hose. The agent was then asked if he could connect the rake with the person and he gave the answer that he could. Referring to the rubber boots the percipient asked if he dug clams. The answer was that the person digs. Asked if he was a coal heaver the answer was, No, and added that he was a reckless sort of a fellow, and loafs much. Then came the word *religious* at once and apparently without any meaning and certainly without any apparent relevance to the symbol of the rake and boot. The young man, the agent, at once remarked that the fellow had just gone back to the church and was quite an angel of a fellow for the last week. Asked how long he had been out of the church the reply was for some four or five years. Then the agent was asked if the person had used a shovel or rake in the dumps and the reply was that he had done so all summer. [4]

The first thing seen in the next experiment was a music box or

---

3. Again the symbols for an out door life are remote and but for the percipient's discovery of its meaning it could never have been conjectured, tho its relation to cold weather, then existing, would be noticeable enough. There was some confusion in the effort, but all the symbols pointed to the same thing when once discovered.

4. There are more definite traces of the direct mental picture in the reference to a "rake" in this case. The shovel, and the rubber boots are a part of such a scene as working in the refuse dumps. Perhaps also the phantasm of an angel is nearly direct, tho it involves a pun in the interpretation of it, which had to be made clear by the auditory automatism "religious."

piano, the latter being the correction of the first. The name had been written before this came, but the percipient had not seen the writing done. Asked if he knew the person, the agent replied in the affirmative and then came the further question by the percipient, if the person was in the family and the answer was, Yes. The percipient then saw a knife, and after a pause remarked that he did not like the looks of the knife. Asked if it was Frank the reply was, No. The percipient then added that he could only say that he did not like the knife and thought it a warning and added that he did not often get this sort of thing. After a pause he said it was a dirk. Then a pause again and he asked, "The person has never been attacked before, has he?" Upon the answer No, he then saw an *apple*. Then he discovered that the dirk was possibly a golden cross and remarked that it turned to something pleasant, but he did not know its meaning, and it remained equally enigmatical to the agent and the rest of us. The agent was asked if the person was not a female and said she was. Then the percipient said it was his mother, a good guess from what had gone before.

The agent and his father then said the mother was a very religious nature and has a statue of the Savior with the cross on her bureau, which the percipient had not seen. He then interpreted the word *apple* as meaning the apple of the husband's eye. [5]

I was then shown the name that had been written and it was "Mrs. Miller, Cath. (Catholic). The rest interprets itself. Mr. Moriarty then drew what the knife had appeared like to him and what had suggested a dirk, and it was a cross, which the dirk is.

I then took the place of the young man as agent and did the writing of the names. While the percipient, Mr. Moriarty, had his back turned I wrote the name *Hodgson* on the pad, holding it under the table so that the young man could not see me write it. I then turned it upside down and put it on the table, holding my left hand on it all the time. The percipient walked the floor as he did in the other experiments, sometimes being in the other room and sometimes pacing the office back and forth.

The first thing that came to him, and this was just after I had

---

5. The symbols in this case are explained in the record, but it should be noticed that the confusion about the cross and the dirk is due to misinterpretation by Mr. Moriarty's mind, or the picture was not clear at first. The vision of the apple was not interpreted and has no discoverable meaning.

written the name, was *spring* and then he saw *rocks* and spoke of them as referring to a place. I thought of Nantasket Beach which Dr. Hodgson frequented in the summer, where there were rocks projecting from the water at places. The percipient asked if he was trying to get me. I replied, No, and he asked if the place was New York or here. I replied Here. He asked me if I had two names in mind and I replied that I had not. He struggled further to get an interpretation, but could not succeed. He then asked me to let him try it over with another sheet of paper. I discarded the one I was using.

At once he got an hallucination of a Pig or Hog, and wanted to know if this meant anything to me. I saw that the word Hog consisted of three letters of the name I had written, as I have had it now and then through Mrs. Chenoweth, and simply told him to go ahead, without admitting anything. He then asked me if he could ask one question and I said, Yes. He asked me if I liked or disliked the person, and I answered that I liked him. Then he asked if the person was stout or slim and I replied that he was fairly stout, being more so than the percipient and a larger man. Then I was asked if I knew anything of his eating habits and my reply was that I did somewhat know them. He enquired if he was fond of pork and I replied that I did not know, tho I did know he was forbidden by Imperator to eat it, but the reference to it was a natural suggestion of the apparition. I was further asked if he was an overeater and I replied that he was not. Then he remarked that he did not see good things about the person, later developments showing that this also was a suggestion of the word Hog. There was then a long pause and he saw a *broom*, and asked me if it was myself and I said, No. He repeated the previous idea by saying he saw the poorest surroundings around this person. He then said he got a name about Pig or Hog and added the question whether I knew such a person. I said, No, and he asked if he dealt in any business connected with Hogs or Pigs. I said, No, and he asked if it represented in any way his disposition and I said, No. He further asked if I had chosen this as a special fellow for the occasion and I said, No, again. Then he wanted to know if I knew him in his youth and, No, was the answer, and he wanted to know if the person dealt in hogs when young and, No, was the answer. Asked if I was his associate I said, Yes.

But the struggle was given up, the percipient bordering on nervousness. He had evidently tried to interpret the symbol naturally and did not suspect what might have been going on; namely an attempt to give the name in pictures, and the interpreter had got only the three letters and thus diverted the mind from the real facts. He had been so accustomed to guess at the meaning of the symbols that he resorted to it here when he should have been passive. I have several times got the name *Hogson* through Mrs. Chenoweth and, if I remember rightly, in one or two other instances, one I am rather certain of. [6]

We proceeded to a new experiment and before I had written down the name he got the picture or the word *wireless*. I wrote the name of my wife, Mary Hyslop, as I had written and concealed the name Hodgson. He then asked if there was a D in it, after getting the letter D. I said No (but it was possibly the omitted D in the name Hodgson). On my saying, No, he asked if it was an H or an A and I replied Neither, thinking of my wife's name and not of Hodgson at all. Then he wrote the word *Down* automatically on the pad, and said he seemed to see writing. "Down" had no meaning to me, tho it might be a confusion of the effort to add the D to Hog and to finish the name. But we cannot be sure of this.

He then said he saw a *factory* and added that it was a *wooden factory* and was not high, only three stories. He then asked if there was anything of a hit in the reference to a factory and I had to reply that there was not so far as I knew. Then he saw a *pair of horses* and immediately asked if a pair of horses took *her* away. I answered, Yes, and he at once added "or him whoever the person was." I noted the *her* and underscore it because I had given no hint that the name was of a woman. But his deviation from it at once deprived his hit of some value, as he did not take up the automatism

---

6. The confusion of meaning regarding the mental picture of a "hog" is most interesting. It shows that he had not at all caught the significance of what had come to his mind. We may suspect that it came in the form of a subliminal auditory phantasm and was converted into the visual by a process like that of colored audition, and then his normal mind set to work to find a meaning. It is probable that the letter "D" which soon after came was an effort to correct his illusion and to complete the first syllable of the name "Hodgson."

which gave the *her*. He then asked if this person was dead and I said, Yes. He then saw a *hearse* and the two horses again and I admitted that it was correct, and he asked me if I had mentally asked them to prove it here. I admitted it pertinent, but that was all. [7]

He then saw and drew a *bottle* on the pad. It resembled a water bottle, and asked me if it was a laboratory man. I said, No, and he asked if he had passed on and I replied, Yes. The allusion to a bottle and a laboratory might have a meaning for me in connection with my wife, but there is not enough evidence that my surmise is correct.

There was a long pause and the percipient asked if I had a code with *him*, having definitely abandoned the idea that it was a woman and indeed apparently not having been affected by the original automatism *her*. I concealed the situation by saying, No, which would apply to the one in my mind and an indefinite number of other persons. The percipient explained what he meant by the reference to a code, showing that, instead of telling me at first what he saw, he asked me about a *code*, when he should have told me what he saw. He said he saw white lights floating about and thought them some kind of signals, and wanted to know if I could translate them. I said, No, and there was a long pause.

The percipient then saw a figure which he drew as a *horse hoof*, and wanted to know if the person rode horseback or was a jockey. I said, No, and he then asked if he had been in business and I said, Yes. He continued this idea by asking: "He didn't have a business, did he"? My answer was that at one time he did, and he replied that he thought he was a business man. I had conjectured by this time that he had in mind my father-in-law and the sequel soon showed that I was correct. [8]

He then picked up the pad and quickly wrote the capital letter G and asked if that fitted. I replied that it did and he further asked

---

7. It did not occur to me at the time that there was a factory not far from the home of my wife whose name I had written here, but it was not "wooden." Moreover, the symbolism is so indirect we can hardly suppose that the reference has this meaning. It is wholly irrelevant, however, unless it has this meaning, so far as I can tell.

8. None of these symbols had any recognizable meaning and no attempt was made to interpret them further.



if it was his own G. I said, Yes, and he understood me to mean that it was his own handwriting which I said it was not so far as I knew. The percipient replied that he himself never made a G in that way. He then said he thought of a bird trying to do something. Then came the following:

Shall I try to get the name?

(Yes.)

Capital L. Is that it?

(No.)

Is D right?

(No.)

[Pause.] Some one said cocoanut. There is a Ge [pause.]

Is that right?

(Yes.)

There are lots of Georges. Is there a change in the next letter?

(No.)

Ge o ... [pause.] Is that right?

(Yes.)

Do you want the last name?

(Yes.)

[Long pause.] The first letter is hard to get. It looks like Hell. It looks like H. Did I write it?

(No.)

Is the name Hare? H a m. Is that right?

(No.)

He has a hammer here. H a ... b Is that right?

(No.)

[Pause.] H a m. They tell me only to say M and show me a money sign. You said L didn't fit.

(Capital.)

H a l c ... Lobster. Then took pencil and wrote two capital L's on the pad. Then he said the young man had it and soon uttered Hall which was what the young man was thinking of, having caught what the name was.

Toward the last guessing will easily account for the success, but it is not so easy to account for the "Geo" and "Ha" and the letters L in this way. The young man could easily have guessed it after I admitted certain things and so could Mr. Moriarty. He

thought at first the name was Halpin, but without saying this at the time.

The first series of experiments and results could be accounted for by previous collusion between the parties, but not by any jugglery on the occasion. This was impossible, but we might assume that the affair was planned out beforehand. But the parties were too transparently honest to entertain this supposition without evidence. They were all Catholics and naïve people. Any one who knows them would recognize their honesty and exemption from suspicion for trickery of any kind. A little contact with them would prove this, tho it might require more and different experiments to establish the fact beyond cavil.

But collusion would not account for the coincidences in my experiments, whatever other theory, chance or supernormal, be supposed. We might suppose that the man had primed himself beforehand with data from my published reports and had given the partial name of Hodgson from a guess and the whole name George Hall from reading. But we should have still to account for the difficulty in getting that of Dr. Hodgson in the form he did and yet did not know what it meant when he got it, and also the coincidence of the name George Hall with what I had written on the pad and he had not seen. It will require further evidence to establish the case beyond doubt.

It should be remarked that Mr. Moriarty told me that he had not read anything on this subject, and any one acquainted with him would be disposed to accept his statement without question. He appeared transparently honest and his naïveté is such that you could not suspect anything else. It was the same with the two persons present. They were all perfectly unsophisticated people. There is no reason to suspect the records on the ground of previous knowledge or reading.

BOSTON, MASS., Dec. 19th, 1917.

I had another experiment with Mr. Moriarty this evening. I was alone. I conducted the experiment in the same manner as before. The first name that I wrote on a slip of paper was that of an old schoolmate and roommate at College. I wrote it out of Mr. Moriarty's sight and turned it upside down under my pad.

Mr. Moriarty waited sometime, and got no picture or impression. Then he got the picture of an umbrella and I remarked that it had no meaning. He asked me if it had anything to do with the person whose name I wrote and I replied, No. He then asked about rain, if I had thought of it. I had not consciously done so at the time, but thought of it just before starting and wondered a moment whether I had better take an umbrella. Besides this it was raining hard when I left Lynn the previous time. He then drew a series of ciphers and thought they might signify a million dollars. This had no meaning in reference to the name, unless by contrary, as the boy was very poor. Then he asked me if I had thought of the previous night when I was there and I replied, No. Again he thought of a hack, evidently repeating from memory the image of the two previous occasions. This was without meaning. Then he got lights and said they were like those he saw when my friend came two months ago. He thought it meant a certain amount of power around the person. There was no meaning in this. Then he saw a picture of periwinkles, but this was without meaning. Then he saw a book as large as the telephone book. If this had been developed symbolically it might have been made relevant. He then saw gold letters in the book which were fancy letters, but he could not read the words. The top of the book "looked like a prayer" and he tried to spell a name, but the letters were jumping about. If this could be taken as symbolizing a religious work it would be pertinent as my roommate was a theological student. He then saw or heard something about Fan and was not sure whether it was an electric fan or a name. It had no meaning.

The whole experiment was without any clear hits and on the spiritistic theory I might expect such a result, as the man died about 37 years ago and has never appeared in my work. Telepathy should have gotten hundreds of incidents.

I then changed the experiment and wrote another name, putting aside the first one. This time I wrote that of my stepmother who died a little over two years ago. The first thing Mr. Moriarty saw was the capital letter W and wrote it on the margin of the telephone book. It had no meaning to me in connection with the name written. Then he saw a brook or stream and asked if it was relevant. I replied that it was not so far as I knew. Then he immediately got me on a farm, as he saw a plow and the brook. I then recognized

the relevance of the brook, as there was one in which we were much interested and especially my stepmother. He then asked me if he was too far back and I said, No. Then he saw a fountain, as if in a flower garden and on being told it was not relevant, said: "No, I think I can correct that now. I judge when they said 'fountain' it is a cemetery: for they show me a cannon and take me to Pine Grove Cemetery where there are cannon. This is used to signify that the person is in the cemetery. Is this true?" I replied it was. Here, Pine Grove Cemetery is a burial place which he knows well and there are cannon in it. Now Pine Grove was the name of the place in the West where my stepmother lived before her marriage to my father.

There was then a flash like a sharp in music, but just one instead of two or several. Then he said I see this person in a brown casket. Is this correct? I replied it was, and he said he was trying to look down into it. Then he was taken back to the brook and thought of Phillips Brooks and asked if there was such a person and I replied there was. He soon showed that he knew of the statue of Phillips Brooks in Boston. But he changed the picture of the sharp now to K, and I said it was not relevant. Then came in fancy writing a picture of bronze letters dancing about. Then he said that what he thought was a sharp was the letter S and then he saw K. It was not the writing of a pen, but bronze. No meaning to this. Then he was taken from the casket to a monument with a metal statue on it, and referred to the statue of Phillips Brooks in Boston. When I said I knew of it he said spontaneously that they were mixing him up in this. Then he saw a lady's statue facing him. He said: "I thought it was a man, but I see a lady facing me, with large wings. I suppose they are the symbol of an angel." He asked if he was near what I had in mind. I merely asked him what he meant and he asked me if it was a man. I replied, No. He then explained what he thought the angel with wings meant and referred to a large white cross and said: "This is a mother sure, for I see her holding an infant in her arms." Then he referred to the Catholic images for a mother, which showed that his memory had been tapped again for symbolic indications of the relationship, and saw a beautiful blue aura. He thought it my own mother because of the relationship indicated, but in this he was mistaken. Then he seemed to get the impression that the

mother was trying to get the infant to talk. There was no recognizable meaning in this. After a pause he asked if I was born in the country. I said I was, and asked if we had the conveniences of a city and I said we had not. He then saw the picture of an outhouse which he defined correctly and said it was red. This was not correct, tho the outhouse was an incident of my boyhood life.

Then he got the picture of a buck-saw lying up against the house, and asked if this was familiar to me. I said it was, for I used to use a buck-saw for cutting wood for my stepmother. Then he said: "They show me what seems to be a cedar tree." I asked where and he said it was connected with the surroundings. I asked him to locate it more exactly, if he could. He replied that it seemed to be off from the corner of the house and that it must be seen at the left hand side corner. He referred to the peculiar color of the house, and on being asked what the color was said it was not red. I thought this wrong but did not say so, because I was thinking of the living house which was red. He drew a picture of what he meant and where the cedar tree was. He placed the tree at the left side of the end of the house but at the wrong corner. But it soon flashed into my mind that it was the milk-house that was in mind or that exactly fitted the case, and this was not red. The cedar tree was at the left hand corner of this. He then wandered for a moment to the stairway in the living house and spoke of it as a new stair and the old one as having been taken out. This was true enough, but no special significance attached to it. Then I asked him to locate the cedar tree more definitely. He asked if it was in the way. I said it was not correct, but that I wanted him to stick to it. I saw that, if he meant by "way" the path, it was nearly correct, but did not give any hints. He then remarked that there was something odd about the location. I remained silent and he said they take me to a house on Ann Street where there is a tree at the corner of the house." I told him to go further with it and he said: "They show me a narrow or angular thing and a fence by the road." He then seemed to be taken up stairs and made an allusion to a wheel chair. I said it was not relevant and he asked if there was any one by the name of Wheeler connected with it and I said, No. I asked him to explain the angular shaped thing and he compared it to a tent which it resembled in the drawing. He asked me if it had anything to do with it and I replied that

it did symbolically and he referred to a soldier, a manifest interpretation by his own mind. I told him he was off the track, and asked him to find out what the angular figure meant. He saw the picture of a fireman's axe and drew a picture of it. This had no meaning to me. I then asked him what else was beside the house as well as the cedar tree. He saw something like a horse shoe and thought it betokened a blacksmith shop. I denied it. He wanted to know if the person believed in luck. I said, No. Then he saw a pigeon or rooster on a pole and thought it was a weather vane and saw this up in the air. He thought it was too large for a pigeon and too small for a Bantam rooster. There was a weather vane with an arrow on it not far off, on the barn. Then he saw a flat runged chair and asked if there was such. I said there might be, but I did not know. I think there was such a rocking chair in the house. I pressed him for what other thing was near the cedar tree. He saw some staging and drew a figure of a sort of scaffolding about the house. This was pertinent to that period when the old house was rebuilt. Then he saw a hammock and drew the figure of one. I remained silent and he saw a black cat and a grape vine. I remember nothing of such a cat, but remember the grape vine. It was not near the cedar tree. He then suddenly picked up the telephone book and, pointing to the capital W which he had written at the beginning of the experiment, asked if that symbolized what was near the cedar tree. I said it did. He said "I don't want the house," and asked me if I knew any one by the name of Wells and I said I did not. He said he got it by recalling the name of the sheriff of Lynn who was named Wells. He then asked me if it was a well. This was correct.

The facts were these. There was a small cedar bush planted in a tent shaped or pyramidal shaped pile of stones and it grew up to quite a large tree. It was at the left hand corner of the milk-house and there was a fence by the road not far from it. The well was very close to it.

I then brought him back to the brook and he correctly drew a picture of its running under the road, but he got no nearer its meaning. I tried to get its name, but he referred to Winding Brook, which was wrong and then he wanted a pebble, and asked if this was relevant and I said, No. He tried Window Pane brook which was wrong. But "Pebble" and "Pane" had the letter "P"

which was the first letter in its name. He then saw clouds and a storm and then saw an Indian for a moment. He spoke of a messenger trying to get the name, and said this was the first time he had seen an Indian. He then saw the picture of a kettle on its side and thought it represented the letter O. Then he saw the Indian stoop or fall and asked if it was Rainbow. I said it was not. Then he saw a goat then a big load of empty barrels. Neither had any meaning. I pressed for more than the letter O and he got I, which I admitted and then he got S which was not what I had in mind. The allusion to the Indian stooping or falling and the letter O had reminded me of a story by which my father said some one had explained the name Ohio which I thought he might be trying to give. But the effort did not succeed in getting any evidence. The experiment then came to an end.

After it was over Mr. Moriarty said he felt much as if he had been going into a trance at times. This I would expect after a number of sittings with myself. The interesting symbolism is very noticeable here, especially in the use of the man's memory to get symbolic imagery.

### COMMENTS.

Mr. Moriarty kept a real estate office, insurance agency and employment bureau, and these phenomena had existed a long time, but he suppressed them. He was sensitive to public opinion about them and would not allow them either to manifest or to be known, until their insistency forced him to try their pertinence a few times and his success emboldened him to try it more frequently with the result that my attention was called to the phenomena through the advice of Dr. Morton Prince to Mr. Moriarty. The consequence was the above experiments. The freedom from professional interests and the transparent sincerity of the man made it important to examine into the facts and I soon found that they were a rare phenomenon in respect of the form which they took. It is apparent to any reader that they represent some form of mental pictures, whether regarded as genuine or simulative, while the coincidence with facts unknown to Mr. Moriarty insured a meaning that placed them beyond suspicion for pretension. The conditions of the experi-

ment excluded normal knowledge from the facts around which the mental pictures played and the circumstance that chance could hardly explain them removed them from a merely casual interest.

In a *melée* of apparent guessing like this we have to be careful to see either that the guessing is legitimate or that it is beyond chance coincidence. I was helped in determining the choice between these alternatives by the fact that the pertinent coincidences were too frequent, and too apt, to be considered as due to chance and, that once decided, the erroneous phenomena had to be referred to attempts to interpret stimuli from without, whatever they were. This fact threw light upon the procedure of many psychics who seem only to be guessing wildly or to be the victims of subliminal fancies.

In the first experiment the Whalen incident gave the clue to what was going on. Taken alone, of course, it would not suffice to determine this, but it was supported by exactly similar instances later and they showed that the man's own memories were elicited to interpret influences which did not appear on the surface. There was a gap or chasm between what had been conveyed to Mr. Moriarty's mind and what was evoked to give it meaning. The thing conveyed was so like his knowledge of the Whalen incident that his mind either could not get it or his normal sensory memories had to be aroused to ascertain its meaning, and whether subliminal association was employed or some other process not recognized by ordinary psychology we do not know, tho it is probable that association subliminally was a factor in the result. In any case processes were suppressed between the sending of the stimulus and the interpretation of it. Both subconscious and normal processes were invoked to find the meaning and the memory of some actual incident in his experience was elicited to enable the normal mind to *guess* or infer the facts in the mind of the agent or sitter.

Not all the incidents are like this, or at least they do not clearly exhibit elicitation of memories of specific incidents. They are general, tho they illustrate the same process. Sometimes the picture is evidently of the orthodox type in the pictographic process and represents the appearance on the surface of an image that is transferred and caught exactly. In such cases they



are sometimes self-interpretative, as in the pictographic work of Mrs. Chenoweth, but they are often the symbolic image from the memory of Mr. Moriarty which he has learned to use as in some way representing what is in the mind of the communicant, whether living or dead.

Here we have a situation in which guessing is perfectly legitimate. It is an attempt to interpret stimuli coming from the outside. What the stimuli are or what form they take we either do not know or they are mental pictures which do not seem intelligible to Mr. Moriarty or any other subject affected by similar phenomena. But in some way they instigate something in the psychic's mind which makes the phenomenon appear to be guessing, and often it is guessing, but perfectly legitimate guessing when we understand what is going on. It is an honest attempt to interpret what is coming to the medium's mind, and perhaps what comes is not a discoverable or introspectively recognized picture at all, but some subliminal phenomena which can only arouse normal memories that are either mistaken for spirit messages or used to guess from or interpret something of interest to the sitter.

There is evidence in Mr. Moriarty's experiences that he sometimes gets what I may call the direct picture, the exact duplicate of what is transmitted to him. In one instance not connected with the records in this article: namely, in the case of a Mr. X, Mr. Moriarty got a remarkably clear picture of some little chickens. The sitter's mother, whose name was written down out of Mr. Moriarty's sight, was very fond of raising chickens. This device was employed to prove her identity. The picture was not a special incident in the life of Mr. Moriarty, but one in the life of another. But the Pine Grove Cemetery incident in the above records is such a specific incident in the life of the psychic and at least apparently was invoked to interpret what my step-mother was trying to convey to him. I could hardly give this interpretation to the fact were it not that it occurred so often that it is probable that I have the correct view of the incident. The recall of the name of Mayor Wells and the quick guessing at the *well* which was in my mind is a clear instance of the phenomenon and renders it probable that the recall of Pine Grove

Cemetery was pertinent and purposive, tho its apparently capricious character makes it difficult to interpret it as proved.

The cedar tree incident is a mixed one, tho the connection with the reference to Mayor Wells implicates it in the peculiar method of Mr. Moriarty. The picture of the cedar tree was a direct one and not necessarily an elicited memory of Mr. Moriarty. So also was the pyramidal figure drawn and the line for "the fence near the road." Here we have the direct rather than the symbolic picture. But before it is completed it becomes associated with symbolic pictures. It is probable that the reference to a fountain is an attempt to interpret a picture which was either not clear or some general memory of Mr. Moriarty's not specified by him. I did not at the time or in my notes on it recognize its possible relation to the pyramid of stones and cedar tree. I thought it without meaning. But in a confused picture the scene might well evoke the idea of a fountain, and the allusion to it was so closely connected with the whole situation as shown by my stepmother that it probably is a misinterpretation of the stimulus presented. At any rate it is clear enough to suspect that the subconscious or the normal mind of Mr. Moriarty was trying to get at the meaning of something obscurely conveyed to it.

I do not know of any better instance to illustrate the fragmentary nature of messages. Supposing that my stepmother was trying to communicate to prove her identity, she might well recall the fact of planting this cedar tree in a pyramid of stones where it finally grew to quite a tree. But it took persistence to succeed. The allusion to a fountain did not suggest it and the allusion to Pine Grove Cemetery would seem to be irrelevant and remote. Yet the very idea of Pine Grove Cemetery might well be evoked by the mental picture of a cedar tree. But it was later that the possible meaning of this was indicated, as it did not appear till the cedar tree was mentioned after a number of images suggestive of my stepmother had been mentioned. Apparently a whole panorama of images was presented and the mind of Mr. Moriarty had to pick out individual instances for interpretation or mention. Some of the true images are remote from others in the life of the communicant, but they represented matters of interest to her and may have been diversions to insure

that the main one about the cedar tree should evade the stress of effort which tends to prevent transmission. However this may be, and it is largely a matter of conjecture founded on more experience than the present case, the group of coincidences seem to exclude chance, especially as they center around the actual name that I had written down.

The guessing is transparent, but the exclusion of chance coincidence justifies our serious treatment of the guessing as legitimate effort to interpret stimuli, and the one lesson it teaches is some sort of charity for mediums or humility on our part in passing judgment on them until we are sure that the processes manifested are not morally legitimate. Incipient mediumship is sure to present these features in many instances. The present case proves that superficial indications are not conclusive, especially when untrained minds and conjurers set up for authority on the matter. The secret of the phenomena lies too frequently in those processes not accessible to any but the trained psychologist. The Freudian system shows this. The layman and the conjurer would never suspect what is open to the man who understands the human mind. Psychic research is as much a territory for those experts as unfulfilled wishes in the life of hysterical and other types of patients. Mediumistic claims must be submitted to patient and intelligent minds before judgment is passed and this whether the subject be professional or private. The solution of the problem does not lie on the surface. The subconscious process may simulate the spurious yet not be spurious at all. Even the normal mind, we have seen, may legitimately guess, if only we have evidence that foreign stimulus is at work, and the presence of such influences can be detected by the patient investigator who has no personal and other bias to reckon with. Undeveloped mediumship must be the subject of patient inquiry, not necessarily for evidence of the supernormal, but for the evidence for intermediary processes which throw light upon the difficulties attending the transmission of genuine data. It is the process involved that we now need to study more than the evidence for the supernormal. That result does not always, if ever, betray the nature of the process. It is the confusion and the mistakes that reflect this characteristic far more than the clear incidents. They indicate the intervening processes between

the mind of the communicant and the delivery of the message. It is in the study of these that we shall learn the difficulties attending the investigation and the complications involved in the receipt of the messages. So much depends on the dissociation of the medium's mental contents and those sent from the communicating mind.

The subconscious is the vehicle through which the message must come and the development of the medium depends on the success with which the communicators or the controls can eliminate the influence of the subconscious memories from the messages. The *functional* action of the subconscious is necessary for obtaining foreign impressions at all, but it must be trained or must grow to dissociate the *contents* of its own ideas from those which are delivered to it from beyond. We see in the work of Mr. Moriarty the influence of both his subliminal and normal processes on the impressions that come to him. His mediumship was in a transitional state from pure guessing at foreign stimuli to the receipt of pictures that exactly represented the memories of the foreign mind. And even this pictographic process is an intermediary process between interpreting stimulus and delivering messages in their purity. But Mr. Moriarty's evocation of his memories is the first instance in which the influence of foreign impressions expressed themselves in specific memories of the subject without betraying the intervening processes, except in those instances where the pictographic process took the form of exactly representing the transmitted picture. In the eliciting of his memories it is probable that the intermediate process was suppressed in the subconscious and the instigation of latent memories brought out pictures which were safe objects for interpreting the meaning of what was intended, tho they had to run the gauntlet of all sorts of error in this process. The record shows what those errors were and but for the evidence that chance coincidence does not explain the incidents as a whole, the case would appear, at least superficially, to be either illegitimate guessing or pure illusions created by spontaneous association aroused like those of a chaotic dream life.

The cross reference experiment with the case confirmed all this, as allusion was made to the man's "visions" and "voices". I cannot take space for the discussion of this. It is not necessary.

Suffice it to say that cross reference yielded evidence that the man was mediumistic, confirmed the incipient character of his mediumship, and makes it necessary for us to reckon with the possibility of such intervening influences in all cases studied. The layman's judgment about fraud will have to be discarded, not because it is wrong, but because it is not adequate to meet the contingencies involved in the development of mediumistic phenomena. Guessing and chance coincidence may be present, but they may be accompaniments of a perfectly legitimate and significant process in the course of incipient mediumship. Adequate investigation of such cases may reveal far more genuine instances than superficial judgments would allow us to assume. And besides this they may be the only cases which will yield a proper understanding of what goes on in developing mediums to the point of complete dissociation between *function* and *content* of subconscious action, in order to bring the psychic power to the point of giving clear evidence as well as reliable non-evidential messages. We can probably never completely eradicate subconscious functions from the process, but we may eliminate the contents of the medium's mind from the messages, and that seems to have been done to a greater extent in the mediumship of Mrs. Piper and later in that of Mrs. Chenoweth than in most instances which come to us from amateur investigators and undeveloped psychics. It is evident to patient inquirers that the subconscious is in some way a factor in the results. The language of the medium and often the very characteristic expressions of the psychic are present—it is often evident in the work of Mrs. Chenoweth—and the task is to work until we can dissociate as much of this as possible from the results. In Mr. Moriarty we find the influence of the medium's mind at its maximum on the data that come to it, often in some form not manifested to the observer's mind and perhaps kept buried in his own subliminal, but betrayed as having come there by the discovered coincidence between his normal memories and the incident that a communicant would tell to prove his identity. That almost makes the case epoch-making. Whether it is this or not, it widens the field deserving serious scientific consideration where it has previously been dismissed as worthless. It is in fact here that the secret of the perplexities in the problem will be dis-

covered and explained. Some day these incipient cases of mediumship will be prized more than the well developed instances. This will be especially true in marking the initial stages of development in cases that reach the best form of mediumship. We can study the process in the making and form some definite conception of the obstacles to communication.

There is a great chasm to be bridged between normal life in which no impressions seem to be received and those in which the message seems to be more or less unmixed. Mr. Moriarty's case helps to bridge this chasm in an unusual way, as it so clearly betrays the process in his normal mind that borders on the use of subliminal activities and in some cases is actually suppressed in favor of the latter, and it would only require to develop him to the point where the pictographic, as well as the interpreting functions, were eliminated to see what is involved in the connection between a transcendental and a terrestrial world.

## EXPERIMENTS IN PSYCHOMETRY.

By DR. WALTER F. PRINCE.

The term "psychometry", like many others which we are forced to employ, involves something of a *petitio principii*, which, being interpreted, is a begging of the question. The definition given in the *Standard Dictionary* reads:

"An alleged occult power, said to be possessed by persons, of divining, by means of physical contact, or sometimes by mere proximity, the properties or character of a thing or of things with which it has been associated, enabling them for instance, to diagnose diseases by touch, read one's character by touching his photograph, or tell the history of a fossil or an antiquity by handling it."

If at one point we insert the word *apparently*, making that part of the sentence read "apparently by means of physical contact", we shall not impair the definition, and shall avoid the *petitio principii*.

The distinguished conductor of the all too brief series of experiments which we are to present was Dr. Frederic Henry Gerrish, of Portland, Maine, whose record in *Who's Who* (1918-1919) in part follows:

"Lecturer therapeutics, materia medica and physiology, 1873-4, prof. 1874-5, U. of Mich.; prof. materia medica and therapeutics, 1873-82, anatomy, 1882-04, surgery, 1904-11, medical ethics, 1911-15, emeritus prof. surgery, 1911—, Bowdoin Coll.; Pres. Me. State Bd. of Health, 1885-9; Shattuck lecturer, Mass. Med. Soc., 1910; consulting surgeon and dir. Me. Gen. Hosp.; Fellow Am. Surg. Assn., Am. Acad. Medicine (pres. 1887-8), Am. Coll. Surgeons; mem. Am. Therapeutic Soc. (pres. 1908-9), Société Internationale de Chirurgie, Me. Med. Assn. (pres. 1901-2), N. E. Surg. Soc.; pres. Alpha of Me. Phi Beta Kappa; advisory council Simplified Spelling Bd.; gov. State of Me Soc. Colonial Wars, 1916—. *Author*: Prescription Writing, 1878; Sex Hygiene, 1917. *Translator and editor*:

Championnière's Antiseptic Surgery, 1881. *Editor:* Text-Book of Anatomy, by American Authors, 1899."

Dr Hodgson wrote to Dr. Gerrish, requesting a report of the experiments with a Mrs. Chapman, and received the response which we now present.

PORTLAND, 24 Oct., 1891.

DEAR MR. HODGSON,

Your letter, requesting an account of my observations in the case of Mrs. C., has remained unanswered until now, owing to a press of professional work; but I fancy that the delay is unimportant.

It is but fair to Mrs. C. to state that she told me to begin with that it was years since she had tried any such experiments, and that she was distrustful of her ability to give a satisfactory test; but, finding me interested in such investigations, she offered to make the attempt.

I. She took a letter, enclosed in a large, official-looking envelope, from a little pile of letters, which had been received that morning, and placed unopened and face down upon my table. I had no knowledge of the source of any one of them; but I had a suspicion that the one which she chose came from the secretary of the Congress of American Physicians and Surgeons, and contained some announcement relative to the then approaching meeting in Washington. She closed her eyes, and applied the envelope to various parts of her body. After a little she began to express her impressions, and I took notes of all that she said. The substance of these memoranda I give.

"This is from a doctor—a man. It comes from a wet place. The letter may have a social guise, but there is an ax to grind behind it. A very selfish atmosphere connected with it. There is nothing in it relating to any particular patient." (She held it against the upper abdomen; said that she couldn't get it below that region.) "I want to put it to the base of the brain, but a stronger influence holds it at the abdomen."

As she could get no more definite impression from it, I opened the letter and found it to be from the directors of the Maine General Hospital, accepting my resignation of the surgeoncy, and expressing appreciation of my services, and regret at my withdrawal.



II. Mrs. C. then took a rather small letter, and treated it as she did the first. She almost immediately began to cough, and continued hacking for several minutes. She said, "This comes from a woman, a patient. This cough means something. I think that she has pulmonary disease." In a few minutes she said that she felt exhausted, and would make no more trials that day.

The letter proved to be from a lady patient, on whom I was soon to perform a slight surgical operation. Subsequent inquiry proved that she had no cough at the time of writing the letter, or near that date, and nobody about her was troubled in that way.

III. The next morning after these two experiments, Mrs. C. kindly gave me another test. From four letters, the contents of which I knew, and which I took from my file, she selected one, using it as in the preceding cases. It was not enclosed in an envelope, but she could not read it. She reported as follows:

"This is from a gentleman." (After a little delay spent in manipulation of the letter, she stood up.) "Now I feel easier, for I speak like the writer of this letter. He has the habit of speaking in public. He is much amused at your investigating hypnotism, and also surprised. He is doubtful if it is the wise thing for you to do, but he says, Go ahead. This is a man with whom you are intimate. I feel an inclination to pat you on the shoulder affectionately. He is very pleasant. I like his influence, but yet I have a queer sensation. He has great confidence in you: whatever you do is right." (I asked how old he seemed to be.) "He seems older; but I judge from the attitude of his mind,—the impression does not come to me physically. He is a man of sterling worth. He is not attractive to most persons. He has a strong character; he would attract me, I know. He would be a splendid subject for hypnotism. He is not a highly cultivated man—not a professional man. What can he be, when he stands up and talks." (She then balanced the letter in her fingers and between her hands. Then she put her fingers on her lips.) "These things mean something, but I cannot tell just what."

This letter was from a most intimate and valued friend, with whom I have been on very close terms for more than twenty-five years. Mrs. C. was not right in thinking that he deprecates my psychological investigations, or in saying that he is not attractive to most persons, or in considering him not a cultivated man. He is

universally liked, and his influence is charming. He is a college professor, learned and polished, and gives a great deal of his instruction by lectures. She was strikingly correct in speaking of his confidence in me, of his sterling worth, and his strong character. He is a few months my junior; but I have always recognized his earlier development, his far greater maturity in every way. Her discrimination of this point strikes me as peculiarly interesting. If she had read the letter, she could not have extracted any such idea. Knowing the man's judicial cast of mind and his discretion in speech, I was much impressed with the dumb show of balancing the letter and the placing of the finger on the lips.

IV. I next gave Mrs. C. the letter on which she had made the second experiment of the day before. She almost immediately began to report her impressions. "Oh, this is a delightful influence. This letter comes from a very spiritual-minded person. She prays a great deal, and tries to live the highest, purest, sweetest life. She lives in close communion with God—or thinks that she does. She has some peculiar attitude towards you. She has the greatest, the highest respect for you, with a sweet and tender affection. I feel no impulse to touch you, as I did when I held the other letter,—no liberty to touch you. This woman is in frail health."

This test was the most satisfactory of all in its results; for, if I understand the writer of the letter, (and I ought to, after an intimate acquaintance of many years) there was no mistake in the description. She is a frequent and always most welcome guest at my house, and I am perfectly at home in hers, as she is the wife of the writer of the letter with which the third test was made—my most intimate friend.

I have written these pages in the midst of the distraction of practice, but I think that I have given the essential facts. If I have any other experiences, I will let you know.

I am interested to observe that Mrs. C's capacity for receiving impressions seemed to increase with practice. The first and second attempts were total failures, or appeared to me to be so; the third was largely a success; the fourth was brilliantly accurate.

With kind regards, I remain

Very sincerely yours,

FREDERIC H. GERRISH.

In order to give Dr. Gerrish an opportunity, if he saw fit to do so, to add supplementary remarks, a copy of the original document was sent him. He responded, under date of Dec. 13, 1918:

"I see no reason for making any change in the report that I gave Dr. Hodgson twenty-seven years ago, and I am perfectly willing that it should be published as it is, with my name appended.

I have no subsequent knowledge of the lady who gave the tests, and have no additional experience to report.

Thereupon several questions were sent to Dr. Gerrish, and he replied promptly, on Dec. 17th:

DEAR DR. HYSLOP:

So long a time has passed since my observations, which interest you, that I have forgotten a number of the details; but I will answer all of your questions that I can.

Mrs. C. knew that I was a doctor of medicine.

The cover of the first letter may have had printed on it an official indication of its source, but, if Mrs. C. had read it, she would have derived nothing that would have suggested the thoughts that she expressed about the writer. I am confident that she did not turn the letter over. She kept her eyes closed during all of the tests.

I had for some time been using hypnotic suggestion in my practice, and was enthusiastic at the results that I was getting in cases where such treatment was properly applicable.

"The percentage of correspondence between the statements and the facts was" not "likely to have come about by chance coupled with such inferences as she could draw from" my "being a doctor" (I am using, as far as possible the phraseology of your question.)

I am quite willing to trust you to use anything that I have said in the premises. I use the word "quite" in its proper sense, and not, as is frequently done, as meaning "not quite".

Very sincerely yours,

F. H. GERRISH.

Members of the medical profession are usually the most cautious of men in relation to "psychical" phenomena, even to

the point of being unwilling to report facts which have come under their notice and for which they are not responsible, except as mere observers. But Dr. Gerrish belongs to the sturdy class who are not afraid of facts, or to make a calm and conservative estimate of facts.

The incident is now before the reader, who may make his own deductions and form his own conclusions.

## INCIDENTS.

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

### A GROUP OF PREMONITORY AND OTHER DREAMS.

The following incidents came from the collection of Dr. Hodgson. The same gentleman communicated with me about other experiences after the death of Dr. Hodgson and these must receive separate notice. It should be noticed that most of the present series is well corroborated. The man who reports them is not well educated, but he shows his appreciation of what evidence is by his care in regard to dates and corroboration.

The following is the testimony of Dr. Hodgson himself in regard to the man as a witness.—Editor.

December 29, 1904.

Geo. H. Taft called this morning and I had a talk with him for about an hour. He is a clear-headed, absolutely sincere witness. His profession he said was a Wax Maker, and he has turned his attention to improvements and inventions in various minor matters. He read over some of the fresh accounts of his experiences and promises to make written memoranda at the time in future.

R. HODGSON.

Monday, Sept. 26, 1904. 8 o'clock in the morning.

I dreamed last night of seeing two blue letters (blue envelopes), one thick letter and one thin, a white envelope between the two blue ones and what seems strange, Mabel [a daughter] dreamed of two blue letters, but no white one the same night. If two blue letters are brought I shall ask the one that brings them to open this and read it and write the date and time of day, and sign name before

witness, as it seems doubtful to me, but still it was a very plain and peculiar dream.

[GEORGE H. TAFT.]

The above was simply a memorandum made by Mr. Taft. On December 12th, Mr. Taft wrote an account of its corroboration with signatures, but he does not give the date of the receipt of the letters. It was evidently some time between September 26th and December 12th. The following is the confirmatory statement:

The dream of last September was one of many dreams that I have about everyday matters, but the one peculiar thing was that my daughter, Miss Mabel, dreamed the same thing the same night, only she dreamed who delivered the letters (I did not). I dreamed that some one handed me three letters, two blue ones and one white one. The white one was between the blue ones. One of the blue letters was a thick one and one of the blue letters was a thin one. I thought there was a check in the thin one. We had no reason to expect two blue letters or a check in a blue letter. We received the three letters as I dreamed and also a check which I have in the thin one. In the thick one was an extra envelope containing a dollar bill and 50 cents in silver, making a thick one. I wrote down the dream, gave it to Mrs. Herrick. Please find same enclosed.

The enclosed Mr. G. H. Taft gave me, letter, for keeping. Sept. 1904.

MRS. GERTRUDE HERRICK.

MRS. GEO. TAFT.

A. E. TAFT.

The following is the letter which evidently called for the account of which the above story is one. The incidents can now be given in the order in which the writer gave them:

WEST UPTON, Nov. 29th, 1904.

DR. HODGSON,

DEAR SIR: In the Sunday Herald I saw a piece about telepathy etc. I have been a dreamer for a great many years. A good many

of these dreams I can prove by witnesses outside of my family. Some dreams I can not, but the dreams I can prove ought (and I think they would) be a satisfactory proof for reasonable minds of the other. I will cite only one dream of a great many.

I had a very vivid plain dream of a railway wreck in view of the house. After the dream I could not sleep. I felt greatly troubled. As soon as daylight [came] I went over where I dreamed the wreck was and found as I expected that both clasps that make the continuous rail broken clear off at the joint making practically a broken rail.

I notified the G. and N. R. R. Co. and they put on new clasps, without doubt, by so doing, escaping a disaster.

This is only one of a great many. My dreams have been those mostly that can only be accounted for by admitting that they must come from a spirit source.

Anything I can do to aid you in your work will be done. These visions that we get are only broken threads from the other world.

In haste,

GEORGE H. TAFT.

This letter evidently elicited a request from Dr. Hodgson and on December 11th, Mr. Taft wrote a postal card telling of illness and giving a promise that he would give an account of his dreams with independent testimony regarding them. On the next day he began the narrative which is as follows, omitting in its order the one already quoted above. The first is a corroborative statement about the broken clasps on the railway.

But before writing the postal card announcing what he intended to do, Mr. Taft had written some short accounts of dreams on the date of December 5th, 1904. The first contains more details about the dream regarding the broken clasps.

WEST UPTON, Dec. 5th, 1904.

MR. HODGSON,

DEAR SIR: About the R. R. clasps referred to in your letter of December 2nd, 1904. My wife knew that I had had a dream that troubled me before I went and found the broken clasps. When I returned I went directly to a Mr. Fay (one of my neighbors),

hired his team, went two and a half miles and notified the R. R. Section Boss who had new clasps put on before the first train as I wrote you. Mr. and Mrs. Fay both remember about it and would give a sworn statement if required. This happened about sixteen years ago. Of course the R. R. hands have all been changed.

WEST UPTON, Dec. 12th, 1904.

I sent you the dream about the broken clasps etc., so will not repeat it.

Statement from Mr. and Mrs. Fay in regard to the same.

GRAFTON, MASS., Dec. 1904.

We both remember distinctly about Mr. Geo. H. Taft [coming] for our horse (as claimed in his letter to you) and that it was to notify the R. R. Co. about the broken clasps.

ELIZA A. FAY.

OTIS C. FAY.

MABEL L. TAFT.

ANNIE B. TAFT.

DREAM ABOUT MARTHA GIBSON.

(Now dead.)

I dreamed of going into her sleeping room and seeing a form covered entirely with a sheet, and as I looked the bosom rose and fell as if breathing but the form remained entirely covered. This was before she was taken sick, I think about ten weeks before.

I told this dream to Mr. Amos Smith, a neighbor, before she was sick, with this remark: I want you to remember the dream and also that I say that I think she is to be very sick and live or more likely very sick and die, (as I read the dream). She died.

GRAFTON, MASS., Dec., 1904.

The above facts will swear to at any time.

AMOS SMITH.

J. B. TAFT.

MABEL L. TAFT.



DREAM ABOUT PAUL ROGERS.

(Now dead.)

Dreamed about three weeks before his death. His parents were Christian Scientist and every statement from them was that he was improving.

I saw an open grave and beside the grave was a pair of boy's shoes. The impression came with the dream that they were Paul's. There was a mound covered with a canvas covering. This I could not account for at the time of the dream, but at the grave the day he was buried I saw the mound of dirt from the grave covered as I dreamed.

GRAFTON, MASS., Dec., 1904.

The above are the particulars exactly as he told them to me.

AMOS SMITH.

MABEL TAFT.

DREAM ABOUT MRS. ROBBINS.

I dreamed a dream about my wife's mother (Mrs. Lucy Robbins) about three weeks before she died, but the dream is too long to be given here in detail. I told the parties whose names are signed below of the dream and that she had only a little while to live. One peculiar thing about the dream was a *childish voice*. I left here about three minutes before she died going for the car to meet my daughter, (it was at night.) and I heard the childish voice of my wife's sister's little girl (Gladys Freeman) of Dorchester, Mass. calling for me. She overtook me and wanted me to get the doctor at once. When he came she [Mrs. Robbins] was dead.

The above is true as told to us by Geo. H. Taft before Mrs. Lucy Robbins died.

W. E. ROBBINS.

MABEL TAFT.

LETTIE SHERMAN.

GEO. SHERMAN.

It is unfortunate that the detailed account of the dream was

not given, as dreamed before the fulfillment. The above account seems to be about the incidents that occurred at the time of the fulfillment, with the implication of the witnesses that they were incidents in the dream also.

I dreamed of seeing a watch and as I looked at the hands as they passed each other at 2.10 caught together bound up (or bent) but the watch kept running. When I got up I told my family of the dream. They said I had dreamed a dream at last that would not come true. At about 2, I took out my watch. The hands passed all right. (My watch was a full sized Waltham.) Then my daughter showed her watch. The hands had caught at 2.10 and so hard that she was obliged to take off the crystal and take the hands apart. It never happened before and it never happened after. What mind could have made this impression? This dream I can only prove by my own family.

The dream was as was written by G. H. Taft.

MABEL L. TAFT.

JENNIE B. TAFT.

G. H. TAFT, JR.

In the same letter Mr. Taft says: "Now by two different dreams I say to you that her [my wife's] father will without much doubt pass over before April 1st. If I am mistaken in this it will be the second mistake I have made in reading my dreams."

There is no record of the fulfillment of this dream, tho there are letters on file extending up to May 6th, 1905.

#### DREAM ABOUT MY SISTER'S HUSBAND.

I dreamed the Saturday before he died. Mr. L. M. Cobb, of Norwich, Conn., was at Norwich at his home when he died. I was at my home in Grafton.

I saw an open coffin and as I looked I saw his face and breast. One arm moved as I looked and I saw large drops of moisture on his forehead and a very dark look [?] to lower part of face. He died of apoplexy. The dark look [?] was there and the drops of

moisture. (So my sister, Mrs. L. M. Cobb will prove if necessary.)  
I dreamed Saturday night, received telegram Monday morning.

MABEL L. TAFT.

G. H. TAFT, JR.

JENNIE B. TAFT.

ANOTHER DREAM.

My son has had a number of hogs. At the time of the dream they were kept in our barn. Under very peculiar conditions I dreamed that I saw a peculiar cut on one hog resulting from an injury from a nail. I saw this very plainly. I went out in the morning and saw this precisely as dreamed.

The following dream, like the one above said to be too long and too hard to explain for me to write it all out, is so conclusive from the evidence outside my family, that I have concluded to write it.

I dreamed what was very close to me, that Mr. Furbash, a very well-known business man of Grafton was to die about the time the ground would freeze. This I dreamed about six months before he died. (I think before he was taken sick.) This dream also told of another death that came true. He, S. A. Furbash, died the [week?] before Thanksgiving.

G. H. Taft told us that S. A. Furbash would die about the time the ground would freeze as written above.

LEWIS A. STONE.

MARY STONE.

S. F. LEONARD (Selectman).

Dr. Hodgson died on December 20th, in 1905, and the remainder of the correspondence was looked after by Miss Edmunds. On April 10th, 1906, among other irrelevant matters, he wrote the following:

GRAFTON, April 10th, 1906.

MISS EDMUNDS,

DEAR MADAM: I will send a dream that my daughter Miss Mabel L. Taft dreamed Friday, March 16th. She told me, George

H. Taft, Sunday, March 18th, what the dream was, and her mother. Her brother was well, except a cold, and working. He worked March 21st, Wednesday, was taken sick March 22nd, Thursday. I told Dr. Clapp of North Grafton, March 23rd when riding with him to the Centre for medicine, of her dream and that he [my son] probably would die. This he remembers and will give his testimony, if you want. My son, G. H. Taft, Jr., died March 25th. The following is the dream:

She [my daughter] dreamed she went from our kitchen into our sitting room, saw a coffin all covered with flowers, was greatly surprised and when she looked into the coffin she saw her brother lying dead, G. H. Taft, Jr.

[At the funeral] the coffin was covered with flowers as dreamed. When he was laid out he was laid out precisely where she saw the coffin in her dream.

The details of the fulfillment cannot have significance, as their fulfillment might be explained by conscious or unconscious effort to do what had been dreamed. Some one else should have placed the flowers and the coffin than any of the family and who knew nothing about the dream. It is possible that this was the fact, but it is not stated. The following letter by Miss Taft to Miss Edmunds explains her part in the facts and it is confirmed by the friend named in it:

GRAFTON, May 3rd, 1906.

MISS LUCY EDMUNDS,

MY DEAR MADAM: I did not keep the dates of my dream, but my father did, which he sent you. Enclosed please find statement of my friend Lettie Sherman. I presume you have received statement from Dr. Clapp, N. Grafton, before this. Please excuse delay.

Very Respt.

MABEL L. TAFT.

The following is the letter of the friend named. It is dated three days later than Miss Taft's and probably Miss Taft's was held until that of her friend came.

GRAFTON, MASS., May 6th, 1906.

DEAR SIR: I remember distinctly of Miss Mabel L. Taft telling me of her dream about her brother Georgie before he died. She told me about it March 24th. His death occurred March 25th.

Yours respectfully,

ETHEL L. SHERMAN.

No confirmation from Dr. Clapp was put on record.

Sometime after the death of Dr. Hodgson, Mr. Taft was referred to me for report of his facts. Several letters were sent to me, but they do not contain as detailed reports as his previous accounts. But one incident may be recorded.

GRAFTON, Sept. 18th, 1907.

MR. HYSLOP,

DEAR SIR: I send a dream of my daughter in place of my dream. These dreams are of such common occurrence that we generally keep no dates.

But the strangest thing of all is that she saw the letter before C. F. Baker, and told what was in it. In a few days the letter came. When I took it from the post-office a friend was with me. I let him read the letter. When we got home the moment we saw her I asked her to tell what was in the letter. She told the general idea but not the words. Then I said to her, I want you to place your fingers the distance apart and hold them there that the writing would cover, and she placed them. I took out the letter. (This was the first she knew that I had one,) and placed it on her fingers and it was exact.

But the strangest thing of all is that she saw the letter before it was written. We knew this by the date of the letter.

Yours in haste,

G. H. TAFT.

I sent for Mr. Baker's letter and it bears the date of May 23rd, 1907. The envelope had not been kept and hence the post-mark could not be obtained. I also asked for the date of the dream and the reply of Mr. Taft, dated September 21st, 1907, was as follows:

“As near as we can remember the dream must have been about May 20th or 21st, as it was before he had written the letter (as I wrote you). She did not get the exact words, but she got a feeling that underlies the whole of it.”

The defect in the incident is the fact that the daughter's statement about the letter was not taken down before the letter had been seen by her. The incident depends for its interest wholly on the judgment of the informant and not upon the recorded facts.

Another incident reported by a friend related to the discovery by the daughter of papers taken by rats and used for making nests. If it had been properly reported it would have been an excellent case of clairvoyance.

## BOOKS RECEIVED.

- The Worlds and I*, by ELLA WHEELER WILCOX. 420 Pages. Illustrated. George H. Doran Co., New York, 1918. \$3.50 net.
- Life and Destiny*, by LEON DENIS, translated by ELLA WHEELER WILCOX. 315 pp. George H. Doran Co., New York, 1918. \$1.75 net.
- By gift from Mrs. J. Harrison Smith, the following four volumes and four pamphlets:
- After Death Communications*, by L. M. BAZETT, Introduction by J. ARTHUR HILL. 111 pp. First in a series on Evidences of Spiritualism published by Kegan Paul, Trench, Trubner & Co., Ltd., London. (E. P. Dutton & Co., N. Y.) 1918.
- Shadow Land or Light from the Other Side*, by E. D'ESPERANCE. xix+414 pp. Introduction by A. AKSAKOF. George Redway, London, 1897.
- Northern Lights and Other Psychic Stories*, by E. D'ESPERANCE. 288 pp. George Redway, London, 1899.
- The Voices*, A Sequel to "Glimpses of the Next State", by Vice-Admiral W. USBORNE MOORE. pp. xxii+439. Watts & Co., London, 1913. 5 shillings, net.
- Is Spiritualism Dangerous?* by E. W. and M. H. WALLIS, being a reprint, with additions, of Chapter VI, "How to Develop Mediumship."
- Death's Chiefest Surprise: An Address through the Mediumship of E. W. WALLIS.*
- Death and Beyond: A Spirit's Experiences, and Three Other Trance Addresses*, by E. W. WALLIS.
- Some Practical Hints for Those Investigating the Phenomena of Spiritualism*, by W. J. CRAWFORD. (Previously listed.)
- On Miracles and Modern Spiritualism: Three Essays*, by ALFRED RUSSEL WALLACE. 2d Ed. pp. viii+236. Trübner & Co., London, 1881.
- Individual Immortality*, by E. M. CAILLARD, xii+136 pp. John Murray, London, 1903.
- The Quest of the Spirit*, by A Pilgrim of the Way. Edited and arranged by GENEVIEVE STEBBENS. pp. 189. Edgar S. Werner, New York. Gift of Mrs. E. A. Tolles.
- Von Jenseits der Seele: Die Geheimwissenschaften in Kritischer Betrachtung*, von MAX DESSOIR. Dritte Auflage xvi+354 pp. Ferdinand Enke, Stuttgart, 1919. Gift of the Author.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

### CONTENTS.

	PAGE		PAGE
<b>SURVEY AND COMMENT:</b>	117	Observations of a Jurist. By John	
<b>GENERAL ARTICLES:</b>		Hooker . . . . .	140
Consulting Spirits. By James H.		<b>INCIDENTS:</b>	153
Hyslop . . . . .	119	<b>BOOK REVIEWS</b>	159
		<b>BOOKS RECEIVED</b>	160

### SURVEY AND COMMENT.

#### *Illness of Professor Hyslop.*

His associates are much distressed to be compelled to announce that the secretary-treasurer and managing director of the American Society for Psychical Research, Professor James H. Hyslop, who has not been in vigorous health for some time, has suffered a severe relapse and is unable to give his personal attention either to research or to the editorial management of the publications. He is gradually improving and it is hoped that in time he may be restored to vigor and health.

It is fortunate that in large part the material for the next three or four numbers of the *Journal* had already been prepared by Professor Hyslop before his illness set in. Miss Tubby, who has long been his assistant in connection with this work will remain actively in charge subject to the president of the Board of Trustees of the Institute. She has also been elected assistant-secretary [1918] and as such is performing Professor Hyslop's duties as secretary during his enforced absence. His duties as treasurer devolve upon the assistant-treasurer and member of the board of directors, Mr. Lawson Purdy.

The scientific work of the Society is proceeding under Dr. Prince, who has long been associated with Professor Hyslop and who, as a skilled and careful scientific investigator, is well-known



to members of the Society. This work is subject also to the supervision of the president of the Board of Trustees, together with the advice of members of the council composed of leading scientists interested in this subject.

The special investigations which Professor Hyslop had been carrying on with Mrs. Chenoweth were brought to a close, both for reasons stated in his communication in a recent number of the *Journal* and also because of his failing strength. It is not expected to renew them in the immediate future, but instead to encourage other lines of investigation which were already open and also the opening of new lines.

**CONSULTING SPIRITS.**

By JAMES H. HYSLOP.

Thousands of people consult fortune tellers and professional mediums on the personal matters of their lives and are either mulcted by them where they are frauds or follow advice which is worthless where the information is honestly given. Perhaps more people consult mediums for personal help in financial and matrimonial matters than those who have an interest to know whether they live after death. It has been this aspect of the subject that has disgusted intelligent people and made it almost impossible to give a correct idea of what the scientific problem is. I wish in this brief paper to discuss a case which came under my own experiments and which is an excellent one for delivering a lesson on the consultation of mediums and following their advice without the use of one's own judgment. There is a prevalent opinion that spirits are better qualified to give advice than living people and it may be true that some of them are so, but there is no such knowledge of them as justifies any general reliance on their influence and advice such as people are inclined to give to them. While there is evidence enough that spirits exist and can communicate with the living under, perhaps, rare conditions, it is at least true that our knowledge of their condition is too small to make advice anything to be implicitly followed. There are sporadic indications of their influence on the living in various ways and we do not know the limits of it, but this influence is of a kind in many cases to make intelligent people distrust implicit obedience to suggestions made from that side. We require, as in normal life, to verify their statements and advice and to test it by our normal experience before giving it heed. Too many people assume that the conditions for a spiritual life are the same for all of those who have passed the gates of death. But there is no evidence for this. On the contrary, such evidence as we have shows that we are just the same after death as before and no great change in knowledge and character takes place. No extended illumination on the nature of the universe is occasioned

by mere death. It is even possible that, in some cases at least, greater limitations exist than when living. There is much evidence to suggest or to show that many are in what has been called an "earth-bound" condition. Exactly what this means we have not yet been able to determine. But there is some evidence that it involves lingering in our earthly memories and interests with a dream like state in which our own mental states are taken for realities, just as in ordinary hallucinations. This may be only a temporary state and it may not long affect those who have led a spiritual life. But while it does last it certainly disqualifies the individual for giving advice on the basis of any increased powers or knowledge immediately after death.

All this will come up for discussion later when I have given the facts which will serve as a text for comments. It is the first instance in which I have had any opportunity for studying the matter at first hand. The work that I have done has always been for the proof of personal identity. I was never interested personally in consulting spirits for the direction of my personal affairs and usually sitters preferred to be convinced of survival rather than consult the psychic for advice. But a few sitters were desirous of making inquiries regarding personal affairs and some interesting results came about. It is one of those cases that is a most instructive one for our purpose. It involved the question of matrimony.

A lady lost her husband and in her doubts about survival sought my help to ascertain if her husband survived. I conducted the experiments in the usual way with precautions that shut out any possible knowledge of the sitter from Mrs. Chenoweth. The deceased husband gave most excellent evidence of his identity. He told the exact manner of his death which was very different from what would be supposed in the circumstances, gave the pet names of his children, the names of several of his intimate friends, none of which did I know, and mentioned a number of important incidents in his life. One incident, tho not evidence of his personal identity from memory, is one of the best I ever received from a communicator. It cannot be detailed here because it would lead to the discovery of his identity here when the detailed record is published. But it is not necessary to dwell on the matter of his identity and the

evidence for it, as that is not concerned with our present problem. Besides so many others have proved their identity and this evidence is published, that it must suffice to state that the same kind of evidence came in this instance.

In the course of the year the widow was pursued by suitors for matrimony, and one in particular was the subject of consideration by her. I did not know these facts. But she asked me to have some sittings for her and to ask her husband, deceased, if he had any advice for her. I held sittings for the purpose of giving him an opportunity to communicate. I did not mention his name, because he had never succeeded in giving all of it, and I make it a practice never to call for a person by name until he has given it. There was some difficulty in getting him. He did not appear on the first day intended for him, but he did come the second day and there was much difficulty in convincing me that the right person was present. This was partly due to the fact that I did not know the relevance of some things that were said. But before the two sittings were finished I found who it was, tho the most pertinent things I did not know at the time and had no means of understanding them.

Two months later I gave the same communicator a chance to try again. After correct allusion to his wife's sorrows he referred to "a coming event" which was not intelligible to me at the time. But the communicator broke down and resumed the thread of it a little later in the following:

You know there is a group of relatives who are watching her every move and they are not confined to her side of the family alone, for some of my folks are at the same time watching out for the future for her. I do not mean business altogether but that is in a measure a part of the care of course. But there is something which she is troubled about aside from that and it is of great moment for her, but it will come out all right.

This does not explain itself or look like anything that is evidential and it is not such. But the sequel shows that it probably referred to the "coming event" mentioned above, and immediately following was a reference to her "health and bodily

conditions " which were an important obstacle to the fulfillment of the " coming event."

On the next day, very soon after the automatic writing began the subject was resumed and the following came:

I must try and do some work which will help my wife to be prepared for the new burdens which are to fall on her.

(What are they?)

Sweet burdens which would be no burden if I were in her home to receive the great joy.

(Specify the nature of the burden, if you please.)

I am trying to get it down in words.

(All right.)

It is in my mind and I think in yours but I have no help from these people because of its private and secret nature. Do you understand my position?

(Yes, perfectly.)

For I am able to see some good pictures of the future for her and it, but I know the shock of death and all the incidents of the horror and pain and sorrow and sleepless night are not the conditions best for assurance in such a case. I have seen the many gifts. Is that plain to you?

(Yes, perfectly.)

Gifts that are meant to draw the mind from the past to a coming event.

Then followed another communicator who lost his life in the same way and at the same time, and he made direct reference to " offspring " in the very first sentence after the above quoted passage, showing what " the coming event " implied. I had conjectured what the phrase " coming event " meant tho I knew nothing about the facts till a month later. They referred to re-marriage, and later communications showed that the whole affair was worked up from the spiritual side. A later message showed also what the " sweet burdens " meant and the expression was quite correct for the facts as told me. Subsequent incidents show how it was all planned and influence exercised to bring about the union.

On the next day the communications were resumed and the

name of the lady given clearly. She was in Europe at the time and the message advised her to return to this country. Her letter to me had shown that she was in great distress of mind. After advising her return there came the message:

I want you to have the realization of the companionship which I love to have. Is X what you want. [The X was repeated several times.]

Now marriage is clearly hinted at here and X is the initial of the person whom he wanted to marry her and who had previously proposed. But the evidence does not become clear as yet and the above passages are quoted only for the purpose of establishing the connections.

A month later the son came to have sittings. The mother directed me to ask her husband for some advice on a matter which she did not explain to me, as she wanted to see what would be said in her absence, to exclude mind-reading from the result. The son knew nothing about the facts. As there had been so little evidence in the general communications and apparently no promise of getting the message about the advice, I asked that Emperor try to help the man get the message on the desired point, about which I knew nothing whatever. On the second day of the son's series the following pertinent message came with the help of one of the Emperor group.

The mother need not hesitate about taking the step which will bring them all together once more. The plans include two groups of people separated by the tragedy of the father's death and to serve both groups the change will be best.

This was a straight shot at the right point. Two groups of people had been separated by the father's death and it was one man in the other group that had proposed marriage to the lady. She recognized the pertinence of the message at once and further facts regarding the situation came later.

The next week the lady came for sittings herself and I wished to have the subject of the advice made clearer. Her husband began the communications, but besides mere general talk

that was not evidential, he broke down and Jennie P. had to intervene. In the course of her writing I brought the matter up to her.

It is the same gentleman who has been here before and he has made some plans about some future. Perhaps you do not know who it is.

(No, I do not know and it makes no difference to me, but it would be important to tell exactly what the plan is.)

Yes, you do not recall the gentleman who came last week.

(Yes, I do, and he referred to a message saying that there should be no hesitation in taking the step. Now what step is that?)

Are you asking me or do you wish to wait until he returns? He had in his plan something to say about a step which involves a change for another, but there is another matter of which he has today spoken.

This was not made any clearer and I showed a little impatience at it and the result was a change of control and the following message: "Cross and settle. Baby." It was quite difficult to get this through, but tho I did not understand it at the time it became perfectly clear when the facts were explained to me. The man had no children and wished to have a child as an heir. The lady would obtain additional financial help by the marriage and so a "cross settlement" would follow such a union.

But the definite step was not yet defined and when the subject was spontaneously resumed later I undertook to clear it up. It came in the following passage. The name Jack, which was wrong, had been given for him, tho his name was John.

I have been trying and made some sign to you in another place. I tried to speak to you, not write like this. There was an effort to write, but it was for you. Have you not received the message? Jack.

(We got the name Jack in connection with you, but your wife said it was wrong, and apparently it had the effect of bringing another person to spoil the message.)

That is just why I refer to it now to tell you that I was at that time trying to write something especially good for you. That was

when you were away and I was trying by myself. Do you know about a conversation with a man who had some of our business to look after and who has been very punctilious about everything and it is not fully settled yet, and it is a matter of some interest to me, because of a future which may make better conditions for you financially. I am not at all fearful about the final outcome and settlement, and I know that the plans you are now making may be carried out without any further delay or uncertainty on your part. All the break and change had to come, but now there will be clearer sailing.

(I understand that the change refers to matrimony. Is that right?) [I was impatient with the perpetual dodging of the question.]

Yes.

(Well, is it perfectly safe for the wife to assume motherhood?)

It is best so and will bring the peace which is to be the crown after sorrow. I am only for the best to come to all. It will in no way lessen my devotion. Do you understand?

(Sitter: Yes, I do.)

The lady had had some intimations from two or three other sources of the plan which her husband here mentions and an indication that it had to be settled in this month. It was a plan, that involved financial advantages to her. But I knew facts which made it rather risky physically to assume motherhood and they were both age and the consequences of a very dangerous operation. Moreover I had every reason to believe that the communicator was "earthbound" and in no fit state either to influence such an arrangement or to advise it. There were several indications of this in the messages and more particularly the personal experiences of the lady that were of a psychic nature. I believed that the communicator was totally unfit to give advice on the matter and so was desirous of seeing what the reaction would be to my query. It was characteristic and true to the knowledge which he had of her, and in a way which I cannot here state, as the facts are too personal to mention. But it did not end here. Later I took it up and more specific evidence came that I was right. But the next day when I was alone and Dr. Hodgson communicated I took the matter up again, because



the lady began to fear the step and tho practically decided for it, told me that she preferred to remain as she was.

As I had continued the sittings a day longer to settle up some matters before I took a rest and as I had received a note from her indicating her uncertainty about her husband's wish, I brought the subject up again.

(The lady here yesterday is not yet sure of what her husband wants, and desires me to ascertain further, if I could, so as to make it perfectly clear.)

You refer to her plan for a change in her life.

(Yes, she prefers things to stay as they are, but will unhesitatingly do what she is sure he desires or planned for her, and she will not do it unless he does desire it with all his heart.)

I will talk with him about it and report to you. I know that he had a feeling that perhaps she would be better cared for if married and gave to the children a father, but it was entirely for her own peace and protection and perhaps if he understands that her preference is to remain as she is, it will help him to state the exact feeling.

(I understand.)

It is hard for a man to insist that a woman remain without what he considers a protecting arm and he felt that perhaps she would reach for just this sort of helpful companionship and it might be too late to get it. Do you understand. For my part I would not accept the association of a woman's life, if her heart was with his spirit.

(I understand perfectly.)

It is rather hard to tell her exactly what to do and he tried to escape, but it looks as if she had kept her hold on him and I will get to the solution.

If I could tell all the circumstances the reader would see reasons why the lady vacillated in her decision. On the one hand, was desired financial advantage and on the other the dangerous risks of motherhood, to say nothing of her feeling of allegiance to her deceased husband. I regarded the step as fraught with grave risks and I attached no value to her husband's advice, as I knew he was in no condition to give wise advice,

while she was ready to follow without hesitation anything she thought he wanted her to do. My judgment of the case turned out later to be correct, but it is apparent in the situation as explained by Dr. Hodgson that the communicator had not made his ideas clear. As stated they appear to be unqualified advice and such it may be. But if he had been in a perfectly normal condition he might have surrounded them with conditions and left matters to her choice. But she did not wish to choose. She wished to obey or to follow his counsel, a condition of mind that I regard as dangerous to anyone in the investigation of these phenomena. On this point I shall comment when I have completed the statement of facts. The evidence for the communicator's abnormal condition is not yet complete, but knowing or believing what I felt about the matter there was nothing to do but to pursue the inquiry further. While I do not believe in consulting spirits for advice, it is a part of the investigation to do so for the information which we can obtain as to their attitude of mind, knowledge of terrestrial things, and influence on the conduct of the living. This last matter is a most important one, whether the influence be for good or ill, and I desired to prosecute the inquiry to the end. It was clear that the whole plan was worked up from the "other side" and there was evidence that it had influenced two living people, one of them wholly unconscious of the influence and the other conscious of it only from the communications and not from personal consciousness of the influence. It was only her vacillation of character that prevented the settlement of it at once and the communicator complained of this fact in one of his messages. But taking Dr. Hodgson's statement that he would report I pursued the matter further when I returned from my rest. He made a short report while I was absent when she was counselled to remain as she was, and when I returned I took it up again.

But during my absence I sent a question to be asked by the stenographer who was to take the experiments. The following came, showing a modification of the advice, whatever explanation you give it.

I am R. H. and I have a message which I should have given yesterday, but did not feel that I was quite as safe to go into the

matter until I was a little more accustomed to the new regime. It is about the sitter of last week.

(You mean the lady Mrs. Z?)

Yes, the one who desires a definite word concerning a possible marriage. I have talked with the husband and he advises her to let the matter rest for the present. That with her inclination to stay as she is and the conditions of her life make it possible for her to do so, he believes she will be happier to remain as she is at least for a time. There may be a future change which he will advise about when the time comes.

It will be observed that the communicator here reverses his advice. It is possible to maintain that my query about the wife's age and the risk involved acted as a suggestion to the subconscious which had proceeded on the supposition that the lady knew her own business and that there was no danger, and hence had reversed the counsel accordingly. There is no way to remove this hypothesis, and tho I do not think myself that it actually applies, owing to my familiarity with the work of Mrs. Chenoweth, I do not care to refute the possibility. The point is less whether it is a spiritistic message than whether the advice is to be considered from any such source, whether spiritistic or subliminal. Here the lady was disposed to treat the advice as coming from a source that knew more than she did, but on any theory it succumbed to suggestion from the earthly side the moment that the actual situation was revealed.

When I returned from my vacation I resolved to have my suspicions of the real condition of the man cleared up, as well as the situation itself, and I called for him again, and brought up the subject. He wavered somewhat in regard to his position, tho he said some interesting things for the student of this problem. Almost the first thing said was the following.

I am possessed with the old love of life and a desire to be actually a part of the life of my dear wife and children. It comes over me this morning as I enter this room and the soft spring air and the hush and stillness of the country is evident to me and to the group who attend me. I did so enjoy the out of doors when I lived

with them and the recollections of those happy days, a flood of thoughts, such thoughts as make it hard for me to keep calm.

(I understand.)

and give the sane and sensible advice I am disposed to give. I thought I had said all I needed to say to my . . . [name mentioned, the first part of it, that of his wife, omitted.]

The man was very fond of outdoor life, but the whole attitude here is of one who prefers the material to the spiritual life and later incidents tend to show why. It would not be suspected by any reader of this passage that what I say of it is the fact, but knowing the circumstances and incidents of the wife's experiences as I do, and also what occurs a little later, I can see indications in this passage that the man has not yet overcome the tendency to hallucinations and the reproduction in a dream-like form of his earthly memories which constitute his life. Perhaps he is aware of it, as later revelations intimate, but cannot overcome them as yet, owing to the violent cause of his death.

After the above passage which I have quoted there was a little explanation of the error in the name given and then I began with a question to get things more explicit, because the lady did not feel that the advice to remain as she was was final. So I continued.

(You said you thought you had said all you needed. The last message on the matter simply said it should be dropped for the present and she did not know whether you regarded it as final or not.)

Can you understand how my whole attitude is somewhat uncertain because of the relationship which is still so real and vivid to me.

(Yes, I understand and I suppose the best way to clear it would be to simply say one way or the other whether it is to be left to time and her judgment.)

Yes, that seems wise to me. She is not my sister nor my child but my wife, and to think of the reestablishing of relationships that are not at all necessary for her happiness, but may help her in the responsibilities of the care of the children and affairs, that is what bothers me. I cannot see quite far enough ahead to know whether she will need the assistance.

(You remember that you chose a certain person whom you favored. Is that at an end? I refer to X. Y.)

No, not at an end and still favored by me. It is her own in-decision that is quite hard for me to overcome. I do not think she ought to be advised to do a thing like marrying unless the impulse is definitely for it. I see its advantages.

(I imagine that the serious difficulty is the undertaking of motherhood which X. Y. wants and it is rather a dangerous thing for her at her age, is it not?)

Yes, and I think that when she once drops it out of her thoughts she will be at peace. It is strange but the problem itself has helped her, for it called for thought and it gave a less hopeless loneliness to the life. It has served a good purpose in any event. I feel strongly that at all hazards there is to be no affirmative answer as yet.

(Do you know how the other members of the family feel about it?)

You mean my family?

(Yes, your family.)

All right. There is no desire to change the present mode of life. I am only concerned about the responsibilities which come either way. But she is all right as she is with some more freedom than she would have. I say No. Does that not settle it?

(What do you mean by the short word "No"?)

Negative to the possible plan.

(What plan?)

Marry.

(You mean that you would prefer her not to marry again.)

Not if she found love I would expect her to marry then.

(I understand. Go ahead.)

But this is not so much love as a possibility for a larger life in some particular. I cannot make it quite plain to you.

This is a most interesting passage both for its total lack of ethics and for the evidence of the supernormal. In the first place the allusion to his own relation to her being "still so real and vivid" is evidence of the "earthbound" condition. He is not yet out of the material world in his ideas and memories and the events that happened with her are indications of this. Then

he wavers until it is apparent that my suggestion is working, whether on him or the subliminal of the psychic, and then he comes out flatly against the remarriage, tho he hesitates, or the subliminal does, until he or it is safe in the decision to which the circumstance which I mentioned about the risk of motherhood had its effect. Apparently it was something he had not taken into account. It should be noticed that the only thing that he did take into account was "the possibility of a larger life in some particular," and he implied that it was not a matter of love. The facts were that it was not a matter of love on her part, and this was one of the main factors to cause her indecision about it. She knew perfectly well that love was the only safe motive, but she also knew that she would get financial gain by it both to add to the family support and to carry out a project which she had formed. She frankly told me these facts and it is apparent that the husband had not gotten beyond the material view of the whole bargain. It was not love which he had in mind, but financial advantages to her and the family.

A few further references were made to the advantages to her and to the children from the union and the other project she had in mind in a reference to "service to others who need her care, children," and I began with the question.

(In what way would it better their lives?)

I am not sure that it would better them. I think she is perfectly able to do what is necessary for them and she will not leave them. She sometimes thinks of what would happen if she were to die, but she will not die yet. I can see that far ahead.

See here. No man can be their father any more than a man can be her husband. If we keep in contact spiritually I can advise and help and be on guard and do for them from this side as much as any two men.

(Good.)

I am not impotent and I find every day new power and new opportunity. Jennie P. tells me to brace up and not let any nonsensical ideas of chivalry keep me from the place where I belong and I think she is right. I had a feeling that I was a sort of a dog in the manger.

(No indeed.)

But I see now that I underestimated my growing spiritual power. Tell my darling to let the whole matrimonial question go to the dogs. I will take care of her and the children and grow stronger every day.

It is apparent here that Jennie P., seeing the situation, and she is a character that would not tolerate financial motives in such a situation, got hold of his mind and influenced the communications, and he threw off all hesitation about the matter and counselled remaining as she was without qualification. The whole of the past advice is emphatically negatived. Leave the question of its source out of account. Conceded that my suggestions had operated on the subconscious, and that it was the subconscious that had originated the original advice, after discovering the desire for matrimony, yet we have a situation which shows very clearly that advice from such sources cannot be accepted blindly. But the reader cannot maintain that the advice originated subconsciously. It came before any hint from me had been given and the sequel will show how it came, all with honest and commendable motives on the part of the communicator, in so far as a desire to help his wife out of distress was concerned, tho he was not in a condition to measure the situation rightly or to get beyond mercenary motives in the counsel offered.

As if this very influence of the subconscious had been prevalent in the present course of the communications, Father John the next day took up the plan of reducing the subconscious to a minimum in the work and outlined the course he wished to have adopted and then the communicator again took up some evidential work in which he succeeded only partly, tho in some points very well. On the day following that he again recurred to family affairs and the subject of his wife's matrimony.

I am so glad of the help you have given me, and after I went from here I knew what I had said about the changes which are possible for my beloved wife, and I felt gratitude to you that you put the situation before me in such a way that I saw the wisdom of the direct advice to remain as now. I had a feeling that I must not demand any sacrifice because of sentiment, and I thought perhaps a companionship which would enlarge her sympathies and give her new associations and create a new world might make the lessons of

the past less evident to her, but I see that one may suffer more by discarding a high and beautiful ideal for a present peace, and I am glad to reassert my advice to remain as she is and to make as real as possible my presence and attendance through her life. The children will make association for her and the freedom of life with expectancy about my ability to return in clear and sure way will give her a joy.

I was amazed yesterday to find the sensation I had when I first came here. That sense of being dead and not realizing what to be dead meant. It was a strange repetition of the first sensations in this life, but it was succeeded by a reality and vividness which was impressive and which made me much clearer in mind as I came today.

(I understand.)

It was probably produced for that purpose and I understand the spirit who produced it has hypnotic power and desired to use it on me to release me from the idea of the unreality of death and to awaken me to activities as I wrote. Is that plain to you.

(Yes, it is.)

It seems like a good idea and if I can be helped it will reduce the fear of mistakes which might throw my evidence out of count.

(Do you know what it is to be earthbound in any way?) [I saw from the previous messages that this was what had been the matter with him and saw my chance to ask a question without hinting my idea.]

I think so. It is the state where one through intense desire to be near some one still in the earth life hinders the spirit in its life over here.

(Did you suffer any in that condition?)

Yes, but was not aware of it, and certainly could not have called it suffering, for it would have been pain to go away.

(I understand, and has this man's hypnotic effort helped you in that respect?)

I am certainly better and clearer today and feel an impetus and stimulus to bring some spiritual light to my family. The whole of life looks clearer. I see in perspective and retrospective as never before, and I shall go forward with the treatment, if that is what it may be called. Is it not glorious to feel this sense of peace. You see the shock of the death, the unexpected and tragic end



(Yes, I understand.)

all had a part in the work. Each time I came I was overwhelmed with the tragedy of it and my friends were no help because of their like feeling. It was far from right.

This passage is a remarkably interesting one. The reader should note the acknowledgment that, after he had gone away from the communications of the previous day, he had caught for the first time the meaning of my suggestion about the critical risk for his wife in the project which he had worked up. Take any theory you please of the source of it. There is the awakening to a new point of view, more ideal than the one he had in mind. There was nothing in the attitude of his heart all along that any one should deprecate or reproach. That was altogether correct and, whatever his state, it represents a beautiful spirit. But it was clear to me that his "earthbound" condition disqualified his judgment for measuring the situation rightly, and there soon came spontaneous evidence that my belief about his condition was the correct one. The first and most striking evidence of this was the return of the sensation that he was dead. He had not felt this apparently for some time. He had not realized properly that he was in a spiritual world at all or that he was dead, and naturally enough, tho that condition may have been brought on by contact with the psychic, he would recur to the point of view which would characterize a man in physical life and he would not have perfect control of his mental processes. Bent on helping his wife in distress, his mind might carry out advice in the direction of matrimony without having synthetic command of all the facts that should affect the advice given.

Then he correctly described the "earthbound" condition when I raised the question. It is simply the occupation of the mind, as in a dream, with the memories and ideas of the earthly life and the new spiritual situation is not realized. Progress, as intimated, in the spiritual life is hindered by it. In such a condition a subject is not fitted to advise on such a question as was put before him. Nor was he fitted to form and carry out the project he had indicated. He conceived it solely on the material plane and had not a spiritual note in it. Only financial advantages for the wife were considered alike by him and her-

self. If spirits cannot get above that they had better keep their hands off the question, and so also the living. The dead are evidently not always wise or spiritual.

The reference to hypnotic treatment is a most interesting incident. It is precisely the process employed by the living to relieve distorted mental conditions or dissociated states and here it is impliedly resorted to correct the "earthbound" or dream life and the subject has to confess that his friends could do him no good because they were in a like condition. But he got a clearer vision by my attitude and Jennie P's and reversed his advice.

The lesson that is to be learned from this episode is a most important one. Here was a lady in great distress of mind owing to the loss of her husband and seeking to know if he existed after death, tho she had a religious nature. Having secured the evidence of his survival she sought his advice on the matter of matrimony, her remarriage. It was apparent from the facts that both she and the man who sought her hand had been influenced from the "other side" before she had any evidence of the fact and long before I learned the facts. What the initiative in the case was no one can tell, but the evidence points to the fact that it did not take a critical form until after evidence for this influence had been obtained. The lady acted on the supposition, first that her husband, deceased, knew more than she did about the situation and secondly that she should follow his advice whatever her natural inclinations were. She assumed that advice from spirits was especially valuable and reliable. I took no such view of the matter, tho there might be reason to listen to counsel from certain spirits who had proved their fitness to give it. But I have always maintained that each individual must be responsible for his own judgment and should never blindly follow the counsel of any one, living or dead. I held and hold that this is especially sound as regards persons who have recently died. If they are earthbound, they are in no condition to advise their living friends on any subject, and that the present communicator was earthbound was evident in some personal experiences which the lady herself had in reference to him and it was especially indicated in the message about *his living in a house very much like his home which he described*, except that

he said, "*it was more dreamlike.*" There was evidence to one familiar with communications that he was this, but the fact could not be proved here. But this earthbound condition simply meant that he was still under the influence of his earthly memories to such an extent that he was leading a dream life and the reality to him was only a mental reality like our dreams and this based upon his terrestrial memories, not upon a perfectly normal life in the spiritual world. He would take only the earthly view of the situation and seeing the distress of his wife would naturally resort to methods adjusted to earthly ideals and such ideals as he himself had.

Now it should be noticed that the communicator showed not the slightest knowledge or interest in a spiritual life or world. He had no other conception of things than the financial one and he was willing to risk his wife's health and life at the age when child-bearing is dangerous and especially so when an operation had made it doubly dangerous. He frankly said what I knew to be a fact from the lady's own statement, namely, that it was not a matter of love, but of financial advantages to carry out some plans which she had and that required money for the purpose. He was a well-to-do man himself and had he lived ten years longer would have been much wealthier. He could see things only in the light of money and what it would bring. He had never led a spiritual life and had no inkling of it after death. His earthbound condition was not merely the continuation of his earthly ideals, but the manifestation of them in the form of a dream life with its sensory hallucinations and inability to realize or appreciate a really spiritual life. This his living wife did not see or suspect, and being attached to him and always following his judgment while living, was disposed to do the same after his death when she could get into communication with him. She had no realization of his earthbound condition and what it meant. He could only counsel her in the direction of money making and child-bearing at a dangerous period of her life.

Knowing this fact, I deliberately asked him if it was not dangerous to her at her age to undertake motherhood and his answer showed that he had not suspected this and as a consequence changed his mind on the matter and finally advised remaining unmarried. Jennie P. told him he could help her from

that side and he altered his position. He admitted, as readers will observe, that he was earthbound and that he could get no help because all his friends were in the same condition. They too were of the monied class and had no other conception of life than money making and its power for sensuous enjoyment. Not a spiritual note came from any of them. They had no other conception of the need of the lady than more money and that was purchased or to be purchased at the price of childbearing at a dangerous period. No spiritual consolation was offered and no point of view apparent in the communications by which it could be reached. Purely earthly ideals were the only ones that dominated him and without reflection on the situation she was ready to follow the advice.

Nor is it necessary to assume the spiritistic theory of the facts to make the point I am here urging. There is abundant evidence, apart from the facts quoted in this paper, to support that view, but the importance of the position taken here does not depend on the truth of that point of view. We do not have to assume any more than that the subconscious of Mrs. Chenoweth in the course of a number of sittings, had discovered that a widow was seeking communication with her deceased husband and was seeking advice, and tho the exact subject of this desired advice was not mentioned until the main feature of it had been presented by the real or alleged communicator, we may suppose that it was guessed and the advice framed accordingly. The subconscious might assume that the sitter knew the situation enough not to advise on the ground of obstacles to the fulfillment of the desire. But when I pointed out the risks involved the subconsciousness picked up the situation and advised against it. While I do not believe that this view of the subject applies as a fact, and while I know that the evidence, not here quoted, is very strong for identity, I do not require to apply the spiritistic hypothesis to the facts in order to make the point that this is not a source for reliable advice. I am quite willing to admit that the subconscious of Mrs. Chenoweth might be as well qualified as spirits, or even better, to give advice on the subject. But that is not the point here. It is the blind assumption that others than yourself are better able to judge of the situation. The important thing is to face facts and not to accept the counsel of

those who do not know them as well. I do not believe that spirits are always better situated to give us advice on any matter. They may perhaps be better qualified in some cases; even then their counsel must be verified by our own knowledge of the facts before we are justified in accepting and following it implicitly. The vice of the interested person is that he or she assumes spirits to have special fitness for knowing more than the living. This is an illusion of the older religious view. It assumed that escape from the body entailed infinite knowledge at once. There is no ground whatever for any such assumption. The contrary might be true, for all we know. So far from knowing more after death, a man might even know less or he might simply live on the capital of his past experience. This latter view is certainly supported by the earthbound condition. The man or woman so affected lives a dream life based upon the contents of his sensuous memory and these memories appear, as they do in our dreams, as hallucinations which the subject of them takes for reality, and in that condition he or she is not in any respect qualified to give advice, especially spiritual advice. I do not believe that all the discarnate live in this manner to the same degree and it is not requisite for us to solve that problem in order to realize what caution we should exercise in accepting and acting upon the advice of spirits, especially those recently passed. It would be like following the advice of insane people instead of the rational.

There was no lofty point of view, no ethical insight or spiritual appreciation, on the part of the communicator in this instance, who was planning a marriage of his living wife. He was ready with a fixed idea to reduce her distress by any device that hit upon his fancy and he did not reckon with risks which were fundamental and less did he reckon with the need of a spiritual point of view for his wife. He did not get above material pleasures and advantages in anything that he said or did. Consequently I do not know a better illustration in my experience with mediums, except one other much like it, to enforce the lesson of letting the advice of spirits alone in this subject, unless we can prove it wise on our own knowledge. We are ultimately responsible for action on our own judgment and we

shall never be able to act wisely until we can do it on that basis. Wisdom is not passive obedience, but the active employment of our own understanding, and we never attain spiritual development until we can rely upon our own intelligence for the direction of our conduct.

## OBSERVATIONS OF A JURIST.

By the late JOHN HOOKER.<sup>1</sup>

HARTFORD, CONN., March 24th, 1890.

MR. RICHARD HODGSON,

Secretary of the American Branch of the Society for  
Psychical Research.

DEAR SIR:

You request me to give you some account of such psychical experiences as I may have had, which I think might be of evidential value. I cannot do this in any way so convenient to myself as to send you a copy of an address on the subject which I delivered before a gathering of several Hartford clergymen, at their request, about fifteen months ago. The facts which I state in it are wholly

---

1. Dr. Richard Hodgson had intended to publish the greater part of this article, furnished him at his own request thirty years ago, but was prevented by circumstances not under his control. We agree with him in discarding three incidents dealing with physical phenomena in connection with professional mediums, since the conditions of these were such that only an expert student of the art of sleight-of-hand could have been qualified to vouch for the actual facts. There are no indications that Mr. Hooker was this, though his strong intellect and long training in the valuation of evidence give weight to his testimony on the incidents which lay open to view.

John Hooker, born 1816 and deceased 1901, was sixth in descent from Thomas Hooker, the first pastor of Connecticut Colony, and belonged to one of the most blue-blooded families of Connecticut State. He was a member of the Legislature in 1850, and from 1867 to 1872. He practised law, and had important cases, one a suit brought by the British government. In 1858 he became reporter of judicial decisions of the Supreme Court, and held that office for thirty-six years. Twice he was offered a seat in that august Court, but refused judicial honors, preferring to proceed with that long series of Reports which rank among the most masterly in libraries of American law.

Mr. Hooker was the husband of Isabella Holmes Beecher, a sister of Henry Ward Beecher and Harriet Beecher Stowe.

The "Judicial and Civil History of Connecticut" (Edited by Hon. Dwight Loomis and J. Gilbert Calhoun, Boston, 1895, pages 146-7) pays the following tribute. "Mr. Hooker reported the cases of the Supreme Court for thirty-six years. It is needless to say that this work was carefully and cor-

of my own observation, but their value for your purpose is somewhat impaired by a running thread of argument in favor of the spiritualistic theory as the only explanation of them. What you want is simply facts and not theories. But I have not time to re-write the article, but must simply hand it over to a copyist.

I will add that, while I was attending our supreme court at Bridgeport soon after the article was written, some of the members of the bar, who had heard of it and had requested me to bring it, got up an evening meeting in the court room, and I read it to a gathering of lawyers and their families; three of the judges of the court being present, as well as one of the city clergymen, all of whom seemed to listen to it with much interest.

---

rectly done. It was marked with a nicety in the use of language, and an uncommon facility of expression, that were coupled with a thorough appreciation of the principles of law involved. The syllabus which he prepared was the case in miniature, and all of it. He added from time to time, explanatory and historical notes of very considerable value. The biographical sketches, prepared either by himself or by some selected friend, soon came to be a regular addition to the reports as they appeared volume by volume. Those written by Mr. Hooker are among the most eloquent of his productions, for he possessed not only an entire honesty of description, without flattery or detraction, but a particularly attractive faculty for eulogistic writing. He did not hesitate to say of one attorney, remarkably persistent and stubborn in his contests in court, 'He rarely gave up a case that was decided against him until he had pursued it to the extreme limit of the legal remedy, and submitted to a final adverse decision only as to an accumulated wrong that he had no further power to resist,' and yet the entire eulogy is not only neither unkind nor unfair, but it is instinct with a respect for the subject which is all the more flattering for its candor."

"Mr. Hooker resigned from the office, October 2, 1893, having reported the decisions of seven chief justices and fifteen associate judges. The court accepted his resignation in a resolution expressive of the mastery with which he had performed his labors, and the warm sentiment of regard and attachment felt for him by the judges."

We may appropriately add a paragraph from a printed address delivered by John Hooker in Willimantic, Conn., March 21, 1886. "My whole life has been spent in the practice of the legal profession, where it has been my constant employment to study and apply the rules of evidence, and to determine whether certain facts would warrant and establish a certain conclusion; and with this training I could not well doubt the correctness of my mental operations in applying the phenomena of Spiritualism to the theory to be deduced from them."

W. F. PRINCE.



I began to investigate spiritualistic phenomena about fifteen years ago. Up to that time I had regarded them with no respect, and for a long time after I began my observations I held tenaciously to the theory of mind-reading as sufficiently explaining them. But I was compelled to give this up, and have been for a long time convinced that the spiritualistic theory is the only one that can stand. I lay out of the case all manifest delusions and consider only the residuum of unquestionable facts. There clearly are such, and in abundance.

Very truly yours,

JOHN HOOKER.

An article written at the request of several Hartford Clergymen of different denominations and read before them Dec. 17, 1888, by John Hooker, Hartford:

A spiritualist is one who believes that disembodied spirits may communicate with spirits in the flesh. The question whether they have done so, and may do so, is wholly a *question of fact*, like any other question of fact presented in a court of law, or in business, for men to consider and decide. It is to be determined by *evidence*. There is a great presumption against the existence of such inter-communication, growing out of the very strong belief to the contrary which has so long and so extensively prevailed. But this affects only the question of the quantum of evidence necessary to establish the fact. In the face of such a presumption there must be a great preponderance of evidence in favor of the spiritualistic theory.

After the question of fact is settled in favor of that theory there will remain a large practical question of much importance with which every person must deal for himself. This question is, to what *moral use* shall the fact be put? It may take the form of a series of questions. How are my religious opinions to be affected by it? How my teaching? How far are we to accept the statements made by spirits on the other side as to their condition and experiences over there? What is the philosophy of spiritualism?

These are questions of great importance and interest, but it is useless to touch them until we have first settled the question of *fact*. Let us then address ourselves first of all to this question.

In doing this I propose to limit myself to facts that have fallen under my own observation, and I shall, to make the matter clearer,

present them by classes,—taking generally only a representative fact or two from each class.

And first, as the lowest class of phenomena, I take purely *physical phenomena*, by which I mean the manifestation of a mysterious force that has, so far as we can see, no connection with intelligence.

About three years ago my wife and I were invited by a friend in this city, a widow, to spend an evening at her house and meet an elderly lady who was visiting her, and who belonged in the western part of the state of New York. I came afterwards to know the lady well. She had uncommon mediumistic gifts, but she exercised them solely for her friends and never for compensation. She was professedly, and seemed to be sincerely, a Christian woman. Her trustworthiness, however, does not become an important factor in the case. We met in the parlor of our hostess, where there was a grand piano which I was told weighed over 1,000 pounds. It stood against the wall on one side of the room and at about the middle of the wall on that side. There was one gentleman besides myself and five ladies, including the medium. We all stood up by the piano, except one lady who played upon it, and put our hands on top of it. Very soon the large end of it began to move out into the room. As it did so the top board which projected over the sides about two inches, began to rub against the wall at the smaller end of the piano, and I went there to try to move it out a little way. I applied my whole strength but could not move it. As soon as I desisted it moved out of itself, till it was a few inches from the wall. Then the whole piano began to move out slowly and by hitches, till it had reached the middle of the room. On its way it stopped several times and lifted up its side, resting wholly on its legs on the other side and on reaching the middle of the room again lifted itself up in the same way, the feet rising several inches from the floor and remaining so for several seconds. To make sure that there was no optical illusion I stooped down and passed a book through the space between one of the upraised feet and the carpet. During all this time no one was lifting at all; our hands were merely resting on top of the piano. When all was over we undertook to roll the piano back to its place, and it was all we could do with our united strength.

I could give you many facts that belong to this class of what I call unintelligent force. But phenomena of this class are of but little interest except as they show the reality of some force entirely external to ourselves. It may be some undiscovered natural force,—

electricity perhaps. But they have an important relation to spiritualism in this, that they are a part of a great variety of mysterious phenomena, and no mode of solution can be accepted which does not cover them all; and when one is found that seems manifestly to cover them all, it is greatly supported by the fact that it does so. It is the weakness of the anti-spiritualistic explanations that each set of phenomena has its separate explanation, which cannot be applied to any other set. Thus, fraud, mind-reading, an occult natural force, have each a very limited application, while the facts demand some general theory.

I come, secondly, to a higher class of physical phenomena—higher in this—that they are operated by a manifest intelligence. This class includes, and may be illustrated by *rappings*, through which intelligent communications are made. These have often been used in private families where some member has been found to have mediumistic gifts. The alphabet is repeated and at some letter a rap is heard. To this letter is added in the same way another and another, till a whole sentence is wrought out. I have received most interesting and characteristic communications in this way. In many cases I have had name after name of departed friends spelled out to me, as being present, and that in a strange city, where the medium did not even know my name. Where the medium is a public one, there is room for a suspicion of fraud or for the explanation of mind-reading, as the message may possibly be a manufactured one, or the name may be got by mind-reading. But I have seen many cases where neither of these explanations could possibly apply. This I will illustrate by a single case. I could give scores if I had the time.

I was spending a few days with a friend in Providence. A lady, a member of his family, had become a medium, and at dinner every day we had raps indicating the presence of spirits. There were thus named to me numerous friends, whom none of the family knew. One day I left the table early to finish a letter which I wished to mail, and came back as the family were leaving the table. Said my host, "You did not stay to meet your friends. Do you know anybody by the name of Edward Hart?" "Yes," said I, "He was my life-long friend, the husband of my own cousin, who died recently." "Well," said he, "he came while you were gone and gave his name and said it was for you."

Here, observe, there was no room for the mind-reading theory;<sup>2</sup> while a fraud in the case is so remote a possibility as to be entitled to no consideration.

\* \* \* \* \*

I take, *fourthly*, in the ascending scale, *oral communications* through trance mediums. I class with them written communications.

This class of spiritualistic phenomena is to me the most interesting and the most convincing, and I shall dwell upon it more at length than I have upon the others. I shall not attempt to reduce them to any particular order, but shall select a few out of a great many with reference to their clearer exclusion of the idea of mind-reading, and with less reference to their value than to the proof which they give of a super-mundane origin.

About eight years ago a gentleman was staying at my house who proved to be a rare medium. He had no suspicion of it (that is, he said so) though he told us of some strange experiences that he could not understand, and of his frequently hearing raps in his room, especially in the night, that he could not account for. He professed not to believe in spiritualism and seemed inclined to materialistic views. At the request of my wife and myself he had several sittings with us. He would go into a state of unconsciousness or apparent sleep, and after an hour come out of it with no knowledge (as he declared and we believed) of what had happened while he was in that condition: but he had given us communications apparently from spirits, of which we had taken quite full notes, giving us names that we knew well, but which it was hardly possible that he could have known of (and he declared that he did not), and often names of which we knew nothing, but which he recognized as those of old friends of his who had departed. He had been brought up in a family of little cultivation, and certain errors of speech had become embedded in his English and were constantly appearing in his ordinary conversation; yet some of the communications, purporting to come from educated minds, were expressed in the best of English, with no intrusion of his inaccuracies.

---

2. Mr. Hooker could not know that the time would come when "the mind-reading theory" would be limited in its divagations only by infinity and the elasticity of imagination. Even had he foreseen this, he might have refused to budge from his statement, on the ground that he, as a jurist, must stick to evidence and common-sense.

3. Two slate-writing incidents are here omitted, for the reason stated in Note 1.

One evening Samuel Bowles, formerly editor of the *Springfield Republican*, who had died not long before, came. He and I had been great friends. He always called me, "John," and in his frequent spiritualistic communications, in different places and in before different mediums, he generally so addressed me. I asked him who were with him. He named several persons and among them Dr. Smith, a Springfield physician, who had died a short time before. I said a few words to him, to which he replied, stammering a little as he spoke. I had known him slightly, and knew that he had an impediment in his speech, but it was wholly out of my mind. It is stated to be a general, perhaps universal rule, that spirits returning to earth put on the old earth conditions. I have seen many illustrations of this, but not enough to safely generalize from. Soon after Dr. Smith came my wife said, "I am glad to meet you, Dr. Smith; I have often heard of you, but never saw you." Said he. "I met you once, Mrs. Hooker." "Why," said she, "I have no recollection of it." "Yes," said he, "I met you in London." I could not at the moment recall the fact, and my wife was totally unable to, and we passed on to other communications. I very soon, however, recollected the circumstances. My wife and I were in London in 1875, and she went into a shop on Regent Street to make some purchases, while I went on to attend to another, and was to call for her there on my way back. While returning I overtook Bowles and Dr. Smith, and we stopped and had a chat. I had not before known that they were in the city, or indeed that they had left home. After awhile I said to Bowles that my wife was in a shop near by, and he must step in and see her. So he came along and Dr. Smith with us. She was sitting at a counter looking at some goods. Bowles shook hands with her very cordially, but Dr. Smith was merely formally introduced, and then stepped back and waited at the door. This little incident (of Dr. Smith's coming in) my wife had totally forgotten, and could not recall it after I stated my recollection of it. I cannot see how any theory of mind-reading can explain this occurrence. I suppose mind-reading to be the reading of what is *then in one's mind*,—of what the mind is *then doing*, and not of what is laid away in the memory and perhaps substantially forgotten.

\* \* \* \* \*

Nearly ten years ago I made a contract with a florist by which he was to hire of me a piece of land in Hartford for a nursery and garden, with a small house upon it, with the expectation of purchasing it at a price agreed, but without a binding agreement that he should purchase, as he felt that he could not safely come under such an obligation; after a while he wanted to have me build a green-

---

4. An incident is omitted, for the reason stated in Note 1.

house on the lot and thought it indispensable that he should have one. I had just been subjected to a heavy loss as a surety for some friends, and so had no money to spare, and there was a serious risk that he might not be able to buy, in which case the green-house would be a useless piece of property to me. The matter was held by me for consideration. I had not spoken of it to a human being, not even to my wife. Just then the wife of a friend of mine, who was a writing medium, told her husband one morning that she felt impelled to go to Mr. Hooker's—that she could not say for what purpose, but that the influence upon her was very strong. He at once got up his carriage and drove her to my house. Both my wife and I were out. She then felt herself impelled to write something. She took a sheet of paper and wrote a message, signed "Francis Gillette" (my brother-in-law, not long deceased, and who had once owned this land with me and knew all about my affairs) in which he addressed me as his "tender-hearted brother," and advised me not to let myself be induced to help another man who was better able to take care of himself than I was to take care of him. I came in, and the lady said to me, "Here is a message for you; perhaps you can understand it; but I have no idea what it means." I read it and said, "I understand perfectly what it means." This decided me not to make the investment. And the wisdom of the decision was clearly proved a few months later, for the florist had an offer of a place as superintendent of a cemetery in Springfield on a good salary, and told me that he should have felt that he must accept it and leave Hartford, even if I had built the green-house.

It must of course be understood that from my statement of how the lady was impressed and what she did, up to the time when I came in, I have had to depend on her own and her husband's statements. I will further state that the message could have had no other meaning or application than the one I gave it, as there was no other matter then under consideration with me that involved the raising of money, or the helping of anybody.

In the financial crash of 1875-6 a firm of my personal friends and relatives, who were engaged in a large real estate undertaking, failed most disastrously. I was holden as their surety to a large amount. Their real estate was all mortgaged to various savings banks, and I held a second mortgage for my security. I took the property and struggled with the load two or three years, losing several thousand dollars more in the attempt, and finally surrendered it all to the mortgagees. I found myself no longer able to hold my own dwelling-house, and after a long effort to carry it, I put it into the hands of a broker to sell. For three years he tried to sell it without success and there was no way but for me to give it up on a heavy mortgage which I had some time before put upon it. The mortgagee was willing to take it, as it was well worth the debt, even in the very depressed condition of real estate at that time.

Accordingly I prepared a deed and executed it and held it ready to be delivered to the mortgagee. It then occurred to me that a friend of mine, who had no house, might be willing to buy an undivided half of the place at a low price, and that we could together carry it, the house being of ample size for our two families, with extensive grounds. I proposed it to him. He said it was a generous offer and that he would talk with his wife about it. My intimate friend, Gov. Hubbard, an eminent lawyer, had died a few weeks before this. While the matter so stood, a lady whom we knew called on me and said that the previous evening she had been at a séance, and that Gov. Hubbard announced himself and said, "Tell John Hooker to let there be no foreclosure and no division." She said none of them knew what it meant, but perhaps I should, and that she had brought it exactly as it was uttered. I told her I knew what it meant. I decided to hold on to the property a little longer. This was early in April. Before the first of May a stranger, desiring to settle in Hartford, found that this house was for sale, looked at it and bought it, giving all that I could have hoped to get in the depressed condition of real estate, but several thousand dollars more than the mortgage.

I cannot see how there could have been any mind-reading here; while there could have been no fraud, at least there seems no room for any suspicion of it. It is to be noticed, however, that the message speaks of a "foreclosure," while no foreclosure was thought of. It was to have been merely a *surrender* of the property to the mortgagee, the result being of course the same as if there had been literally a foreclosure, that being the ordinary mode of getting possession of a mortgage.

NOTE: I have thus far followed substantially the address which I delivered before the clergymen, omitting a few illustrations. The rest of that address was an answer to objections which I had seen made, and so anticipated, followed by oral answers to questions of the clergymen. All this I omit as pertaining only to the spiritualistic theory, while what is now wanted is *facts* and not theories. I will in its place give a few more facts that came under my own observation. I ought to say further that I very rarely made any record or memorandum at the time of the occurrences, my object being to satisfy my own mind and not to get proof for use with others. I always made it a point to scrutinize the conditions attending any phenomena so far as I was able, and where I was not I considered the case of little value.

There resides in Hartford a woman who practises "Magnetic

Healing," named A. E. Colt. We have employed her many times in our family for massage treatment during the past ten or twelve years, and have come to know her well, and to have great confidence in her honesty. She professes to be controlled by an Indian girl named Minnie, and sometimes by another named Nicowassa. Each of these controls has peculiarities of speech (imperfect and mispronounced English). But the language of one is at certain points totally unlike that of the other. I have had many sittings with her, and have watched carefully this matter of speech, and am able to state positively that I have never found either trespassing on the other's preserves of inaccuracies. And, further, I have never known in a single instance Miss Colt, when not in a trance and speaking in her own person, falling into the particular inaccuracies of speech of either, and while she has some inaccuracies of her own I have never known her to intermingle them with the words of either control, at least in such a way as to make them noticeable. Also when speaking under control, she invariably alludes to herself as a third person, and never says "I" of herself.

In the fall of 1887 (I think Nov.) Rev. Jos. D. Hull, a college class-mate and life-long friend, was very ill at Boston. He had been there for five years under medical treatment, growing worse all the while, and had now reached the point where his physician said his death was a question of only a few days. He had formerly lived in Farmington, Conn., and his first wife was buried there, and he desired to be buried there. His immediate death was regarded as so certain that all arrangements were made for his burial, and his brother in Philadelphia, I at Hartford, and other friends in New York, were hourly expecting despatches informing us of his death. He had lived awhile in Hartford and Miss Colt had known him. At this time I had an accidental opportunity for a short sitting with her. I asked her guide (I forget which—I think, Minnie) if she remembered Mr. Hull. She said, "Yes." "Well," said I, "What is his condition now?" She said he was very low. "How long will he live?" I asked. The answer was, "He will be living nine months from now" or "will live till nine months from now." It did not necessarily imply his death then, but I took it to mean that he would probably die then. I said, "nine months? It is impossible, you must mean nine days." "No," said she, "nine moons." "Don't you mean nine *weeks*?" "No, nine moons." She added, "I see a moon, and a figure nine over it." This seemed so strange that at once I made a record of the prediction, but informed no one but my wife. News soon came that Mr. Hull was more comfortable, but not otherwise gaining. He lingered on, however, to the astonishment of everyone, and finally seemed to gain strength a little, but suffered greatly and was impatient to die. The nine months ran into August, 1888. During that month I was in England and ex-



pected to hear of his death, but he lived on through August and was still living when I got back about the first of October.

Soon after my return I had a sitting with Miss Colt, and said to her guide, "Well my friend, Mr. Hull did not die in nine months after all." She replied, "I did not say he would, but that he would *live till then.*" "Well," said I, "How long will he live?" She replied, "He will not go over till after snow comes, and I think not till February." He died on the 16th of February, 1889.

A few days after his death I had a sitting with Miss Colt, and said to Minnie, "Well, my friend, Mr. Hull lived till February. Can you tell me now how long he will live?" She replied, "He won't live but a little longer." I said, "Why, he is dead already. He died several days ago. Did you not know it?" "No," said she, "I did not know it. I have not seen him here." A few days later, at another sitting, she told me she had now seen him, and at a still later one she brought a very characteristic message of considerable length from him, which I cannot spend time upon here.

The curious fact here was her ignorance of his death, when she had in each case before seemed to know his condition, and to be able to make predictions about him.

In June, 1888, I made my arrangements to go to England for my summer vacation. Two ladies, one of them a cousin, decided to go with me, and finally two young gentlemen and two more ladies,—the whole party making seven, of whom I was the only one who had ever crossed the Atlantic, which I had done a dozen times. All were therefore dependent on me as a manager and guide. Our passages were taken and all preparations made. I proposed to my wife to go with us. (She had before spent a year and a half in England and Europe.) She said that nothing would induce her to take the voyage for so short a stay, and it was treated as a settled thing that she would not think of going. About a month before we were to sail I had a sitting with Miss Colt, when Minnie said, "I see you and your wife crossing the ocean together." (Not a word had been said about my going.) Said I, "Oh, you are all wrong there. I may go, but my wife will not think of going." "Yes, she will," she replied, "She will change her mind at the last moment and go." I took this to be a clear case of blundering, so much so, that I did not even speak of it to my wife. About three weeks before we were to sail my wife went away from home to be gone about two weeks. Ten days before the day for sailing I was taken suddenly with dysentery, and was threatened with a serious fit of it, with little hope of getting up in season to sail. My wife was telegraphed to hurry home and came at once. By good medical and home care I got better rapidly, but was still in poor condition for the voyage. We were to leave home on Friday and to sail on Saturday. On Wednesday morning my wife said, "I am going with you, you need my care." I advised against it, but she was decided about it, and

sent immediately for a seamstress to help get her clothes in order, and by excessively hard pushing she got ready and went off with me on Friday and took the whole tour with me. She had not thought of going till she woke on Wednesday morning with the sudden resolve to go.

Mrs. Bigelow of Boston had told me in 1875 that my great-grandmother on my mother's side was interesting herself in and watching over me. (Some spirit pretending to be her has repeatedly come to me since through different mediums in different places. I mention this only in passing and cannot dwell upon it.) The same woman was also the great-grandmother of Wm. M. Evarts, Senator Hoar, Masstts., and Gov. Roger S. Baldwin of Connecticut. I was having a sitting with a medium in Providence about ten years ago, when she came to me (or the medium asserted that she was present). I asked the medium (who was in a semi-unconscious condition, not quite a complete trance), if the old lady was interesting herself in any other great-grandchildren whom I knew. I had before inadvertently spoken of Mr. Evarts. The medium said, "Yes." I then asked for names. She at once said, "Evarts"; then after long looking into vacancy she said she saw the letters, H O A R before her. I then asked for one more name. She said there was another name, but it was very obscure and she could not make it out. Finally she said it began with "B" and that she counted seven letters in all, but she could not make out any of them except the first letter "B," and gave up the attempt. If the medium had mentioned all the names I should not have regarded the case as worth noticing, as the three names were not only in my mind, but were there in a predominating way. But it was curious that while the name "Baldwin" was as clearly in my mind as the others, and finally became the one engrossing thought in my mind, the medium was not able so to read my thoughts as to get hold of it. I state the case for what it is worth.

Last November (1889) I held a note of \$5000.00 which fell due on a Tuesday of that month. The maker had assured me that it would be paid and I had made arrangements, which I could not easily change, for the use of the money. On the Thursday before the note fell due the maker wrote me from New York, where he lived, that he found he must renew for three months for \$4000.00, paying now only \$1000.00 and asking if I could accommodate him. The letter reached me on Sunday.\* I wrote him by the Sunday\* night mail that I would do so if he would send a check for the \$1000.00 by the Saturday evening mail, so that I could have it on Monday morning. Sunday evening Miss Colt, the medium I have before spoken of, was at my house and went into a trance there. I had not said a word to my wife about this note matter, nor of my ex-

\* Evidently misstated for Friday.

pectation of the \$1000.00 on Monday. Miss Colt said, "Your daughter Mary is here." (A daughter aged 40, who died in 1886, and who has been to us many times, and in a convincing way.) And she says, "Father, the letter that will come to you to-morrow will have nothing in it, but what you expect will come very soon." Nobody in the room had any conception what it meant, but I told them that I understood it perfectly.

The postman the next morning brought a letter from the gentleman in New York, expressing a regret that he had not been able to get the money in season to send me a draft by that mail, but that he would certainly send it by the next day's mail, and in fact he came up himself late Monday evening and brought me the \$1000.00.

About 1845, just as I was entering on my profession (law) I read with great interest a life of Sir Samuel Romilly, a great English lawyer, who lived in the latter part of the last and the early part of this century. My whole life has been affected by the personality of that man, and when I was in England in 1858 I sought out his son, Sir John Romilly, then master of the rolls, and had a long talk with him about his father. I never saw Sir John again, and did not suppose that he ever again thought of me. He died a few years later. About twelve years ago I was, with my wife, spending a few days at Rev. Dr. Edward Beecher's in Brooklyn, N. Y. He and Mrs. B. were at that time much interested in looking into spiritualistic phenomena. Mrs. B. has since become a full believer in spiritualism. He cannot explain the facts he has observed by any other but the spiritualistic theory, but is repelled by the theological character of some of the communications. One evening Dr. and Mrs. B. and my wife and I went together to a very respectable lady living not far off, who was a medium, and in whose trustworthiness they seemed to have confidence. Various interesting things occurred, but I will notice only one incident. The medium addressed me and said (some spirit seeming to try to speak through her), "Sir John, Sir John." I could not imagine who it could be, till my wife (unfortunately for the completeness of the test) said, "Don't you know friend Romilly?" The name had not come into my mind till then. I then said, "Is it Sir John Romilly?" The medium at once reached out her hand to take mine, and seemed to answer at once to that name. I took the hand, shaking it rather formally than cordially, and said, "I am very happy to meet you, Sir John." The medium then said (personating him), "I am happy to meet you, but I came specially to introduce to you my father, Sir Samuel." He then (that is the medium) made motion as if introducing somebody, and then the medium took my hand (now representing Sir Samuel) and gave it a dignified shake, and said, "I am happy to meet you" (or substantially that) and this was all that was done. Something else came along and took the attention of the medium.

## INCIDENTS.

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

### COINCIDENTAL DREAM.

The following incidents were sent to Dr. Worcester by the informant who confirms them and whom I met with Miss Dawson at Dr. Worcester's house. The letter is not dated, but the postmark is May 1st, 1915, and the date of the experience is noted by the one who had the dreams and wrote the account to Miss Simmons. It will be noticed that Miss Simmons confirms the incidents on April 19th, so the letter of Miss Dawson must have been written on April 19th, as the second dream took place on the night of April 18th, 1915.—Editor.

#### Miss Dawson's Account.

I dreamed that I was in Cuba last Saturday night (April 17, 1915) with Miss Simmons and her father. We went for a long ride and drew up before a group of thatched roof huts, where we were invited to dine. In some mysterious way (mysterious because it just came) I learned that the man who was our host was named Mooney. We all sat down at a long table, and there were so many hens and dogs trying to get onto the table that I couldn't eat. Miss Simmons said: "You should eat in spite of your not wanting to, for politeness' sake," but her father placed his arm around my shoulders and said: "Don't tease her Eva, for she isn't to blame. Some time she will grow stronger, but we will just help her now."

When I told Miss Simmons my dream I laughingly said: "Of all names, Mooney, I don't believe there is such a name." She said: "But there is and my father and I have ridden there in Cuba to his house and eaten, even with the dogs and hens.

LILLIAN T. DAWSON.

This occurrence, except for Miss Dawson's share, took place in Cuba in July, 1903, and is described accurately.

EVA L. SIMMONS.

April 19, 1915.

**The Second Dream.**

On Sunday night April 18th, I dreamed that Miss Simmons' father came to me and talked of her (Miss Simmons') graduation from High School. He said it took place in 1898, and that she was valedictorian and had written the class hymn. When I told Miss Simmons of the dream, she said: "Yes, I did graduate from High School that year, and the rest is true, but I've forgotten the poem completely." She had never talked to me of her school days at all and I didn't even know until that night that she lived in South Weymouth at the time. On Tuesday, April 20th I sat idly playing with a pencil and paper and had been wishing I knew what the poem was, when my hand started to write frantically. I was awake but it seemed as if I was in a dream. The shutting of a door startled me and I stopped writing and looked down at the paper. There was a complete poem, rather hard to decipher, but it was there and my arm seemed lifeless as if some one had used it and exhausted it.

LILLIAN T. DAWSON.

Miss Simmons writes a special confirmation of this account and the automatic writing was not deciphered by her. This second dream must have been written on a later date since the automatic writing mentioned in the same account occurred on April 20th.—Editor.

"True and accurate in every detail. I had forgotten entirely poem and motto, but they were given correctly.

EVA L. SIMMONS.

April 20, 1915.

**PREMONITION.**

The following incident came to my attention through the newspapers which repeated the circumstance immediately after the death of the person who had the dream. Fortunately we have her own account of it which I copy from her own magazine. It is taken from the January-February number of *Zoe's Magazine* for 1914. The account is by Zoe Anderson Norris, a well-known young woman on the East Side in New York. It seems that in the previous July-August number of the same magazine she had asserted that the dead never come back, and apparently this dream which she narrates at least set her to thinking and apparently converted her to a large outlook in regard to the meaning of the cosmos.

**Narrative from Zoe's Magazine.**

I am going to take a journey to the Undiscovered Country, very soon, if there is anything in dreams, and if you knew the dreams of my life, you would say there is.

Do you remember how, in the July and August number, I said that the dead never come back? Well when you say such a thing positively, the Great Deity says to himself, "I'll show her just how little she knows." That is what happened to me.

But first, so that you may understand the dream, I must tell you of my family, how my father died, then one after another of them, two years apart, until five had died, and two years ago another.

Now I will tell you of my dream. I was sitting alone one night long after I had published the audacious statement that the dead never come back, sat very lonely in the big chair under the lamp, pondering over the problem of life and wondering, as I often do, what was the use of it all anyhow, and then I went to bed and slept. Along toward dawn I had a dream.

Again I sat alone, wondering, wondering. And then I thought there came swiftly down a long and dusky hall a little woman, a tiny little woman in black. As she came down the hall, the doors swung open and shut for her in a mysterious way, as if blown by winds. Finally she reached my bed and stood there. It was my mother, such a tiny little thing to have borne thirteen children.

She was hardly higher than the posts of my low bed as she stood there by me. In my dream I put up my arms and clasped them about her. I felt the soft slazy silk of her black dress. "Am I the next," I asked her, and she said, "Yes." I screamed, and she put up her small hand and said, "Shhh! Shhh!"

My scream awakened me. How glad I was that it was light, for tho I had put my arms around my little mother, I was afraid of her. Her presence was so strongly with me that I think her spirit still stood there by my bed, tho I couldn't see it, because of the light. At any rate the first thought that came to me as I lay there in the dawn was that I didn't care.

Mrs. Norris died on February 13th, 1914, and her death was announced in the papers on February 14th. Some of the notices referred to the prediction which she made of her death. A personal friend, Mr. W. J. Lampton, on February 24th, 1914, published a memorial poem of her and referred to the prediction of her death as an incident which he had heard her mention personally. His letter appeared in the *New York Times*. A further corroboration of the prediction comes from Miss Tubby, assistant in the office of the Society for Psychological Research. The following is her statement.

APRIL, 16th, 1914.

I knew personally the late Mrs. Zoe Anderson Norris, to whom the attached matter relates. Four years ago, at the time of the death of one of her sisters, she referred in my presence to the fact that she had had a premonition of it in her dreams. She referred then also to the character of her dreams, some of them at least being such as bore an import of coming trouble or death to her.

In speaking of her daughter, she told me that there seemed to be a peculiarly close relation between her daughter and herself. If her daughter felt the need of her mother's presence, she almost always felt it even at a distance. Once when the daughter was suffering in Chicago from some physical or mental anguish, in the night, Mrs. Norris, in New York City, was awakened by hearing her daughter speak her name twice clearly as tho calling upon her for aid. She wrote a letter and asked her daughter whether there had been any cause for her own feeling of uneasiness about her welfare and the reply came verifying the cry for help on that very night on which it was heard, and at the same hour, difference in

time being allowed for between Chicago and New York. Mrs. Norris said this was but one incident of many that went to show their close relation.

GERTRUDE OGDEN TUBBY.

The chief interest in this incident is the combination of apparition and premonition. Usually either the apparition or the premonition comes without the added complexity of another phenomenon. This makes it more difficult to assign an explanation. When one incident alone occurs, such as the apparition or the premonition, it may possess no clue to the connections which suggest the cause. When they occur in combination, however, they at least show a unity in phenomena that purposes of classification often separate. Each alone thus represents an incomplete phenomenon, so that a frequent occurrence of the combination would require us to seek the same explanation for apparitions and premonitions. This peculiarity of incompleteness often shows itself in the subliminal messages of psychics. I have often marked it in the subliminal stages of Mrs. Chenoweth. She "sees" forms or "hears" messages, but has not the slightest conception of what the source of them is, unless she is familiar with the personality seen. Sometimes she finds the message and apparition so combined that the simplest inference explains them. The message is incomplete until its source is ascertained, but often that source is unknown. On the contrary, the opposite is quite often the fact. The source and the message come in the same process and the explanation becomes much simpler, as it involves the articulation of phenomena that are often separated for classification.

If, in the case of Mrs. Norris, only the premonition had come in a dream which did not represent the apparition of her mother, some hasty speculators and would-be scientific adventurers would suppose that the subconscious, with its marvellous powers, had been able to perceive the condition of the organism and forecast its demise. But to find the dream associated with an apparition of her mother who was dead is to complicate subconscious explanations, especially if such phenomena occur in that particular form in large numbers. Hence the main interest in this instance is in the complication of explanations that would escape the most



apparent and simple one. If telepathy would explain the apparition it would not explain the premonition, and whatever will explain the premonition will also explain the apparition. The combination of wholly distinct explanations for each aspect of the phenomenon is exceedingly improbable.—Editor.

## BOOK REVIEWS.

*Handbook of the New Thought.* By HORATIO W. DRESSER. G. P. Putnam's Sons, New York, 1917.

This is the fourteenth volume by Mr. Dresser on the general subject of the influence of the mind on the body. It probably indicates the wide extent to which the belief of some causal relation between thought and bodily conditions exists. It is not a scientific treatise and can come under our attention only as an index of public feeling regarding the subject. It has but the most general interest for psychic researchers and that only because it is in the borderland of our work. It is most general in its discussions and relies on a sort of introspective and analytical method for its assertions. It deals largely in the abstractions of the sciences, especially those of psychology, and may be accusable of distorting the ideas to which it appeals. Whether such an accusation can be made out or is worth making may be doubted. Wherever Mr. Dresser has been read and appreciated the book will be read.—J. H. H.

*The Supernatural in Modern English Fiction.* By DOROTHY SCARBOROUGH, Instructor in English in Extension, Columbia University. G. P. Putnam's Sons, New York, 1917.

The primary interest of this work for psychic researchers is its probable inspiration from the work of psychic research. It is not a work for any scientific interest in the truth of the "supernatural", but merely its influence as an idea in fiction. "Ghosts" have long been a topic as interesting in literature as in common life, and probably it is the half dread of the supernatural that keeps the matter alive. But however that may be, such works as the present one are good evidence of the vitality of the idea wholly aside from the claim to scientific reality of the thing itself. It is a good book, well written and with some considerable measure of scholarship. You will not get any evidence for the reality of the "supernatural", which will not be tolerated until even academic centers are forced to make their peace with facts, but it does not harm to have it fully told to us that the idea is strong enough to influence extensively a large field of literature.—J. H. H.

### BOOKS RECEIVED.

- The Future Life in the Light of Modern Inquiry:* by the REV. SAMUEL McCOMB. pp. 240. Dodd, Mead and Company, New York. 1919.
- Telergy (The Communion of Souls),* by FRANK C. CONSTABLE, M. A. pp. 113. E. P. Dutton & Co., New York, 1918.
- Light on the Future:* Being extracts from the Note Book of a Member of the Society for Psychological Research, Dublin. pp. 115. Kegan Paul & Co., Ltd., 1917.
- Proceedings of the Medical Conference,* Held at the Invitation of the Committee of Red Cross Societies, Cannes, France, April 1 to 11, 1919. pp. 179. Published by The League of Red Cross Societies, Geneva, Switzerland, 1919. Gift of the Committee.
- My Father: Personal and Spiritual Reminiscences,* by ESTELLE W. STEAD. pp. 378. George H. Doran Company, New York.
- The Vital Message,* by ARTHUR CONAN DOYLE. pp. 164. George H. Doran Company, New York. 1919.
- The Doctrine of the Subtle Body in Western Tradition:* An Outline of what the Philosophers Thought and Christians Taught on the Subject, by G. R. S. MEAD. 146 pp. J. M. Watkins, London, 1919. Six shillings Net.
- Man-Making from out of the Mists to Beyond the Veil,* by WILLIAM E. BENTON. John M. Watkins, London, 1919. 181 pp. Seven shillings and sixpence.
- The Key of Destiny,* A Sequel to *The Key to the Universe,* Transcribed by HARRIETTE AUGUSTA CURTISS in collaboration with F. HOMER CURTISS, B.S., M.D. E. P. Dutton & Company, New York, 1919. 328 pp. \$3.00 net.
- Living Waters or Messages of Joy,* With an Introduction by DWIGHT GODDARD. 140 pp. 12 mo. Cloth \$1.50 net. Brentano's, New York, 1919.
- Six Pamphlets,* by DR. WALTER E. MANSFIELD, Denver, Colorado: *Inspirational Discourses from the World of Soul on the Basic Principles of Man. Language of God Speaking to Man. Man a Center of Action. Christ Translated by Spiritualism. Knowledge the Legacy of Power Based on the Christ. Spirit Assuming the Form of Matter and Its Application to Man.*
- Die Emanation der Psychophysischen Energie,* von DR. NAUM KOTIK, Moskau. Verlag von J. F. Bergmann. Wiesbaden, 1908. 130 pp.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

### PSYCHICAL RESEARCH

---

#### CONTENTS.

	Page		Page
<i>SURVEY AND COMMENT.</i>	161	A "Psychometric" Experiment	196
<i>GENERAL ARTICLES:</i>		<i>BOOK REVIEWS:</i>	215
Recent Experiments Continued. By		<i>BOOKS RECEIVED:</i>	217
James H. Hyslop	163		

#### SURVEY AND COMMENT.

It is amazing to find university men still publicly making glaring misstatements concerning well known psychics. The chief offenders in the past few months have been Professor Joseph Jastrow, of Wisconsin, and President G. Stanley Hall, of Clark University. Neither of these men is a member of the Society though, no doubt, they have access to library files of the English and American S. P. R. publications. By his own confession in 1915, President Hall's university is doing nothing whatever in psychic research,<sup>1</sup> and by the earlier testimony of his own and Dr. Tanner's volume in 1910,<sup>2</sup> its president is quite incompetent to pass judgment on Mrs. Piper's work. As to her trustworthiness: shall he speak who approached her with misrepresentation, stating that he had authority from Sir Oliver Lodge in order to secure from her the permission to hold sittings which, after her courteous acceptance of the undertaking, were so wrongly conducted and so badly reported that they have proved an entirely worthless production to psychology or psychic research from the moment they appeared?

The writer of this note has not personally met Mrs. Piper but knows well the history of her work for the S. P. R. in

1. *Journal A. S. P. R.*, Vol. XI, No. 8.  
 2. *Journal A. S. P. R.*, Vol. V, No. 1.

America and afterwards in England. Her reputation for accuracy of statement is so well and soundly established that she may well afford to smile at these public fulminations, as she has no doubt been doing the past two months. She has never promoted a lie or supported a lie in all the work she has done.

A newspaper, in 1901, secured a statement from her of her understanding of her own mediumship. It then garbled her own statement to suit itself; brought it to her to sign; she refused. It then rewrote, or claimed to rewrite the article; brought her the last two pages for signature in such shape that she was willing to sign, maintaining that the first part of the article had not been changed and therefore was not resubmitted. However, when the statement finally appeared it so thoroughly displeased Mrs. Piper that she refused the payment for it. The newspaper then approached her with the offer of a life pension if she would agree to discontinue her work. This she also refused. The documents in these matters were duly filed with Dr. Hodgson, of the S. P. R., who wrote to the newspaper to ask its explanation of the whole affair. Up to this time no reply has ever been received.

As to Mme. Palladino to whom Prof. Jastrow has recently alluded in public statements: the present writer has long been possessed of the testimony of an eye-witness, entirely disinterested, who saw Prof. Muensterberg start with amazement and turn pale at a Palladino séance, one Thursday or Friday night, when nothing apparent had touched him at all. In reply to immediate questioning by those in the circle he asserted that *something had poked him in the ribs!* Yet he was in plain sight of all and nothing visible had touched him. He was still pale as he left, on the same elevator that carried my friend down. He never explained the phenomenon, but came out with his denial of anything supernatural in the next Sunday's papers.

**RECENT EXPERIMENTS CONTINUED.**

By JAMES H. HYSLOP.

The present paper has a special importance besides that of proving the personal identity of the communicator. The material is purely the spontaneous work of the controls. I had not hinted that I desired to hear from the parties. They are my stepmother and my mother. My stepmother had died in the previous October just five months prior to this sitting which was on February 26th, 1916. She had died on October 6th, 1915. I had not said a word about it and nothing had been said publicly that would lead to any knowledge of it, tho her death was announced in a brief obituary notice at the time. The funeral did not interrupt my experiments and I simply awaited events.

My mother had died 47 years before and had communicated through Mrs. Piper and later through Mrs. Chenoweth. All the results of the Piper records had been made public and only a part of them through Mrs. Chenoweth, tho most of them had been incorporated in Vol. VI of the *Proceedings* which Mrs. Chenoweth had seen. None of the facts, however, were of any help in what came from her this time unless one of them may have afforded a clue to a part which was said here. At any rate, we have to assume that Mrs. Chenoweth knew that my mother was dead, but the facts told were out of the reach of all but three of the family and a very old aunt who did not recall any of the facts mentioned at the sittings. Not a person was living in the neighborhood that knew anything about her and some of the events occurred in another country in her own childhood about which there was but one relative living who might have known and that was the aunt just mentioned. But actually she knew none of the facts.

The sequel showed that the controls had in mind proving that those who had been long dead could communicate better than those who died recently. They stated that this was their object, and tho my mother did most excellent work in proof of her personal identity, the result showed that, had it not been for my

own memory, she would have totally failed to have proved her identity, as no one save myself and two brothers could remember the facts, and these two brothers did not remember many of them as I could. They were younger than I. But for this fortunate circumstance such incidents would have been attributed by the sceptic to guessing and fabrication. They very clearly showed that any casual and wandering spirit who had been dead so long might communicate as well or better than my mother and yet not be able to prove his identity.

The particular interest of my stepmother's efforts lies in the confusion and fragmentary, almost irrelevant nature, of her messages. While she said enough to prove who it was, she would not have influenced any sceptic and perhaps would not have appeared intelligible to any one who did not understand the nature of mediumistic work. The results throw special light upon the difficulties of communicating, tho we do not yet know enough about them to say exactly what these are. Their existence is apparent, tho their nature is not.

At the time of my stepmother's illness which caused her death, I had brought up the subject to the trance personalities without telling who it was. They were very sanguine about her recovery and did not seem to think the illness was serious, tho they referred correctly, as I afterward learned, to a few incidents that I did not know. But they totally failed in their diagnosis of its dangers. When I arrived home, she was dead, having passed away two hours before my arrival. At the sitting five hours before her death, the controls left the impression, indeed, asserted that there was no immediate danger. She was actually near death at the time. It is possible that the subconscious of Mrs. Chenoweth was so determined to see or take such a hopeful attitude about the situation that it would not let the real facts penetrate the veil. However that may be, the attitude and statements were wholly wrong.

I said nothing about the matter after the funeral and acted as if nothing had happened, waiting calmly to see what would happen spontaneously. I was, of course, busy with a special task and this could not be interrupted. I had gotten her name and relationship through a young lady a week after her death,

a case I was working on for obsession with a view to curing it; the lady knew absolutely nothing about my stepmother, not even knowing that I had one or that any one had recently died in whom I was interested.

My stepmother's first appearance through Mrs. Chenoweth, as intimated above, was on February 26th, 1916. She began the automatic writing with the following message and without any announcement of her personality. She began, as it were, in the middle of a sentence or without preliminaries, as if she had been communicating before, which she had not.

Mother wishes to tell her son that, when the boys are together working out these problems of identification of signs and writings, she is with him and hopes to be of some use somewhere in the work just as father has been.

It was the reference to father as well as the term "mother" tho it was not strictly accurate, that made me see who was present. But the allusion to the "boys" was not intelligible and it was only later in the experiment that I got a clue to what her reference was. She was referring to my deceased brothers one of whom she had never known and to their work at sittings in the effort to help with communications. It is apparent how fragmentary the message is. But for later remarks we should not have a clue to its interpretation. With this additional explanation, we find that the reference is to events out of sight and not verifiable except by frequent messages on the point articulating in such a manner as to render probable the nature of the complex process involved in the communications.

One obscure allusion deserves special notice. It is to the part of these "boys" in the process of the work. They are implicated in the "identification of signs and writings" connected with the communications. Here we have an obscure hint of the complications. They are not what the average layman assumes. As I have often remarked in comments on the method of communicating, the average layman pictures to himself something like immediate control of the organism in either speech or writing. The superficial appearance of the records leads to this view of the phenomena, and it is only in the by-ways of the



work that we find the correction of this error. Here it is the unconscious allusion to "signs" and "writings" that intimates the existence of complexities, tho it does not explain what they are. We may imagine what they are sometimes from what I have observed in the work of Miss Burton; namely, the writing of a message in letters of fire in the air. It is probable—and I have seen evidence of it in the work of Mrs. Chenoweth—that, in lieu of other methods at the time, the controls picture the message in light for the subconscious of the medium or the mind of the control to communicate it, sometimes after interpreting it, as has to be done in the pictographic process when the memory phantasms are transmitted. Sometimes I have obtained evidence that symbolic signs have to be used, and it is all these facts which give meaning to the allusion here to "signs and writings."

My stepmother knew what my father's work had been, and while Mrs. Chenoweth knew that I had communicated with him, she had seen none of it except in Vol. VI of the *Proceedings* and tho that was enough to enable her to make this statement, she had no normal reasons for connecting my stepmother with the matter. Of course she does not say "stepmother", but mother, but the next message easily and quickly identifies her as my stepmother. It goes on immediately after the statement I have quoted, without even interrupting the sentence.

With the workers at another connected center, I have been trying to give a sign of my presence. It is harder here to get an opening, for there are so many who are waiting for the hour long before it is used and the limited time prevents much change.

As already remarked I had heard from her a week after her death through another psychic, and tho she had also been referred to through one in New York I could not attach any value to the reference, as this psychic knew of her death and was, indeed, at her funeral. But that this particular medium was not in mind was indicated later, as we shall see. But the fact that I had gotten evidence of her presence before makes this instance a hit of some kind, whatever value we may attach to it. The expression that it is "harder here to get an opening" is in-

telligible only on the supposition that personalities are present who may be permitted to communicate in case that any hitch in other plans occurs.

Immediately following this message and without any relevant connection with it came an allusion to my living sister—half-sister, daughter of the deceased—and it is interesting as showing a tendency to regard the effort as one to give a proper name. I quote the passage at some length.

I have long wished to tell S—— that I am near her.

(Who is S?)

You know your sister.

(All right. Go ahead. I thought so.)

And I know her desire to understand more and yet her natural conservatism, almost fear, innate shrinking from strange gods, understand me, James?

(Yes, exactly.)

I sometimes think she will never accept with joy the truth you are expounding. She believes in you and she endures your discoveries, but you two are quite as different as if born under two nations.

(I understand.)

I know her fidelity to the girls and to you.

Evidently we have an obscure intimation of complexity in the process of communicating in the capital S which referred to my sister, but which the control or the subconscious mistook for an attempt at a proper name. I have often observed the same fact when the word "Mother" is given. We are evidently here in the presence of some sort of "signs" as already stated.

The characterization of my sister is exact and I need not repeat the facts in my own language, except to say that the reference to her "fidelity to the girls and to me" is remarkably apt. I had my sister as my housekeeper after the disqualification of the one that followed the death of my wife and her work with the children solved a problem which it was impossible for me, with my task in the Society, to accomplish myself. Her relation to the family was not known to the public, tho it could easily have filtered its way into general knowledge, but it would

not carry with it the intimate fidelity to the children. Her attitude on this subject was wholly unknown to the public.

Immediately following the passage quoted above came another attempt to refer to a medium who was apparently meant in the first allusion to cross reference. The passage is a little complicated.

It is a privilege to me to be here, but I must not forget that my message was to be but a test of the work where a new writing was begun and unfinished, and another took the time. It is where you have tried to get a man \* \* messenger doing good work, a man working to unfold a light in a more systematic way with a trance.

(Who is that man. Tell what you can to make me . . .) [Writing began before I had finished my statement.]

I mean your brother and some of the friends. Charles tried and R. tried, still trying to give a better report to you, and I have been there. You know where I have been with father and the boys to make this cross reference.

The control was lost at this point and in fact the communication was extremely difficult all along. This message is extraordinarily fragmentary. While any one can see that there is an attempt to say something of importance there is no clear indication of what is meant except that an effort is made at a cross reference. The reference to a masculine control, to writing, and to the trance and the statement that she had been there indicate to me very clearly what was in mind. It was the young woman mentioned previously who was as yet an undeveloped psychic, afflicted with obsession, and a man, a deceased personality, was trying to develop her for systematic work. As previously stated my stepmother had given her name and relationship to me there. But there was no trace whatever of my father or the "boys". But Charles is the name of my deceased brother who communicated through Mrs. Piper and Mrs. Chenoweth, and R is the initial of the brother Robert who communicated through Mrs. Chenoweth. The young woman had never heard of either of them. They are represented here as trying to do something there and it was evidently they that were in mind in the first message here commented on and it was too

fragmentary to determine either what was meant or who the "boys" were that were in mind. The present passage, however, makes the matter clearer. It represents a group of my own family trying to get a cross reference message through and the result is so fragmentary that we should not have the slightest evidence that it is true but for the identification of the psychic and the correct statement that my stepmother had been there. We have to build up the intention of the communicator from what I know of the facts rather than from the clear character of the message. It is even possible that I do not get a word of what it was intended to say and that some marginal thought slips through in explanation rather than the real message itself. There is just enough of the supernormal to justify the attempt to reconstruct the message and to illustrate the extremely fragmentary character of the message.

The next message illustrates this last remark still more clearly. I remarked in regard to the previous message that the control broke down at the end of it. But the control was evidently changed at once while the same communicator continued. The passage is an extraordinarily interesting one from the standpoint of fragmentariness.

W... W... Wo... Wo... W o r k. [Struggle to keep control.]

(Stick to it.)

so hard, stairs go up, soft stairs, inside not these. You know what I mean.

(No I don't.) [The message was unintelligible.]

Boston, not New York.

(What kind of a person?)

[I was still thinking of the medium involved in the cross reference experiment and so was confused about the real meaning of the message.]

N... York.

[The pencil fell and the sitting ended with the subliminal uttering the name "James" which was what my stepmother always called me.]

This message is so confused that no reader could imagine

that it was an intelligible message at all. One has to know certain facts to give it any meaning whatever. My stepmother was quite old, 82 at her death. She had been more than usually active at that age and aided in the housework at my home. She could never remain idle. But it was very hard going up and down stairs and she often complained of the weariness of it to my sister. The stairs were carpeted and so were "soft stairs". The effort here was to distinguish between the stairs in New York which she had to climb and the stone stairway which every one has to climb to reach Mrs. Chenoweth's house, which was, of course, in Boston and mine in New York. The clue to all this is the reference to the "hard work" and the stairs, characterized as "soft", and to the distinction between Boston and New York. The incident is especially evidential because it could not possibly have been known to the psychic, Mrs. Chenoweth. Even its confusion and fragmentary character help it in this respect.

This was the first communication of my stepmother through Mrs. Chenoweth tho a day or two previous to this my father's name was given and probably indicated an attempt on her part to send a message. But there have been no further sustained attempts by her since that time. The present effort was interrupted by my mother who had died 47 years previously and a series of messages given which are among the best I ever received from any one for sustained evidential interest and compactness. They began the next day. There was confusion at first between the two personalities which is most interesting. It should receive special notice as very difficult to explain on any theory of normal processes.

Not quite clear was the message at its close, but the beginning was good for your mother, not your stepmother, but the mother long gone from your earthly habitation. There is one small detail which seems as if it might make good evidence, which we wish to repeat.

She held in her hand a small garment of bright color. It was apparently a night gown for a small child, and was of a distinct flame color, not red, but orange.

Now it was not my mother that was communicating at any

time in the sitting unless we suppose she was acting as intermediary, for my stepmother. The incidents had no relation to my mother, but all were connected with my stepmother. The consciousness of confusion at the end is interesting. My mother, as indicated, had long been dead. The detail here mentioned related to my mother and not my stepmother. The very next statement not quoted above proved this, as the communicator, evidently the control, said the night gown was connected with my mother and immediately asked if any of us ever had the croup. My stepmother never saw croup in the family. My mother saw much of it.

After mentioning the croup there was an immediate effort to indicate who it was that had it, in response to my question to say what child it was. As an indication of what happens on such occasions the control asked if the child had died and I responded with the statement that it depended on which child it was. I was at once told that I was the one in mind and then came a reference to a poultice made of grease, lard and onions over a wood fire. The poultice and the wood fire I remember well enough, but I do not recall the ingredients of the poultice, except that poultices were often made with onions as an ingredient in them. I had suffered terribly as a child with croup and many a time it was thought I would not recover from it. The attacks were unusually severe. I do not remember the night gown, except that we children had woolen ones as intimated in the message.

A reference followed to a quilt which I do not remember except that we had them in abundance, and then to a "little bed." On my asking what the bed was the answer came that it was "a trundle" bed. This was correct and a very natural thing for my mother to mention. My stepmother knew nothing about it as it had been disposed of before she came into the family.

This was followed by an allusion to a cradle, said to be of wood and having a hood, and then that it was of dark wood. This was made specific by saying first that it was "butternut" and then, correctly, that it was walnut.

We had a large walnut cradle in our childhood. It was of black walnut. It had no "hood" as that is usually understood,

but a net was used instead to keep out the flies and mosquitos, when they were in season. One of the interesting features of the incident is the reference to "butternut", as it is a kind of walnut, the white walnut, and very rare in my own country, while the black walnut is rare in New England and the butternut more frequent. Apparently the subconscious interpreted the symbols in terms of its own knowledge of the walnut. An interesting evidence of this influence is the attempt to correct the allusion to "butternut" when I intimated that the cradle was not called "butternut". The first correction was "hickory". This, of course, was false, but we may note two things. If the symbol presented in a picture to the mind of the medium was a "nut" as the control said he was sure that it was a nut, the natural interpretation of the mind, after finding that "butternut" was incorrect, was that it was "hickory". Then walnut came, on my saying that "hickory" was wrong. Moreover, I happen to know that Mrs. Chenoweth and many people in New England often use the terms "walnut" and "hickory nut" interchangeably, so that there was everything in the mental situation to encourage the possible misinterpretation of a symbol, or assuming that phonetics entered into it, of guessing at it when the word "nut" came clearly, as indicated by the control. The whole process is interesting as excluding telepathy as an interpretation of the phenomena, assuming that it is entitled to recognition or discussion at all, which, in fact, I do not admit. It is only a boggy to be dismissed as harmless, tho we are entitled to note its inapplicability where some minds are tempted to consider it.

The next allusion was to a "lumbering stage coach", said to be connected with a place at a distance from home. Now I remember no such vehicle in the life of my mother. I never saw her original home until long after her death. It was many miles from our home and as her father's family was a large one it is very likely, as we know what vehicles in her childhood were, that the family carriage was a rather "lumbering" one. It would not be called either a "coach" or a "stage coach". In the Piper sittings Rector, the control, referred to our carriage at home as a "coach", acting as intermediary for my father. The mental picture presented here of her memory

might well be interpreted in the language quoted. I have no personal memory of the facts and hence cannot verify the statement, but it is very probable from what I know of those earlier times, the latter period of which was going out in my earliest childhood.

There followed a reference to something about her death and burial, a cemetery "a long way from here", a removal but not of her body, and the building of a new house. The incidents are not clear enough to make an important evidential point of them. But there was something special about her death and burial and a removal not of her body that was of special interest, tho we cannot be sure that this is in mind. A new house was built some eight years before her death. But the confusion here was too great to be sure that the incidents are those I have indicated. The sitting came to an end before the matter was cleared up. But the name Sarah came at the end and it was said to be connected with me. This is correct as my deceased sister had that name and the reason that it was connected with me lay in the fact that she was my twin sister, tho this is not stated in the message.

At the next sitting, as soon as she obtained adequate control the following confused but remarkable message came:

I recall the winter, the cold of the year when I was last with you all, so long long ago and the incident of funeral burial I wish to recall, the unlooked for incident. You know the strain of the two together, two in one grave. Yes it was a great strain for him, but it was better as it was and there were those there who thought it so. Double funeral and yet not double woe, understand, one little which made it less to bring responsibility to your father and made it easier for me in the new life, you understand.

This confused message is an attempt to tell some very interesting facts. My mother died from the effects of childbirth and a few days before she died the infant was buried, having been still-born. She knew that she was going to die, tho not at first, so that the incident was really "unlooked for" before complications which arose and which I need not mention here, and when she knew that she could not live, she asked to be



buried in the same grave with her child and this wish was granted. The two were buried together. This was a very unusual fact and of course not known at this time to more than three or four persons living.

It was apparent in the record prior to the above incidents that they were delivered by an intermediary, as the messages came in the third person. But at the next sitting my mother purported to come direct and to speak in the first person. These are the incidents just quoted. Immediately after the one about the double funeral she referred to my brother Robert, calling him Robbie, which he was called as a child and he was only a few years old when she died. Reference was made to a cemetery inscription which I believe is incorrect and then the names Robbie, Charlie and James were given, the first two as said previously being the names of deceased brothers and given as they were called. Mine, however, is not given as she called it, but as it appears in my records since my father's death and as he called me the latter part of his life. Then reference was made to "an old Scotch Presbyterian", but the message was evidently not completed. We were Scotch Presbyterians and as my mother in an earlier communication had referred to James Hervey, the author of the *Meditations* of which she was very fond and for whom I was named, it is possible that, having given the name James here, she was trying to refer to him.

There then came a curious incident which shows a perfectly correct appreciation of my father with an incident which is particularly evidential. It contains some confusion but plays correctly about the right facts.

The out of door life which the children had in summer with freedom of body and action, which your father so much believed in. He had his own methods of training or rather his ideas and he thought plenty of good food and plenty of warm clothing, plenty of air and plenty of work was a good rule.

(Yes, especially the work.)

I was about to add that play was not in his list, for the smallest had his tasks, and it was a rule that each did his own work and no allowances for lazy growing boys.

(That is correct.)

I sometimes think that his way of forgetting youth was not the best, but he still clings to the idea that the play is useless, and if one needs activities, it might as well be work, but he did take a day sometimes when he went away for some business and one or the other went with him and that was a festal day. To mill you know.

(Yes, I know.)

It was a great event to you as to go to California would be now.

(Yes, that is right.)

Long day and coming home later loaded with grain flour, and then the exciting news of the day and journey.

I do not remember the telling of the day's doings, but all the rest of the incidents are perfectly accurate. My father is correctly characterized as little interested in play and always looking economically at activities. He kept us at work all he could and regarded play as useless. Utility was his standard for everything and either æsthetics or fun were secondary, tho not to be excluded from life. The outdoor life was an accompaniment of living on a farm, and when father wanted to give us a good time he would take one or two of us with him to mill when he took his wheat there and brought home flour or bran. It was a great adventure for us small children to have this ride of seven miles and return in a beautiful country.

Just after recovering from the trance and while in the borderland of the normal state, Mrs. Chenoweth saw a vision of a funeral with a coffin in an open wagon and not in a hearse and spoke of it as a "country funeral". Then she saw a vision of a brown dress.

The allusion to a funeral is evidently an effort to complete the message about the "double funeral" mentioned previously. Instead of employing an undertaker and a hearse for the funeral of the still-born child, it was taken to the cemetery in an open carriage, not a wagon. My mother had a brown silk dress, but I do not know whether she was buried in it or not. The impression which Mrs. Chenoweth had in the vision was that the person in the coffin was a woman and that she wore a brown dress. It was the child that was taken to the grave as described and not my mother.

The next sitting was a remarkable one for the details involved

and is difficult to abbreviate. But when the facts are told the difficulty and confusion are easily explained and make even the confusion as intelligible as it is good evidence.

It took me sometime to understand these small memories, but they make the past very real and vivid.

I believed in God and heaven and hell, as the people about me did, but the active life after death was a revelation, and today you can understand how it helped me in the separation from my little family, needing me so much, and when friends came to help you, it was a relief to me, and your poor father felt the care so much. He was not mother nor could he ever be. It was not his way. He provided and planned and was the head of the family.

(Who was it that did come to help and took your place?)

There were two that came after, but first was the relative who made such effort to comfort and care for you all. My s— Aunt, Aunt. My relative, your Aunt. She came at once to help you know.

(Yes, that is correct.)

And later an older relative came at times to make the usual visit and help. You know to whom I refer. Ma... Mar... Mart... th...

(“Martha”?) [Name of the communicator but wrong for the person intended.]

There was a Martha, but that is not the one I am trying to write now.

(I understand.)

Margaret. It is not the least dimmed in my memory, but I seem to mix two scenes together without meaning to do so.

(I understand. Who was Martha?) [Name of my mother.]

Later on she came sometimes.

(Think a moment.)

Sis... who was Martha? [Asked on the other side.]

(Yes.) Grandmother. Martha was there and did much for the family. There was a sister, you know, who was not yours, but his, Aunt.

(Whose?) Yours and then Grandma and stepmother later.

A simple statement of the facts will make this interesting passage clear. My mother's name was Martha. Immediately

after her death my Aunt, my father's sister, came to keep house for father and to care for us children. In a few years she married and this left our domestic affairs in such a condition that father married his second wife. Her name was Margaret. When my father's younger sister married, my grandmother who had lived with this aunt, came to live with us for a time until her death. Her name also was Margaret.

It is interesting to note the mistake about the Martha. She is evidently taken for my stepmother, an error which is inexcusable on the supposition of normal knowledge of her name and relationship, as Mrs. Chenoweth had an opportunity to know it from Vol. VI of the *Proceedings* which she had seen. But she knew nothing about the name of my stepmother or my grandmother, and if she had she should not have confused them. The same confusion was made through Mrs. Piper and also at another time through Mrs. Chenoweth.

My mother was an orthodox believer in heaven and hell and she would find death a "revelation" on that doctrine. The statement regarding my father's inability to be a mother is quite true, but perhaps is true of most fathers. It is especially true of my father, however.

It is interesting to remark the statement, just after giving the name Margaret, that the communicator is "mixing two scenes together". There is evidently a pictographic process involved and the confusion regards the stepmother and my grandmother whose names were Margaret.

Immediately following the reference to my grandmother at the end of the message just commented on, came a reference to spinning and making yarn from wool for the needs of the family. This was pertinent, but not to the period just described. My grandmother had done much of this work, but only in her younger days and not at the time involved in the message about events after my mother's death. The association is not abrupt, but the time involved is. Then came a reference to "Sunday afternoons and a walk sometimes taken by the children" and a sudden and disconnected reference to where my mother was buried. The first of these incidents has no meaning and the latter is not made specific enough to emphasize. But an effort was made to mention some "small blue flowers", said "to grow

wild around the fields and not to be blue bells", that were put at her grave. I do not remember anything of this incident. But violets grew wild and were cultivated by my mother in the yard. She was very fond of them and some may have been taken to her grave, but I have no recollection of it.

This imperfect message was interrupted with a reference to clover and to buckwheat, the latter of which was said to be "so pretty growing" and to have been sown for its flour and for the making of honey. This was perfectly correct. I suspect the allusion to clover was a marginal aspect of the picture in the effort to refer to the buckwheat, as it was one of the plants from which honey was taken by the bees. The buckwheat was sown for two reasons; namely, for the two mentioned, and the fields of it were certainly very pretty when growing and in flower. She said the honey "was a treat and lots of it". This was true. We had it in great abundance.

Then came a reference to a carriage with the following confused statement: "Some had to walk. You know there was a preparation for a meeting where some started early and walked." When I asked what meeting it was the answer came: "Sunday meeting."

This evidently refers to the fact that some of us used to walk part of the way to church and then to ride the rest of the way when overtaken by others who would take our place afoot. Usually this was connected with horseback riding. The incident, however, is rather confusedly indicated. It was followed, however, by an interesting characterization of my father as "an interested listener but took objections as he saw fit. He never took the pulpit for a final place of authority." This was perfectly correct. He did his own thinking even when he confined it to orthodoxy. Immediately after delivering this message Mrs. Chenoweth came out of the trance and just as she became normal she asked if I knew anything about an Andrew. This name was very relevant to the incident of going to church as described. This man lived not very far from the church to which we used to go in the manner indicated and had been involved in important domestic troubles which my father as a member of the Session in the church had to help settle. My mother knew the facts well. He and his place might well be in the mental picture of going to

church as described. It would be one of the most distinct features of such a picture in my mother's and father's memory.

The next sitting interrupted my mother, to give her some respite possibly, and then she resumed her work on the following occasion. She first referred to my father's giving work the first place in his life and expecting the same of us boys, which was true, and then gave the following:

Do you remember a school house not far away from home, long ago destroyed, and later one farther away, more pretentious, and the first one was in sight of our land near it, and the surroundings were quiet and country sounds were all about. There were meetings in that school house before you were born and after and some of them were religious and some were of a political nature. And sometimes your father took a lantern and went with the neighbors there to discuss the situation in the country's distress and later they went many miles to hear more about the —— I cannot think of the word. Wait a moment—the southern Secessionists.

(Yes, exactly.)

That was the word on everybody's lips. Your father was a vociferous advocate for the Union.

(Yes, he was.)

And he never hesitated to call the neighbors together for discussion.

The "old school house", as we used to call it, was situated on a corner of our farm toward the east and was destroyed about 1862 or 1863. It was frame and very old. The new one was brick and much more pretentious. Many debates were held about slavery in the old one. I do not remember any religious meetings in it nor do I personally remember political debates in it. My father told me of them and I knew from his lips that he did go with a lantern to meetings to discuss slavery and "secession" and often many miles to other school houses. The word "secession" was on everybody's lips at the time, sometimes abbreviated to "secesh". My father was a very staunch supporter of the Union cause, but always a fair tho keen debater on it.

An allusion to the first day on which I went to school was

made and if a certain incident in it had been told it would have been a striking bit of evidence. But I did not get this incident, tho I asked for it. Then came a reference to cheese as follows:

I also want to know if you know about cheese. I mean cheese made in a shed room and then carried to the cheese room to dry upstairs. Do you recall how you children liked the curds and the wherry, and how there was a division of it between you.

We made cheese in the woodshed and it was taken to the house to dry, I think, in the attic of the old kitchen. We children were wild about the "curds and wherry" on these occasions.

My mother then referred to the well and the fact that the water was "hard like a mineral". It contained much lime and iron sulphide. In the subliminal recovery she referred to an old loom as in the attic where the cheese was kept. This was true at one time, but I do not recall the fact personally. I learned it by inquiry.

At the next sitting a long message came about poplar trees, the barn, yokes, sleds, buckets connected with sugar making, barrels and buildings, and making ready for sugar boiling, as we called it at the time of "the last snows", as indicated in the message. The scene was clearly located away from my home and the name "Peter" in connection with it goes to prove this, as it was the name of an old negro connected with my uncle's farm near the original home of my mother in another county and which was evidently the place in her mind, tho I never saw it until long after her death. The articles described, except the yokes, were all connected with sugar making and were very natural for my mother to mention, as she was quite familiar with the life connected with it. But I do not remember any of the scenes that are evidently in mind, as they were connected with a period long before I was born. We had no poplar trees on our place. One existed on our neighbor's place and I do not know whether there were any on the farm where my mother was born. It is probable that there were. Reference was made to oxen and this proves that the time was before I was born, as we never had any on my father's farm. When I asked if any one living could tell me about the place she had in mind, having

my father's living sister in mind, I got the answer: "Your Uncle knew about it." This is distinct evidence that my interpretation of the incidents is correct, as the Uncle who had the negro Peter on his farm lived near my mother's old home as already stated. But my mother was unable to give this Uncle's name. Her control broke down before she could give it.

But the thread of the message was taken up by the new control and the whole incident made clearer, tho it related to events before my time. The passage is worth quoting at some length, and especially its sequel.

Have you any relatives who live far away from here?

(Yes.)

Is there not an old gentleman who lives with some young people?

(Not that I know of.)

Who did live with the younger members of the family. He seems like an uncle to you.

(I don't know who it is.)

Did you have an Uncle J—— (Yes.) who lived with some younger persons?

(No.) Sure? (I don't recall any one.)

Wait a minute. I will see what the trouble is. To go back to the poplar trees, was there a member of your family who lived where there were poplar trees growing?

(Not that I ever heard of.)

Your mother seems to have a recollection of such a thing and she thinks it that which she has not made quite plain.

(I know of poplar trees not far from our home, but they were not connected with any relative whatever.)

You are thinking of one place and she of another. Did she come from a farming community before she married your father, a little distance away from the home which you knew as a boy.

(Yes, and I do not know anything about it, as I never saw it.)

I think you will find that it was a more primitive state of living than the life she lived with your father. I mean by primitive a somewhat earlier period and these trees of which she speaks were on some part of the original homeland. There must have been an Uncle on that side of the family who lived some years after her immediate family passed away and he knew about these earlier scenes.



I believe that she was so far back in her memories that it will be very hard to trace the connections. Yet it may be possible through some of the younger ones. The J—— is not the J—— you thought of but an older one. Look it up and let her get to something a little more recent. They—I mean by they the group—told her to recall back as far as she could and that was the result. You can dig too deep a well.

I had not said anything to indicate that I knew about the place and time my mother had in mind, so that this message confirms what I expressed in my notes on the previous reference to the same thing and it enlarges on it in a way to prove that I was right and that the events occurred before I was born. The Uncle J. referred to was my mother's brother. He had died a short time before this sitting, perhaps two or three years or more, so that it was absurd to refer to him with the expectation that I could verify the facts by him. We are not sure that he was mentioned with that purpose, but he knew the facts and was the last survivor of my mother's family. But the sequel showed that she had in mind another Uncle also. We shall see the meaning presently. But this was the Uncle to whom reference was made first. He was said to live or to have lived with some younger members of the family. His niece, daughter of the brother of the Uncle J. mentioned, lived for years with this Uncle before his death which was before the death of the Uncle J. Both of them knew the facts and the first one lived most of his life near my mother's original home. Both Uncles lived some years after my mother's immediate family had passed away, as stated in the message. It did belong to a period antedating her marriage to father.

To help the message and to get away from what I could not remember and perhaps could not verify by others, the more recent aspect of the incident was taken up and an attempt made to identify the place which this Uncle lived in who had made a home for the niece of his. Reference was made to cross roads and to a village and the way to it described, but not in sufficiently clear terms for me to identify it with assurance or to make the statement evidential to others. The confusion ended the sitting and when I remarked that it had no meaning what-

ever to me, the control ceased trying. Immediately the subliminal stage came on and the matter was taken up there as follows:

What are they trying to do?

(I don't know.)

Do you know anything about a back road?

(No.) Who said anything about it? (The one communicating.)

Well, don't your father know about it?

(Perhaps, but they did not make clear to me what they had in mind.)

Oh, can I help?

(If they tell me the name of the town, it will clear it up.)

I will see if I can see it. Do you know anything about a town that sounds something like Spring. I don't think it is Springfield. I think it is like Spring in it. You know of any one living in it with Springs in the word?

(Some one in the family, a relative did.)

Was Springs the last part of it. (Yes.) Like Sulphur Springs or White Springs?

(You will get it.)

I don't know as I can. W-O-L-L-E. [I did not notice at the time that this was part of "Yellow" spelled backward.]

(It is not quite right.)

Is there more of it?

(Only two letters are right.) [I did not yet see it was all correct and backward with the "Y" omitted.]

Is W right. (No.) [I did not yet see it.] I can't get it. Well the L is there. Are there two L's?

(Yes.) And then there is an E? (Yes.) And an O? (Yes.) I got all those before.

(Yes, but the W is not.)

Is there a Y? (Yes.) Isn't there a W?

(Oh yes, it is backward.) Wolley Springs. (No, that is backward.)

Yellow Springs. (That is right. Who lived there?)

E-L-C-N-U. (That's right, Uncle who?) D-N-A T-N-U-A. ["and aunt"] (Yes.) F-O-S-R-U-O-Y. ["of yours ..."]

(I understand.)

The Uncle whom my mother had in mind when describing the roads and the village lived the latter part of his life in Yellow Springs, a small town not far from my home. He had communicated before this time not long after his death and referred to the same place in a still more dramatic manner by the pictographic process which, if used here, was put in a different manner than usual. Apparently the resort here to spelling backward was to eliminate efforts on the part of the subconscious to interpret and intermix her own ideas with the name. That tendency was apparent in the reference to "Sulphur Springs" and "White Springs". There were sulphur springs there and their yellow color gave the name to the place. The earlier message about the place involved a mental picture of the "yellow springs" and the waterfall near by. But this is omitted here. It is apparent that I was nearly as much confused about the message as the communicator was about the cross roads. But the name of Yellow Springs and the allusion to my uncle and aunt who lived and died there decides what was in mind. But it is remarkable that they should be referred to with the apparent expectation that I could verify the facts about the old farm. They both knew them well, but were both dead at this time and both had been communicators.

The next sitting was opened with an interesting statement which showed consciousness of interpretation entering into the receipt and delivery of messages and it was followed up by incidents which the allusion to Yellow Springs might recall. I quote the passage.

Mother has a little more to say. I did not make it quite clear and so was helped by the friend who is so quick to catch a meaning.  
(Yes, I understand.)

You know about the iron in the water, the mineral water, that was drinking water for us.

(Yes, I remember it well.)

You asked me a few days [ago] about it and I did not answer, so I do so now.

(Yes, thank you.)

And do you recall a spring in the distance where very cold and clear water bubbled up and very often water was brought from the

spring, but oftener it was a place where a thirsty boy might drink after working in the woods beyond it and in the fields.

She then mentioned wild strawberry vines and grasses as near the spring and also a brook, saying that willow trees were there and that we boys made whistles out of the willow.

I had not hinted to the control what was in the well water at home and the correct statement about it comes out here spontaneously; namely, iron. No less interesting is the reference to a spring. It was natural to think of it in connection with the allusion to Yellow Springs, because it was also a yellow sulphur spring on what we called "the other place", some distance from the house. We did not use it for any domestic purposes, but we boys did go to it, when working in the fields, for drinking water. There were woods beyond it, but I imagine that the communicator really had in mind the woods beyond which the spring was and which were between home and the spring. There were grasses and wild strawberry vines growing all about there and a brook ran by the spring. The whole scene had been referred to at an earlier date by my father and described more fully. Indeed he and my stepmother knew the place better than my mother. The brook was thickly lined with willows. I imagine, however, that the communicator in passing from the well to the spring had in mind the large willow tree which was near this well and from which we boys made more whistles than we did from the willows near the brook.

There followed an interesting and evidential message about the orchard and a particular apple, which it took some time to get correctly.

I want to refer to an orchard, not where we have just been walking, but one nearer the house.

(Yes, go ahead.)

And the care your father felt for his trees was quite a real care to all of us. You know to what I refer now.

(Yes, I do.)

And there were some days of hard work put into the fruit trees or fruit by you boys as well as by him.

(Do you remember a good apple near that shed where the cheese was made?)

You mean the early apple with rather yellowish flesh.

(Yes, the name of it.)

Yes, G... long apple. It was C—— I will get it in a minute. Was it the P...?

(Yes, go ahead.)

P... Por... Port...

I admitted that P was right, but it afforded no help apparently, as the confusion went on, but finally I got "Pound Sweet". This was not correct and I did not urge further attempts at this time. Reference was made to a crab apple which also was near the same place. The apple I had in mind was an early yellow Pound Pippin of which we were very fond and which was one of the favorite apples of the family. Before the series of communications from my mother terminated she came back to the question and finally got Pound Pippin correctly.

Immediately following the attempt to name the Pippin apple my mother referred to a pear that was a favorite with father and the family.

Duchess, you know the Duchess.

(That was near.)

I have them in mind. Was not the Duchess a yellow pear, or rather a sort of light brown? (Yes.) And of course you know those green pears that were later and hard and ripened in the house.

The Duchesse D'Angoulême pear was not near the Pippin apple, but was near the house. It was yellow when ripe but with a brownish tinge. There was a hard green pear which was put away for the winter and ripened in the house.

My mother immediately changed the subject and referred to an old brick oven which she said was used long ago and referred it to the time of my grandmother. I knew nothing about this, but learned from my Aunt that it was correct and that long before my time there was a brick oven used for domestic purposes as in those times.

The opening of the next sitting has a statement that throws light upon the confused and fragmentary character of messages

and it is worth quoting. It came from my mother and was an explanation of what occurred with her at times.

Sometimes it seems as if a great deal of time is taken by me to make very few things clear, but your father tells me to go ahead. Sometimes one's recollections suggest another time and place through the relationships of occurrences, and the two memories make a perverted or inverted picture.

(I understand.)

For instance, when the memory of a walk by the brook is a scene I would like to recall to you, there come to me pictures of other brooks and people entirely unrelated in your memory to the thing I am describing, but quite properly related to my memory of the scene.

(I understand.)

And it was so in the orchard conversation. Yesterday I recalled several things quite apart from the matter as far as you were concerned, but very clearly a part of my past. This is one of the tribulations of partial contact. The whole mind may never be revealed and would not be understood, if it were. It would seem even more fragmentary than now.

This is a clear implication of both the law of association and the pictographic process and shows how confusion and fragmentary messages occur, and as said all the more fragmentary when the larger range of events in consciousness make an impression on the communicating mechanism. Notice that my mother, tho it is probably through or influenced by the control, says "relationships of occurrences" instead of "association". She knew nothing about psychology when living, and Mrs. Chenoweth knows well enough the right term to use here, and when communicators like Dr. Hodgson are communicating they employ the term "association" for this process. But my mother would not naturally know the term, unless we suppose she might acquire it on the other side. But the process is not technically described here and she had no technical knowledge of psychology. She might easily detect the confusion in communicating occasioned by recall of events related in her memory but not in mine.

She followed this up with an evidential message, recurring to the orchard and some other apples.

Do you recall the Early Sweets, apples smaller than the ones I tried to recall yesterday?

(Yes, I do.)

August Sweets were they? Were they not as early as August?

(About that time I think.)

Yes I recall them, and there were some very small early apples that were not very good, quite light and like natural fruit, but they were used a little, quite early for cooking. Your father had a pride about the apples. He did a great deal for that orchard and the result proved his good judgment.

There was a sweet apple that ripened in August or early September, I do not remember exactly. They never had any specific name for us. We simply called them the "sweet apple". There was also a small light colored apple which we used very early in the season for cooking. But it was not named here. I at once asked about the American Nonpareil, but got no evidential reply. I then asked about the Bellflower and the reply was:

Yes, a special flavor to the last, which was a point he made of it, and the first was a good keeper, something like the Baldwin.

(Yes, exactly.)

He told me to write that, for he used to make that statement about it.

My father was very fond of the Bellflower apple and also of the Baldwin. The Nonpareil, tho a prolific bearer, was not a good keeper. It was an early apple, but the Bellflower was both prolific and a good keeper. The reference to my father shows that messages purporting to come from my mother may involve the co-operation of my father at any time. He was here at the bottom of my query about the Bellflower as well as my mother. The incident throws light on many other messages from her and perhaps from other communicators.

The next message contains an interesting evidential incident and is followed up by a statement that answers those who find

fault with trivialities bearing upon the problem of personal identity. The evidential incident illustrates confusion and error perhaps due to the subliminal of the psychic.

I want to refer to some fowl. There were some that used to cause your father some concern, for they wandered far away. He cared less for the fowl than anything else on the farm. They were there, but he did not make as much of them as of the growing crops and live stock. You recall the fowl which wandered off.

(Tell just what fowl it was.)

Geese, turkey [tried to erase both words.] not hens, as one speaks of hens, but fowl seeking water, ducks. They made a peculiar noise like Geese. not geese but guinea fowl. They were a bother to your father, except for one thing they warned of the approach of the enemy hawk, and scared them off. I had it on my mind to tell you today. I started all right with my G, but made geese of it.

We kept guineas on the place mainly for the purpose of frightening away hawks and owls. They made a frightful noise, especially at night if an owl or other enemy came about. They wandered all over the place and gave father some concern sometimes about their eating the crops and sometimes to find their nests and eggs. Notice the correct start with the name and then the diversion by the subliminal to guessing at geese, turkey and ducks. But this was spontaneously corrected and the right name forced through. Then came the following message :

I often dream of the old days and the hopes and plans and work and joy and sorrow of long ago. But it is with a glad heart that I come to help in this wonderful work, which you are doing for the world. It is God's work, my son, just as much or more than the work you once wished to do for Him. It is teaching instead of preaching. You know you desired to preach.

(Yes.)

It is fulfilled in the better way and will help the world to a better understanding of God and the world. Sometimes when sorrow fell on your life and it seemed as if the end had come, I smiled on your pain, for I saw the light in the distance, and knew



that joy would come in the morning. This much of a mother's message is allowed in the midst of the talk of willow whistles and early apples and screaming Guinea hens, which make for evidence of a past with you.

In my early life it was intended that I be a minister but scepticism made a teacher of me. Mrs. Chenoweth knew my occupation as a teacher, but she did not know that I had once expected to be a preacher. The rest of the message must explain itself. It recognizes the feeling of the average person who cannot see the sense in trivialities. But we can hardly have better evidence of what the sceptic might say of such messages as the one just given, which might easily be referred to the subconscious of the psychic. It has a characteristic coloring from my mother's religious nature and the incident about my preaching, but it is not nearly so good evidence as the incident about the guinea hens.

This spiritual message was followed immediately by a recurrence to evidence and included several connected facts.

I wish to speak now of another thing. Do you remember soap making?

(Yes.) Great boiler of grease and ashes. (Yes.)

And hogsheads of sap. (Yes, exactly.) And do you know anything else we used ashes for?

(Please tell. I do not recall.)

Corn bleach, yellow corn made light and eatable.

(Yes, perfectly.)

Hulled corn. You all liked that

(Yes, we did.)

We also had it with sap, sugar sap, sugar on it, syrup on the corn. You know what I mean. Candy, was not candy. Candy was not a large part of the pleasure but sweet got to you children in another form.

We made soap of the wood ashes from our house fires. It was made from the lye formed by soaking the ashes in water and by the waste fats from household uses. It was made in a very large kettle. Now it must be noticed that this affair is

mixed up with a reference to "hogsheds of sap" referring to the sugar making and apparently wholly irrelevant to the soap making and perfectly illustrating the earlier message on the cause of interfusion and confusion in the messages. The connection however, is quite natural. The kettle in which the soap was made was one used in sugar time, as we called it, to boil the maple sap into syrup, and the place of making the soap was near the furnace for making maple syrup and sugar. Hence the association for both reasons was perfectly natural and in my own memory it is impossible to think of one of the scenes without having the other in my mind.

The next part of the message, however, is not directly associated with soap making or sugar making. It is merely an associate of the reference to ashes and by implication to the lye made of them. We hulled yellow corn and boiled it in lye to remove the skin and it made it a "light" color. This we called hominy and used large quantities of it in winter for food. Maple syrup was often used with it, but not generally. I suspect the reference to "candy" corrected and to our getting our "sweet in another form", owing to the reference in this connection, is to "taffy" which we made of maple syrup. We seldom had candy bought for us, but often had maple taffy, especially at the time of year in which the maple syrup and the soap were made.

The next incident would seem to have no connection with this and ordinarily has none. But the season in which the soap and maple syrup were made was always very muddy and our boots gave trouble to housekeepers. Hence this circumstance may have recalled the following.

I want to say something about a little stairs, narrow and steep, that led up to a place where many things were kept to use on the feet in the winter. Do you know what I mean?

(Not certain yet.)

I am after a wooden bootjack, thing to pull off wet long boots, a homemade board with a V in it.

In the front hall was a narrow and steep stairway to the second story of the house. Under that stairway was a closet

in which we kept many winter clothes, shoes, and a bootjack, except when we needed to use it constantly. It was a homemade one made with "a V in it" as described. Another incident immediately follows without any recognizable association with this last one.

Do you recall grandmother's room with a candle burning for her. There was a feeling on her part against oil for light, and while it was used in the house she had candles for herself. You do not recall candle making do you?

(Yes, I do.)

I was not sure that you did. There was a time when the old way took much time, but it was a fine art to dip them and cool them, and dip again. You recall that the molds came later.

(Yes, it is the molds alone that I remember. The earlier I do not. Shall inquire.)

I thought, when I asked you, that you did not recall the dip candle.

This passage almost explains itself. I do not recall whether my grandmother had an objection to oil lamps, but I do know that she used candles much and in her last days when she lived in our home it is very probable that she used candles exclusively, as she was very old and could not easily manage one of the lamps of those days. I do not remember anything about the process of dipping candles. Indeed I remember the word "dip" only as connected with tallow and would not have recalled its connection with candle making, but for its mention here and it then recalled a remote memory of its use, but only as told me by my father and mother. The only process of candle making that I knew was with candle molds. I used to see that often. But my mother's early life was spent at a time when only candles were used, except lamps using lard. The oil lamp was introduced in my time and perhaps not long before my mother's death. The incident is an excellent one in evidence.

She then proceeded to mention a brush made of "evergreen stuff" and brooms. She distinctly recognized two kinds. I do not recall the "evergreen brush", but at one time we made our own brooms. Then she spoke of "wings used for sweeping".

We used turkey wings, sometimes chicken wings, for dust brushes about the house. This was only in my early childhood.

At the next and last sitting of the series my mother started to complete the message about the particular apple I asked for. The first word was "Poun..." unfinished as is apparent and the attempt was not resumed until the end when she wrote with some difficulty "Pound Pippin" without any special confusion. This was correct. But after dropping the first effort she referred to another incident of my childhood.

I wonder if you remember some long scarfs which were used in the family for cold days to be put over the ears and throat.

(Yes, describe them in full.)

We have together recalled the days of summer and harvest time, the sugar making and growing time, and now these cold days, when little ears and throats must be protected from the winds and storms. They were made at home of yarn and were long and broad, and were wound around the neck, and there was an old fashioned grey mixed shawl that was used for years by the family for many wrappings. I think your father later used it himself. And there was a scotch cap. Do you remember that?

My mother knit at home for us boys long scarfs which were wound around our necks and ears in winter. The winds and storms were often heavy and the weather very cold, so that our ears would have frozen but for these scarfs. I have a recollection of this large heavy gray shawl used in cold weather, but I do not recall my father's later use of it, as I was away from home many years of his later life. It is quite probable, as he suffered from cold. I do not recall any Scotch cap, but we boys wore caps.

My mother next referred to a "book with maps of country, not a geography, but a county and town book which had the roads and surveys of the surrounding country" in it. I do not recall such a document, but father was something of a surveyor before he was married and very likely had such a book in his possession at one time. My mother then referred to "another illustrated big book, Bible" and remarked of it that it was "the only picture book for you children". This was correct. We

had a large, well illustrated Bible which was the only thing of the kind we had in our earlier childhood. She went on to say that the family record was in it and that it was in "plain handwriting", with records such as this, "Born Robert and Sarah Hyslop, C. . . 1858, not just that."

The records of family births and deaths were in that Bible and were cut out and preserved. I then tested the communicator by a question.

(May I ask a question about a book?)

Yes.

(Do you remember one that gave rise to my name?)

Yes, the Doctor, the H. H e r v e y . Book, prayer, religious book, a prayerful one with some philosophy about it, that gave grace and beauty to daily living. It was incorporated with our lives before your birth.

My mother was exceedingly fond of Hervey's Meditations and this gave rise to my middle name on account of that liking. My father was also fond of it and they both had me read it when I became old enough to do so. The book is correctly described as far as it goes, but not in the distinctive feature which pleased me so much. However, the main point is the prompt reaction to the name of the right book. The book was one not well known generally in this country and only to exceedingly orthodox people. It had a very melancholy effect on most minds that knew of it. So it was not popular enough to be widely read. Mrs. Chenoweth knew nothing about it and nothing of its relation to my name.

This was followed by an incident which I could not verify as it extended back into the early childhood of my mother. Then she took up the giving of the name of the apple and got it as already explained.

The value of these incidents lies in the circumstance that they require no explanation of their meaning to see their evidential importance. This is patent on the face of them. The only question that can be raised grows out of the fact that I am well known and that my mother has communicated before and some of her messages have been published. The believer in

fraud can conjecture that Mrs. Chenoweth had the opportunity or did as a fact seek information about her to communicate. But there are three fatal replies to such a view. (1) The results of test experiments already published make it wholly unnecessary and gratuitous to entertain such an hypothesis. She has been proved to be capable of giving as good results in quality without the possibility of seeking normal information and it would be a waste of time and money on her part to seek it in any normal manner. (2) The extremely remote and private nature of the events made it impossible to secure information in regard to most of them. Indeed not a neighbor was living that either knew them or could have been sought for the information. The oldest living person did not know some of the facts going beyond my memory. (3) The nature of the confusions and mistakes contradicts any theory of normal acquisition. The whole psychological process is opposed to any such hypothesis. But these are the only conceivable objections to be raised. Otherwise the facts explain their evidential import without defence. They are better evidence of the supernormal than any classical allusions and cross references with them that we can conceive, without being assured that the psychic through whom such messages come is totally and absolutely unacquainted with classical literature. We have in such facts as I have given only to state them in parallel columns to see their significance. That is, we have only to put the messages in one column and the living verification or statement of them in a parallel column to see their weight. No explanation is required. The only assurance we require is that the conditions were such that normal efforts on Mrs. Chenoweth's part were either not made or were impossible to make in order to recognize the meaning of the facts. They will at least have a great hypothetical value as evidence and may set the standard of what will prove survival, tho knowing the conditions I would attach more than a hypothetical importance to them.

## A "PSYCHOMETRIC" EXPERIMENT.

By WALTER F. PRINCE, PH.D.

The particular incident now to be presented is that of a so-called "psychometric reading" of which J. R. Mosley, Professor of Philosophy and Political Science in Mercer University, Macon, Georgia, was the subject. Mrs. Elizabeth T. Stansell was the psychic; Greenacre, Maine, the place; and September 1, 1898, the date. Since the facts were promptly recorded and placed on file in Dr. Hodgson's archives, the lapse of twenty years does not affect the evidence. A letter by Dr. Hyslop furnishes a suitable introduction.

NEW YORK, September 4th, 1898.

I went to Greenacre, Eliot, Maine, to deliver a lecture on the Problem of Psychology. A gentleman present, who was interested in the nature of the discussion, asked me if I had given any attention to the subject of Psychometry, and on enquiry it turned out that he referred to some phenomena that are allied to mind reading. My own understanding of psychometry was that certain peculiarly endowed or pretentious persons claimed to read one's character from the handwriting, but on questioning the gentleman interested in it, I found that the case so named by him was that of determining one's character by holding the hands, the conditions suggesting muscle reading. After the lecture the gentleman asked me if I would visit the lady that evening who had exhibited this power to him in New York City; she happened to be spending her vacation in the neighborhood of Greenacre. I consented, and he ascertained first whether the lady was accessible or not. [1]

After supper, with a lady from Harvard University, Miss Puffer, Prof. Mosley of Macon, Georgia, and Mr. du Buy, the gentleman mentioned, we went to visit the lady to make a trial of her powers. So far as I could observe, no arrangements had been made to receive us as the lady asked us to remain at the door for a minute until she

---

1. Here is a slight error. As appears from the later statement of Dr. du Buy, he endeavored but was unable to ascertain this.

saw that the parlor was in condition to receive us. It was a country house, and as we had evidently come in upon her rather unawares where she was merely stopping, and from some indications later observed, she was evidently desirous of having the place appear respectable. There was, however, no need for embarrassment upon this score, as the house and room were evidently kept in good condition all the time. But the fact of the delay on the outside for one or two minutes should be mentioned either to satisfy those who may wish to consider it a suspicious circumstance, or as evidence that no previous warning had been given of our intentions. The gentleman who asked me to go was quite a sincere man, with all the elements of character that would prevent any suspicion of foul play on his part. Moreover, if he had tried he could not have arranged a fraud of any proportions in the short time at his command. His testimony, however, I shall obtain and from all that I could observe of him, I should not suspect him either capable or willing to deceive any of us in the matter.

Miss Puffer was introduced to the lady, since the latter had heard her lecture, and there was no possibility of the complete concealment in her case. But Prof. Mosley and I were not introduced either by name or by any indications that would discover our identity. The lady had not heard me lecture, and so had not seen me, but she had heard something about my lecture and mentioned the fact after some experiments with her and when my identity had been made known to her. Of this again.

Miss Puffer tried the first experiment with the lady. The lady took hold of Miss Puffer's hands, resting her thumbs on or a little above the joint of the third finger where she claimed the nerves of the hands passed. She closed her eyes and after waiting a moment showed such signs as a person shocked by electricity might and drew her hands away with an exclamation that she (Miss Puffer) simply tore her to pieces. After several trials she gave it up saying that Miss Puffer produced too strong and resisting an influence upon her to tell anything. I next took the lady's hands, or rather she mine as before described. After a few moments she began by saying that I was very deliberative in the formation of my opinions and plans, but that when the time came I had no hesitation in action. This was repeated in various ways and modes of description to make clear that I was of the reflective type of character, though prompt



in action when my convictions are made up. At the end after remarking that I could manage children very successfully and with ease, she suddenly exclaimed that I paralyzed her brain, and let go my hands. She showed decided indications of hypnosis. She looked about for a moment in a dazed condition and recovered herself with a smile at her condition. But nothing more was done in my case.

Prof. Mosley then took my place and must be left to describe his case in detail. But certain very definite incidents in his life were clearly hinted at. Among them was a ploughed field of great length and the longing of Prof. Mosley, when a boy, to get an education: also the fact that he had been connected with an unkempt teacher whom he had often teased in the class. The lady described him as often being tempted to say sharp things and as also often doing so until his teacher was as often provoked. She further referred to his having changed his object in life twice, but did not indicate the nature of the change. She remarked also that he was fond of children, but gave no details.

Miss Puffer was induced to try her experiment a second time, and on this occasion seemed not to affect the lady as at first. But the lady, the medium as she might be called, this time remarked that Miss Puffer was never satisfied until she had gotten to the bottom of things, and described her as digging down to the bottom of a barrel, and always trying to look at things from the center (deductively as we learned from questions). Some other statements were also made which I cannot recall at present, but would remember if told me.

When it comes to summing up my impressions about the case I can only say that there was no evidence of fraud of any kind, nor any evidence of muscle reading, though the whole affair, except the incidents in connection with Prof. Mosley, was open to suspicion of such action, merely because the conditions did not exclude muscle reading. In my own case the facts could not escape the objections from such a suspicion, though I do not believe that the success was due to that method. I can only say that the lady read me correctly; that is, she correctly described the fundamental trait of my character in both respects; namely, that I was deliberative though prompt to act when a decision is made. Also it is true that I can manage children very successfully. But the objection that can

be made to the lady's statements, and that would be made to them by any well informed psychologist, is that they were too general and indefinite to be of any value as evidence of supernormal power. This trait of caution and deliberation could have been remarked by any intelligent auditor at my lecture, but assuming her truthfulness, after her introduction to me at the close of the sitting, and Mr. du Buy's honesty, this explanation can hardly be accessible. It would be saner to attach no interest at all to the success than to explain it in this way though the careful experimenter has the right to demand that the possibility of the lady's knowledge of me by that method should be excluded before any consideration of the facts in another connection should be tolerated. But assuming that the facts are proof against this objection the general character of the description was such as makes it useless for scientific evidence. But this objection was not applicable to that of Prof. Mosley. Too many of the incidents were so definite and specific that some other explanation must be applied, though at times there were the same general observations and descriptions as in my case. Some incidents in Miss Puffer's case were also free from this objection, as the narrative will show. But as both Prof. Mosley and Miss Puffer had been at the place longer than I had been (I having arrived that day), there was the opportunity to learn more about them. But if this process had been resorted to it was absurd to be so general in Miss Puffer's case, and not to have gotten a totally different kind of facts regarding Prof. Mosley. On the whole, the affair impressed me as perfectly genuine, though not of the kind to suggest anything evidential to outsiders, except in the incidents of Prof. Mosley.

One thing of much interest I noticed. It was that the whole process seemed to be an interpretation of impressions received by the lady, impressions that might be called symbolical. She described certain images she saw, as if apparitions or memory pictures, and her observations were based upon these. The case of the barrel of papers in which Miss Puffer was diving; the case of the little girl in connection with Prof. Mosley; the ploughed field; the unkempt teacher, etc., are all incidents that I noticed and having asked for the impression in one case when the lady was making general observations, I obtained her statement that she usually saw some image of the sort and used this as her index. It thus seemed to be a case

of telepathic hallucinations intellectually interpreted as symbolic of certain traits of character, supplemented perhaps by constant telepathic hints of all sorts. Her own mind introduces so much of this matter that it is hard to obtain anything evidential of the supernormal, though, assuming it exempt from trickery of any kind, it is quite as hard to avoid the supposition that there are facts of some possibly supernormal value. We must remember that the lady is a so-called "magnetic healer", and plies her trade in New York. But I found quite a modest manner about her, with no pretensions except the constant explanation of her powers by reference to electrical currents, and "the possession of her own brain" by the sitter. She made very free with her theory of the way she does her work, and rejected the supposition of spirits, though I have a deep suspicion that, as in one other case I know, she conceals a latent conviction that this is the real cause. Nothing in the phenomena that I witnessed offered a temptation to such a theory. But I noticed none of the average medium's audacity and manner, so that on the whole the case is worthy of further investigation.

J. H. HYSLOP.

A letter by Dr. du Buy, written from 50 East 74th St., New York City, and dated Oct. 13, 1898, more definitely specifies the conditions which guarded the tests.

PROFESSOR J. H. HYSLOP,

DEAR SIR:

I shall gladly comply with your request to send you a written account of the way I came to take you to the psychometrist at Eliot, Maine, in the evening of Thursday, September 1, 1898. Her name is Mrs. Elizabeth T. Stansell. She is the widow of a German-American, but is herself of American stock.

In the afternoon of the day mentioned I attended your lecture on *The Problem of Psychology*. The lecture lasted until about 5 p. m., and after the lecture you answered questions from about 5 to about 6 p. m. A great many of the questions you answered had to do with psychic phenomena. I was delighted with the unprejudiced way in which you approached strange psychic phenomena, and likewise with your familiarity with them. However, from a

few questions that I put to you, and from the way in which you answered them, I formed the conclusion that you were not acquainted with one kind of psychic phenomena—with psychometric reading, as it is called. The idea then came to my mind that I should like to acquaint you with psychometry during your stay at Eliot. It was then about 6 p. m. As 6 p. m. was the time for supper at the house where I was staying, I had to leave the tent in which you were still answering questions. But, in order to let you know of my intention to take you to a psychometrist during your stay at Eliot, I took Mr. Mosley apart and told him of my plan, and requested him to ask you whether you would like to go to a psychometrist, either the next morning, or the same evening after supper, in case you should leave Eliot the next morning. I invited Mr. Mosley to go with us, in case you would like to go. Mr. Mosley then went to speak to you, and in a minute came back to me and told me you were willing to go to the psychometrist that evening after supper. Mr. Mosley asked me then whether he could invite Miss Puffer also, and I answered in the affirmative. By that time you had finished answering questions, and you, Mr. Mosley and I walked back together to the hotel where you were staying and agreed to meet at the hotel immediately after supper. It was then about 6:15 p. m. As Mrs. Stansell lived about a 15 minutes' walk from the hotel, I did not wish to take you and Mr. Mosley and Miss Puffer in vain to her house, and expressed the hope that, before the time agreed upon by us for meeting at the hotel, I might be able to find out from some one whether Mrs. Stansell would be at home that evening. I went then to supper to the house where I was staying, and immediately after supper I went back to the hotel. I found you, Mr. Mosley and Miss Puffer in the hall of the hotel. I had not succeeded in learning from any one whether Mrs. Stansell would be at home that evening. As you, Mr. Mosley and Miss Puffer were ready to go, we started from the hotel towards her house. It was then about 7 p. m. We reached her house at about 7:15 p. m. I had no idea whether we should find Mrs. Stansell at home or not. And Mrs. Stansell had no knowledge of our coming. There had been no arrangement of the meeting between Mrs. Stansell and myself. In fact, I had not seen Mrs. Stansell for at least one, but probably two days. Neither had I had any communication with her concerning our meeting. On the way to her house we stopped and

looked into the farm house where she took her meals, to see whether she might be there. We did not see her at the boarding house and so went to the house where she lived.

I hope this account will be satisfactory to you. I should like to have a conversation with you, and to tell you more of my experience with Mrs. Stansell. I should also like to assist you in any experiments that you might be planning to make with her. She is now in New York City and lives at 149 W. 43rd St.

I remain

Yours very truly,

JEAN DU BUY.

The following note gives Dr. Hyslop's specific endorsement of Dr. du Buy's account of the preliminary facts, and also his favorable impressions of the latter as a witness.

COLUMBIA UNIVERSITY,  
NEW YORK.  
FACULTY OF PHILOSOPHY.

October 14th, 1898.

MY DEAR DR. HODGSON:

The present letter has been delayed as it explains itself. It will throw light upon the case to which it refers, and which I reported some time ago. Mr. du Buy gives a very accurate account of the whole situation, leading up to the visit to the psychometrist. I can vouch for every single statement except that affirming that he had made no previous arrangement with Mrs. Stansell, and the one affirming that he had not seen her for one or two days. I believe him to be telling the truth in these cases, and I think any one talking with him would find him a very conscientious, honest, and well-meaning person. He has a German naïveté and innocence that might make him the prey of deception himself, but I cannot imagine him engaging in fraud of any kind himself. Accepting his statements, most of which I can assert are perfectly accurate, it will be apparent that the accounts which I have given of our experiences with the psychometrist are not to be explained by any simple form of fraud. The facts may have no significance for the supernormal, but they cannot upon the supposition of Mr. du Buy's truthfulness

be laughed out of court if they seem to represent any remarkable coincidences. At any rate, his account consists with and confirms mine and Prof. Mosley's.

I have not yet received Miss Puffer's reply to my letter and if I do I shall send it on at once.

\* \* \*

Very truly,  
J. H. HYSLOP.

We are now ready for the first-hand account of the particular

**"PSYCHOMETRIC READING" WITH PROF. MOSLEY  
AS SUBJECT.**

MERCER UNIVERSITY.  
PHILOSOPHY AND POLITICAL SCIENCE,  
J. R. MOSLEY.

MACON, GA., Oct. 1st, 1898.

About Sept, 1st, 1898, Prof. J. H. Hyslop, of Columbia College, Miss Ethel Puffer, Professor of Psychology in the Harvard Annex, and Dr. Jean du Buy, of New York, and myself visited a Psychometrist at Greenacre, Me.

The Psychometrist knew nothing of my past history, and in fact it was the first time that I had seen her, or that she had seen me. I seated myself before her and assumed a rather happy and vacant state of mind, with a purpose of not allowing myself to retrace the typical experiences of my past life. The Psychometrist took my fore-arm in her hand, and putting herself in a passive and semi-hypnotic state, she described my general traits of character and types of mental life in a most wonderful manner—as well, if not better, than friends who have known me for years could have done. Among the specific facts she mentioned were the following:

1.—That I was either a public lecturer or a college or University instructor, and possibly both.

2.—That in lecturing I had a great fondness for the use of the blackboard, using drawings on the board to clear up involved problems. She also intimated that my preference in intellectual work

was to take involved or complicated problems and re-state and explain them in terms of ordinary life.

3.—She stated that in my childhood I lived on a farm, either in the South or the West, as the image of a farm which came up in her mind was too large for the New England farm. She stated further in this connection that I was thoroughly dissatisfied with the isolation of rural life, and that I was so anxious to reach a center of population and culture that I would have almost left the country by force had it been necessary.

4.—That when the time came for me to go to college, or some educational institution, it was located in a distant State, as she saw before her mind the image of a long railroad journey.

5.—That on reaching the college or literary institution where I had planned to study, I became very homesick and thought of returning home. That in a few days I was happily settled in my work, and having a genuinely good time with the boys in the Literary Society or Fraternity life.

6.—That during my college course I stood exceedingly high in some of the college work, and made rather low grades in one or two subjects which did not at that time have much fascination for me.

7.—That I had a most successful and delightful life in a Literary Society.

8.—That during the last part of my college course I had a most interesting episode with either the Professor of Greek or the Professor of Latin. That I did not like his work and always managed to escape the responsibility of a close quiz by giving a translation of such a character, or answering a question in such a way as to amuse the class, and gently to confuse the professor.

At this point the Psychometrist claimed that her brain had become so tired that it would be impossible for her to continue longer. As will appear from the statement which follows, all the specific incidents which she enumerated are true, and most of these incidents are described as accurately as I can describe them myself.

(1.) I am an instructor in a college, have given a number of lectures in Chautauqua courses, and have given a few popular lectures.

(2) I find the blackboard a great convenience in helping me to explain and clear up involved problems even in ethics and logic,

and I make large use of the blackboard in all my work. My favorite subjects are psychology and ethics, and my strongest point in teaching these subjects is the fair success which I have had in explaining abstract principles in terms of the phenomena of every day life.

(3.) My childhood and early boyhood was spent on a southern plantation. I did not like rural life, and at an early age was making my plans to leave the farm to go to the city.

(4.) I took my college course in a distant city, and had a railroad journey of about 700 miles. As I was quite young and had never been far away from home previous to going to college, the railroad journey necessarily made a great impression upon my mind.

(5.) After reaching the city where I was to take my college course, I did become very homesick and planned to return home; but in a few days I was enjoying the work and having the jolliest kind of a time with the boys.

(6.) In my college work I made very high marks in Literature, History, Philosophy and the Sciences, and rather low grade in Latin.

(7.) The college had large and flourishing Literary Societies. From the very first I took a very deep interest in society work, and held all the offices and won all the honors which the society could confer.

(8.) During my Senior year I had an interesting experience with the instructor in Latin, who came to the college to teach one year during the absence of the regular Professor of the department. It is true that he did not like me as a student and I did not like him as a teacher, and some rather interesting episodes grew out of the year's work.

J. R. MOSLEY.

On October 5th, Dr. Hyslop transmitted Prof. Mosely's statement, and expressed regret that it was not more full, then added:

But the account is good enough to show how specific some of the facts were, and they have more weight when we reflect that they do not represent a mere portion of the whole that were stated, but are by far the largest part of what the psychometrist did with



Prof. Mosley. Only one incident seems to me defective, and I hope to have this given me more fully. It is the case in which Prof. Mosley was said to have annoyed his teacher. As he told us after the sitting, the character of the coincidence between the psychometrist's statements and the facts of Prof. Mosley's experience was very striking; much more so than his present account of them.

The present compiler, before coming into the office of the Society, was imbued with the suspicion that the prevalent fault of reports of "psychical" happenings was exaggeration, so that, even in case of those of most value, the acid test would generally burn away considerable of accretion. He probably imbibed this notion from the printed dicta of certain facile objectors, who have done little investigation themselves but whose imagination supplies details of what "would be" the case. Alas! the disparity between what theoretically would be and what is ofttimes yawns widely. The investigation of hundreds of incidents has shown that they are fully as likely to lose as to gain in the process of being set down on paper. Of course some are magnified, uncritically told so to appear quite otherwise than they really were, or even (in rare cases) forged. But as often, questioning, additional testimonies and collateral evidence give the phenomenon a rank which would not have been suspected from the first narration. Particularly is a narrative apt to fall off in its transition from oral to written transmission. For then is likely to come an access of caution, reluctance to set down personal details in black and white, notions of what is dignified and preferences for brevity.

Thus, Prof. Mosley's oral account of what passed between him and his teacher revealed a vividness of relevance to what Mrs. Stansell had said which faded in his written statement. Perhaps he was a trifle reluctant, being now himself the dignified occupant of an academic chair, to embalm in possible print his youthful pranks at the expense of another Professor. If so, he fortunately overcame his scruples in the supplementary statement which follows:

The Psychometrist said that during the last part of my college course I had an interesting episode with either the Professor of

Latin or the Professor of Greek—that I had a witty way of translating and of answering the Professor's questions which would amuse the class and embarrass the Professor. She further stated that the Professor became greatly annoyed, and that an experience arose between the Professor and myself of a most interesting character. In fact, she said she had the impression that it came very near becoming serious.

During my Senior year, the regular Professor of Latin was in Europe on leave of absence, and a serious, awkward young man from a distant University had charge of our Latin class. I was taking Latin as an optional study, and as I did not need any additional credits in the subject in order to graduate, I made very little preparation for the work; but always managed to save myself from any embarrassment by giving the translation such a character, and answering the Professor's question in such a way as to amuse the class and confuse the Professor. In fact, it became a matter of general comment in the class that when I was called on to recite, instead of being embarrassed myself, I always managed to embarrass the Professor. The Professor gave me a very good grade for the first half year, but the last half he conditioned me in Latin with the explanation that while I knew more Latin than many he had passed, I had not done work in Latin of as high a grade as I might have done, and he was not pleased with my attitude towards him in the class. This gave me an opportunity to tell the Professor that I did not need any credit for his course, and further that I did not want any. This made the Professor rather indignant, and me more sarcastic than I had been at any previous time.

J. R. MOSLEY.

Macon, Ga., Oct. 20, 1898.

Although Prof. Mosley had affirmed that the psychometrist knew nothing of his past history, the question was still open whether Dr. du Buy or anyone else in Greenacre had been previously acquainted with him or the facts of his life. Had this been so, the professor would probably have mentioned it, and it would indeed have required an intimate knowledge, such as only relatives and close friends ordinarily possess, for anyone to have been able to impart to Mrs. Stansell the materials for such an astonishing array of veridical statements as those which she

uttered. But an inquiry to test this supposition was lately addressed to Prof. Mosley, and his response not only negatives it, but also shows that twenty years have not impaired the original strong impression made upon his mind. Writing from Byron, La., on Oct. 30, 1918, he says:

I have your favor of recent date. I can think of no way that Dr. du Buy or Mrs. Stansell could have known the incidents in my life referred to. I was a stranger at Greenacre, and no one could have had any opportunity to have known or desired to have known the significant incidents that Mrs. Stansell brought out with amazing accuracy.

Sincerely,  
J. R. MOSLEY.

#### OTHER TESTS.

On March 9th, 1899, Dr. du Buy visited Mrs. Stansell, at her residence in New York City, in order to arrange sittings for Dr. Hyslop. Incidentally he tried an experiment in psychometry, which he reported the next day.

While at her house yesterday I made another experiment with her. I let her hold a letter from my friend Dharmapôla, the well-known Singalese Buddhist, that I had just received from Calcutta. Holding the letter, she spoke about his characteristics and life for nearly 40 minutes in an astonishingly true way. While most of what she said could be termed telepathy, there were still certain features connected with her reading that seemed to me to be beyond telepathy.

Inquiry was made of Mr. L. E. Ellsworth of Denver, of whom it was reported that he had had a very satisfactory sitting with Mrs. Stansell. His response is dated April 6, 1899.

Referring to your favor of the 25th ult., I beg to say that I have tried to refresh my memory as to what the prophecy was that Mrs. Stansell made in 1894, but I fail to call it to mind. I do remember that Mrs. Stansell said some things to me that were verified thereafter, but I cannot trust my memory to attempt to give you the details. You understand without [my] saying it, that matters of this kind, to be of any value to a third party, should be

written down at the time, and ought not to be trusted to the memory, and so I do not trust mine.

Here is another illustration of the fact that the lapse of time does not always magnify an incident of this kind, but may, on the contrary, obliterate it to the extent that a man of critical bent does not venture to report it at all. His caution gives weight to what he does remember, namely, that some things were said which were verified thereafter, and perhaps justifies us in assuming that the correspondences between the statements and the events must have struck him with some force to have made him willing to set down that statement.

In the letter by Dr. du Buy last quoted, he said :

I found her willing to sit for you at any time she might be at leisure, and at her own house, She would prefer the forenoon. She does not expect to get any money for sitting for you, and said she would take no money anyway, because she does not want to do any psychometric reading for money. She asked me to tell you that she looks at the proposed sittings merely as experiments, and does not promise any success.

Dr. Hyslop had two sittings with Mrs. Stansell, on March 18 and March 25, 1899. These included two attempted psychometric delineations on the basis of handling letters, one voluminous but wide of the mark, the other abandoned ; two brief trances with gibberish and mostly irrelevant talk ; a discourse exhibiting the medium's philosophy, and three prophecies relating to public affairs, none of which were afterwards fulfilled.

The prophecies and some other utterances seem to have been due to or suggested by associations, and this conclusion was the most interesting result of the two studies. Dr. Hyslop thus states the prophecies, and comments upon the associative processes seemingly involved :

"France is soon to be a monarchy under Louis Napoleon, whose reign will be only a short one, and there will be a terrible break-up."

"The pope's death will occur in the very early future [Leo XIII did not die until about four years later], and he will be succeeded by one of a very different type of character. The present pope has

been a mild man, but the next one will stir up a great deal of trouble."

"New York, not far from two years from now, will have the greatest mob ever seen here."

Mrs. Stansell told me when and where this occurred to her. Some weeks ago she got off the street car at the corner of 59th St. and Fifth Ave., and looking up at the Vanderbilt mansion saw the iron fence with which it is surrounded as it were crushed down by a violent mob which was throwing stones into the windows. She then went on to remark that the corruption and money power were so powerful that they would give trouble, and cited as proof or illustration of her statements the present fight about the Amsterdam street railway tracks.

Now if we simply remark that the Vanderbilt mansion is near where she alighted from the cars and that she was looking at it with perhaps an envious eye and belief that great wealth is gotten dishonestly, we have a capital illustration of what association may do, and add to it the very evident circumstance which forced itself on me at my sittings, that she takes these automatism of association as significant, and we have the explanation of all of the prophecies, the first two being the reflection of what she sees in the newspapers. \* \* \*

After resting a few minutes she thought she would try psychometry, and asked for something to hold, and I handed her the contents of a letter I had received that morning, though enclosed in the open envelope. She closed her eyes, and asked to take it out, which she did with my permission, but did it in a way that prevented her from seeing the writing, as it was folded so that this could not be seen. She remarked that it felt warm and that she had "the impression of an intense warm-hearted nature full of vital force." The remark in quotation marks here plainly shows the influence of association, when we remember that I had carried the letter in my inside pocket for more than an hour, and it was quite warm.

#### REMARKS.

Prophecy has nothing to do with psychometry, properly speaking. Therefore, the attempts to predict are mere surplussage to this study, except as they may cast light on the processes

involved in the psychometry, supernormal or not, practised by Mrs. Stansell.

If one in a mediumistic state is capable of receiving impressions from a supernormal source, it is certain that he is capable of receiving them by "suggestion" from a normal source, and of mistaking the latter for the former. Many, who ought to know better, perceiving that such persons often experience impressions, hallucinations, and the like, by suggestion and associative mechanics, assume that this settles the question whether they ever get impressions from, we will say, spirits, and settles it negatively. But it merely begs the question most exasperatingly. For psychical researchers do not deny, but rather insist, on all the possibilities of illusion which these rough-and-readies make the basis of too hasty conclusions; their problem is how in the world to account for a large number of particular instances which such possibilities seem inadequate to cover. For instance, we can understand how the sight of the Vanderbilt palace, together with her strong emotions regarding capital and labor, and perhaps inchoate memories of socialistic utterances, could bring into Mrs. Stansell's consciousness the picture of a mob attacking the building, which she would be liable to interpret as being prophetic. But if anyone can even imagine a system of sensory impressions and emotions and associations, normally derived, which could suggest to Mrs. Stansell the series of correct statements regarding a stranger, Prof. Mosley, it is highly desirable that he should attempt it and set forth the result.

Most psychical researchers are obliged to entertain the theory, at least tentatively, that the mediumistic mind (which the present writer takes to be the subliminal mind, as it were bubbling up its deliverances) is like a canvas, which may be painted on by whom-ever or whatever holds the brush, or like a mill, which if not supplied with material grinds out its own. If spirit, angel or demon can make records upon it, a "sitter" can do the same, inadvertently or by intention, and so can sensory impressions and memory associations intermingle. If it be said that this is to make difficulties of appraisal, the answer is that we cannot help that, but must take the facts as we find them.

As Mrs. Stansell held the hands of Prof. Mosley and the

others in the first sitting, Dr. Hyslop has mentioned the theory of muscle reading, only to repudiate its application to the case. It may be well to go into this a little further, as "muscle-reading" has become a term to conjure by, and some readers may suppose that in some mysterious fashion it could explain the group of hits in Prof. Mosley's case. The fact is that a person may involuntarily betray to the supposed "mind-reader" who is in bodily contact with him, by slight muscular movements, the direction in which the latter is to advance in order to reach the spot where an object is concealed. A name or sentence may be correctly made out by detecting involuntary tremors or rigidities, appearing when the right letters of the alphabet are reached. That an affirmative or negative answer is expected may be so determined by an expert, and if he is allowed to feel his way slowly and cautiously, to hedge and correct himself, he can surprise the uninitiated and uncritical by somewhat more difficult feats. If the last had been attempted by Mrs. Stansell on Sept. 1, 1898, there is probably not one of the critical group present who would not have perceived what was going on, and it would have been instantly evident to Dr. Hyslop, and reported by him with great cheerfulness. What muscular tremors on the part of Prof. Mosley, then, could have been interpreted by her to mean

"That during the last part of my college course I had a most interesting episode with either the Professor of Greek or the Professor of Latin. That I did not like his work and always managed to escape the responsibilities of a close quiz by giving a translation of such a character, or answering a question in such a way, as to amuse the class, and gently to confuse the professor."

The number of correct statements regarding Prof. Mosley, and the complexity of several of them, particularly the one just quoted, seem to put them beyond the reach of chance.

Very little was attempted with Miss Puffer, and she appears not to have replied to the inquiry how far that much was true. There were some hints, the same evening, with Dr. Hyslop, but possibly not more than might have been inferred from his demeanor and happened on by guess. The two after attempts, by

holding letters, were failures. Dr. du Buy later reported a success in an experiment by him.

But a dozen failures would not cancel the impressiveness of the exhibit in the case of Prof. Mosley. Would a dozen failures to hear anything by the telephone when it was a new and imperfect instrument cancel the one successful transmission of a sentence from a distance? In certain states, "Doris" could see in the dark, and the fact was indisputably proved. That at other times, in other states, she could not see in the dark, did not diminish the evidence for the phenomenon one particle, or even tend to do so. The threshold of ability to produce all sorts of mental products rises and falls, whether in the matter of composing poetry or anything else. Because Mrs. Howe had an "inspiration" one night, and wrote "The Battle Hymn of the Republic", we could not rationally demand that she should be able to write as good a poem on any given night.

Besides this, there is said to be, and very likely is, such a thing as being *en rapport* with one person and not another. Indeed, how can it be otherwise, when we remember how unexpected and erratic personal attractions and repulsions often are. Why do you feel like confabbing with that particular woman, who is not pretty, nor specially wise nor witty? You do not know. Why do you feel repelled by that mild-mannered and inoffensive man whom you have never exchanged a word with, so that you avoid taking a seat beside him every time you two cross on the ferry-boat? You cannot account for it. Iron is attracted by the magnet, but copper and lead are not. Electricity courses freely through wood and metal, but is stopped by glass. So there may have been something about Prof. Mosley that differed from something about Dr. Hyslop, and a similar difference between Miss Puffer and Dr. du Buy, which prevented Mrs. Stansell from getting satisfactory results for the one member of these contrasted pairs which she obtained for the other. Observe that the lady herself said "that Miss Puffer produced too strong and resisting an influence upon her to tell anything", and that Dr. Hyslop reports that "she suddenly exclaimed that I paralyzed her brain", and "she showed decided indications of hypnosis."

In connection with the contrast between the results in Prof.



Mosley's and Dr. Hyslop's cases, it may be that the former gentleman was of such an easy, gentle demeanor as to put the lady at her ease. Trepidation and anxiety, on the part of a medium, do not favor success in such experiments. Now it must be admitted that psychics often find their first experiences under the eye of Dr. Hyslop trying, and sometimes they afterwards complain that they found him "cold" or "so awfully scientific". The fact is, that while he is really kindly and perfectly open-minded, he does have a rather sphynx-like demeanor when conducting a sitting, and has trained himself to speak without animation, for precautionary reasons. [1] Thus, an impassivity of manner and a rigid precautionary method which assures a large degree of protection to results actually obtained, may interfere with getting the results, and probably sometimes does, in first experiments. And the fact that the same gentleman is so well-known as an investigator, critic and judge of "psychical" matters, is apt to cause persons, when they first submit to experiments with him, to feel as though they were on trial and liable to be found guilty, which does not leave them the calmness and passivity requisite. This unpropitious feeling, where it does appear, seems to wear off if the sittings continue.

It is a pity that a series of experiments could not have been made with Prof. Mosley as the subject, to see if other chapters of his life could be opened up by the psychic. These would need to be in rapid succession, to avoid the suspicion that the medium might obtain information by instituting inquiries, though to glean small, intimate personal items about the past life of a man coming from a distant State is not so easy as it appears to some. At any rate, the sitting herein set forth seems proof against any such theory, and is submitted to the reader for whatever impression it may make upon him.

---

1. Hence the humorous effect produced upon those who know his methods by the conjectures of one critic that mediums are guided largely by his facial expressions, voice, etc. To picture Dr. Hyslop bending forward in rapt absorption, his face showing the play of an impressionable spirit, his voice now vibrant with disappointment, now chortling with glee, is very, very funny.

## BOOK REVIEWS.

*The Bugle: Reveille in the Life Beyond. A Bit of Comfort to Soldiers' Mothers, Wives and Friends.* By KENDALL LINCOLN ACHORN. Assisted by BETSEY B. HICKS. George H. Doran Company. New York, 1918. pp. 108.

This little book, like "Thy Son Liveth", intended to help those who have suffered by the war, gives some account of its origin and in that respect is much superior to the work just mentioned. Kendall Achorn seems to have been a physician who lost his life in an automobile accident and purports to return in communication by automatic writing through a lady who knew him in his college days. According to the story in the Introduction the automatist knew little of him after those college days and in the course of the automatic writing the communicator seems to have satisfied his mother of his identity in incidents which the automatist claims she did not know. Unfortunately she does not tell us what the incidents were, and as people are not always clear as to what real evidence is and often accept characteristics of style as conclusive, we are not so sure that the case is as good as is claimed. But the author has rightly recognized that the claim of spiritistic origin requires evidence and not the *ipse dixit* or pious opinion of the author. We should have been glad to have seen the original documents before saying what can be foreign and what domestic in origin. But at least the author has paid some respect to the demands of the student of psychology.

When it comes to the contents of the book we have no standard for determining their source or their validity. We do not know how much may have been contributed by the mind of the automatist. That is the great problem for psychology in this subject. The messages sound as if the author knew more before death than he claimed or he has learned more in a short time than most people can in the spiritual expression of life, tho this has a striking appearance of being influenced by terrestrial rather than celestial knowledge. It is not the revelation that will interest the scientific man, but the question of the source and why the material takes the form it does. The Philistine will criticize it for the little knowledge betrayed of the other life, and whether he is right or wrong in this there will be much sympathy in high quarters with this feeling. However, it is a sign of the times and there will be much more of the kind before the whole subject has been reduced to scientific order.

J. H. H.

*Letters from Roy, or The Spirit Voice.* By LEON H. STEVENS. Christopher Publishing House. Boston. 1917.

It is not easy to review a book like this. It has nothing that would prove striking or convincing to the scientific man and nothing new to the layman. But it is another instance of real or alleged communication with the dead. A son in the family dies and the mother suffers greatly from the loss. In the course of time she gets a message from the son—unfortunately the author does not tell just how—and this leads to procuring a Ouija board. From that time on regular communications are had, and the boy does much to prove his identity. Coming, however, in the bosom of the family and often representing what the sitters knew, it is exposed to the objection of subconscious influence. The believer in telepathy would have a poor showing in the phenomena and in proportion as that is excluded and the phenomena

embody what we find in the form of genuinely supernormal facts, we must accord the record an interest. The worst that can be said is that it would not afford the critical and sceptical mind any satisfactory evidence of spirit return. For those already convinced of the spiritistic theory it might have a corroborative interest, and to those who knew the family—the reviewer knows the author personally—the book would prove helpful and illustrative of more evidential cases. Record was kept of all that occurred but personal matters were left out of the volume. But a good summary, with running notes, makes up such matter. The notes and explanations would not satisfy the psychologist who would like to know much more than is likely to be ascertained in such cases. But after one has been satisfied by better instances the student would easily recognize the earmarks of genuineness and perhaps here and there statements that coincide with what has come from hundreds of others. The family knew nothing about the subject until the phenomena came to the members of it. Some day it will be useful to note in it the coincidences that amount to cross references with other literature on the subject and readers may assume the probability that the coincidences were not due to general reading on the subject. The book is better edited than many others in the same field, and appears something like a detailed record. As illustrative of the frequency of such phenomena, coming to perfectly normal people and unbelievers in the phenomena at the start, the book will prove interesting and perhaps help to build up a collective argument for the genuineness of such accounts.

J. H. H.

*Psychic Light. Continuity of Law and Life.* By MAUD LORD DRAKE. The Frank T. Riley Publishing Company, Kansas City, Mo. 1904.

We have received this book for our Library, in 1917. It is a sort of autobiography by the author herself. It is well, indeed, to have this personal record of Mrs. Drake's life. We well know in what estimation she was held by most Philistines and we know just what Dr. Hodgson thought of the case. But this was before psychic researchers were willing to admit abnormal psychology into the problem, instead of conjuring. It is a pity that Mrs. Drake had not been the subject of a thorough scientific investigation. It might have redeemed her reputation even tho it did not sustain the apparent claims of her story. Many of the stories are of the orthodox type in psychic research and are credible enough when adjudged by what has been proved, but it would have been wiser to have had these confirmed by friends less interested in asserting them than Mrs. Drake. The life is not well told. It required a different hand and head to do this rightly, one without the interest of self-defense. But after all is said, when no one else would do it whose word would count with the scientific world, it was well for Mrs. Drake to put the burden of proof upon those who will not accept psychic phenomena. The real scandal is that she was not or could not be properly investigated and her claims sustained or denied. It is quite probable that somnambulism and subconscious action figured in many of her experiences and hence that the facts are not told as they should be. But it is now too late to decide this.

J. H. H.

## BOOKS RECEIVED.

- God and the Struggle for Existence*: by the Archbishop of Dublin, LILY DOUGALL, and CANNON B. H. STREETER (Editor); Association Press, 347 Madison Avenue, New York, 1919. pp. 203.
- They Are Not Dead*: Chosen from the Writings of Notable Authors, by ERIC ARTHUR and MRS. WILBRAHAM WARD. Dodd, Mead and Co., New York. pp. 128.
- Realms of the Living Dead*: Transmitted from the Teacher of O. C. M., by HARRIETTE AUGUSTA CURTISS, in collaboration with F. HOMER CURTISS, B.S., M.D. E. P. Dutton and Company, New York. pp. 298. \$2.00 net.
- Fear Not the Crossing*: Written down by GAIL WILLIAMS. Edward J. Clode, 1920. pp. 126.
- "*So Saith the Spirit*": by A King's Counsel; Author of "I Heard a Voice". E. P. Dutton and Company, New York, 1919. pp. 201. \$3.50 net.
- The Proofs of the Truths of Spiritualism*: by the REV. PROFESSOR G. HENSLow, M. A., with fifty-one illustrations: Second Edition: Revised. Dodd, Mead and Company, New York, 1919. pp. 254. \$2.50.
- Myself and Dreams*: by FRANK C. CONSTABLE, M.A. Dodd, Mead and Co., New York. pp. 358. \$2.50.
- Studies in the Psychology of Woman*, by LAURA MARHOLM. Translated by GEORGIA A. ETCHISON. Duffield and Co., New York, 1906. pp. 348.
- A Cloud of Witnesses*, by ANNA DE KOVEN (MRS. REGINALD DE KOVEN) with an Introduction by JAMES H. HYSLOP, PH.D., LL.D. E. P. Dutton and Co., New York, 1920. pp. 272. \$2.50 net.
- The Survival of Man: A Study in Unrecognised Human Faculty*, by SIR OLIVER LODGE, F.R.S. New and Enlarged Edition. pp. 375. George H. Doran Co., New York, 1920.
- My Commonplace Book*: J. T. HACKETT. T. Fisher Unwin, Ltd., London, 1919. Price, 12/6 net. pp. 403. A compilation, largely from Dr. Hodgson's correspondence with Mr. Hackett.
- Your Psychic Powers and How to Develop Them*, by HERWARD CARRINGTON, PH.D. Dodd, Mead & Co., 1920. pp. 358.
- No More War! "Truth Embodied in a Tale."* By F. HERBERT STEAD. Simpkin, Marshall & Co., Ltd., London, 1917. A Novel. pp. 424. 6/- net.
- A Lecture Course to Physicians on Natural Methods in Diagnosis and Treatment*: Illustrated. By GEORGE STARR WHITE, M. D., Los Angeles, Cal. Seventh Edition—Revised. Ill. 1918. 1397 pp.
- The Soul of Things; or, Psychometric Researches and Discoveries*, By WILLIAM and ELIZABETH M. P. DENTON. Boston, 1866. pp. 365. Gift to the Society from L. P. Juvet.
- Cosmos: A Sketch of a Physical Description of the Universe*, by ALEXANDER VON HUMBOLDT. Five volumes. New York, 1865. Gift of Mr. L. P. Juvet.
- The Ether and the Soul: Religion by Intellect: Religion by the Soul*. *Brochure* by WILLIAM HEMSTREET, Brooklyn, N. Y.
- Journal de Psychologie*: January 15, 1920, Paris.
- The Interpreter*: A Quarterly Magazine of Biblical and Theological Study. Simpkin, Marshall & Co., Ltd., London. January, 1920. Article on "What Is Spiritualism?" by H. A. Dallas.

*Great Discussion of Modern Spiritualism* Between PROFESSOR J. STANLEY GRIMES and LEO MILLER, ESQ., at the Melodeon, Boston, Every Evening During the Second Week in March, 1860. Gift of W. F. Prince.

*The Worlds to Which We Pass at Death: Second and Third Instalments of "Messages From Beyond the Veil"*, Received by the REV. G. VALE OWEN, Vicar of Oxford, Lancs., England.

*The Religion in the Labour Movement*, by Speakers at the International Conference on Labour and Religion, Held in Browning Hall, Walworth, London, September 1-5, 1919. Holborn Press, Holborn Hall, London, E.C. 1.

*On Life After Death*. From the German of GUSTAVE THEODOR FECHNER, by DR. HUGO WERNEKKE. Third Edition. The Open Court Publishing Company, Chicago and London, 1914. pp. 134. Gift of Miss H. P. Kimball.

*Der Hypnotismus oder die Suggestion und die Psychotherapie*, Ein Lehrbuch für Studierende sowie für Weitere Kreise, von AUGUST FOREL. 355 pp. Verlag von Ferdinand Enke, 1919. Gift from the Author.

*The Grail of Life: An Anthology on Heroic Death and Immortal Life*. Compiled by JOHN HAYNES HOLMES and LILLIAN BROWNE-OLF. Dodd, Mead and Company, New York, 1919. pp. 300. \$2.00. Gift of Miss H. P. Kimball.

*Twelve Historically Valuable Pamphlets* (Including two by M. A. Oxon). The gift of Mrs. Mary Wilkins, of Dublin.

*On Miracles and Modern Spiritualism: Three Essays* by ALFRED RUSSEL WALLACE. 2d Ed. pp. viii+236. Trübner & Co., London, 1881.

*Individual Immortality*, by E. M. CAILLARD. xii+136 pp. John Murray. London, 1903.

*The Quest of the Spirit*, by A Pilgrim of the Way. Edited and arranged by GENEVIEVE STEBBENS. pp. 189. Edgar S. Werner, New York. Gift of Mrs. E. A. Tolles.

*Von Jenseits der Seele: Die Geheimwissenschaften in Kritischer Betrachtung*, von MAX DESSOIR. Dritte Auflage, xvi+354 pp. Ferdinand Enke, Stuttgart, 1919. Gift of the Author.

*The Future Life in the Light of Modern Inquiry*: by the REV. SAMUEL McCOMB. pp. 240. Dodd, Mead and Company, New York. 1919.

*Telergy (The Communion of Souls)* by FRANK C. CONSTABLE, M. A. pp. 113. E. P. Dutton & Co., New York, 1918.

*Light on the Future: Being Extracts from the Note Book of a Member of the Society for Psychical Research*, Dublin. pp. 115. Kegan Paul & Co., Ltd., 1917.

*Proceedings of the Medical Conference*, Held at the Invitation of the Committee of Red Cross Societies, Cannes, France, April 1 to 11, 1919. pp. 179. Published by The League of Red Cross Societies, Geneva, Switzerland, 1919. Gift of Committee.

*My Father: Personal and Spiritual Reminiscences*, by ESTELLE W. STEAD. pp. 378. George H. Doran Company, New York.

*The Vital Message*, by ARTHUR CONAN DOYLE. pp. 164. George H. Doran Company, New York. 1919.

The following seventy-one books have been kindly donated by Mr. Miles M. Dawson:

- Planchette, The Despair of Science*, by SARGENT, 1869.  
*Blind Leaders of the Blind*, by COOKE, 1896.  
*Science vs. Modern Spiritualism*, by GASPARIN, 2 Vols., 1896.  
*Animal Magnetism*, by DELEUZE, 1886.  
*Spiritual Communications*, by KIDDLE, 1879.  
*The New Testament Occultism*, by DEWEY, 1895.  
*Marguerite Hunter*, by HORINE, 1894.  
*A Thoughtreader's Thoughts*, by CUMBERLAND, 1888.  
*Antiquity Unveiled*, 2nd Ed., by ROBERTS, 1892.  
*Psychical Research and Gospel Miracles*, by DUFF and ALLEN, 1902.  
*Faiths, Facts and Frauds of Religious History*, by BRITTEN, 1889.  
*Discourses Through the Mediumship of Cora L. V. Tappan*.  
*The Cyclopædia of Death*, by FRANCIS, 2 Vols., 1895.  
*Proof Palpable*, by SARGENT, 1892.  
*Life and Labor in the Spirit World*, by SHELHAMER, 1891.  
*The World's Sixteen Crucified Saviors*, by GRAVES, 1892.  
*Hypnotism*, by MOLL, 1894.  
*New Testament as Corrected by the Spirits*, by THORN, 1861.  
*The Missing Link in Modern Spiritualism*, by UNDERHILL, 1885.  
*Book on Mediums*, by KARDEC, 1894.  
*Plain Guide to Spiritualism*, by CLARK, 1863.  
*The Ghost World*, by DYER, 1893.  
*Incidents in My Life*, by HOME, 1863.  
*Lights and Shadows of Modern Spiritualism*, by HOME, 1877.  
*Artificial Somnambulism*, by FAHNESTOCK, 1869.  
*Threading My Way*, by OWEN, 1874.  
*Studies in Psychic Science*, by TUTTLE, 1889.  
*Mystic Hours*, by REDMAN, 1859.  
*Truths of Spiritualism*, by WILSON, 1896.  
*Researches in Spiritualism*, by CROOKES.  
*Spiritualism*, by EMUNDS and DEXTER, 2 Vols., 1855.  
*Man and His Relations*, by BRITTAN, 1864.  
*Primitive Christianity and Modern Spiritualism*, by CROWELL, 2 Vols., 1875.  
*Lectures on Somnambulism*, by WIENHOLT, 1845.  
*Can Telepathy Explain?* by SAVAGE, 1892.  
*Hypnotism up to Date*, by FLOWER, 1896.  
*Mollie Fancher*, by DAILLY, 1894.  
*Hypnotism*, by COCKE, 1894.  
*Library of Mesmerism*, 1855.  
*Psychometry*, by BUCHANAN, 1889.  
*Startling Facts in Modern Spiritualism*, by WOLFE, 1874.  
*Glimpses of the Supernatural*, by LEE, 1875.  
*Footfalls on the Boundary of Another World*, by OWEN, 1860.  
*Modern Spiritualism, Its Facts and Fanaticisms*, by CAPRON, 1855.  
*Biography of the Brothers Davenport*, by NICHOLS, 1864.  
*Arcana of Nature*, by TUTTLE, 1859, 1860.  
*The Clairvoyance of Bessie Williams*, 1893.  
*Was Abraham Lincoln a Spiritualist?* by MAYNARD, 1891.  
*The Gate Called Beautiful*, by WARRINER, 1898.  
*Arcana of Spiritualism*, by TUTTLE, 1871.  
*History of the Supernatural*, by HOWITT, 2 Vols., 1863.  
*Witchcraft Explained in Modern Spiritualism*, by PUTNAM, 1881.  
*Life of Robert Owen*, 1866.  
*The Soul of Things*, by DENTON, 3 Vols., 1888.  
*Automatic or Spirit Writing*, by UNDERWOOD, 1896.

- The Salem Scer*, by BARTLETT, 1891.  
*Spirit Manifestation*, by BALLOU, 1866.  
*Modern Diabolism*, by WILLIAMSON, 1873.  
*Transcendental Physics*, by ZOLLNER, 1888.  
*The Clock Struck One*, by WATSON, 1872.  
*Upward Steps of Seventy Years*, by STEBBINS, 1890.  
*Spiritualism and Detectives*, by PINKERTON, 1877.  
*The Bridge Between Two Worlds*, by JUDSON, 1890.  
*Brittan's Journal*, Vols. I and II, 1873-4.  
*Psychopathy*, by RICHMOND, 1890.  
*Science of the Soul*, by SHERMAN, 1895.  
*Life Work of Cora L. V. Richmond*, by BARRETT, 1896.  
*Spiritualism Scientifically Demonstrated*, by HARE, 1855.  
*Hypnotism*, by SEXTUS, 1893.  
*Borderland*, Vols. I and II, 1893-4-5.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

### PSYCHICAL RESEARCH

#### CONTENTS

	PAGE		PAGE
<i>SURVEY AND COMMENT:</i>	221	Further Communications Through	
<i>GENERAL ARTICLES:</i>		Mrs. Harrison. By R. H. Goodhue	242
Kant and Spiritualism. By James	226	An Experiment for Raps. By James	
H. Hyslop	226	H. Hyslop	252
Reub. Field, Mathematical Prodigy.		<i>INCIDENTS:</i>	257
By Walter F. Prince	232	<i>BOOK REVIEWS:</i>	264

#### SURVEY AND COMMENT.

##### *“Science” and Psychic Research.*

Psychic researchers might keep in mind an important fact which affects the attitude of men toward the subject. We who are engaged in the investigation of the subject call our work “scientific,” but we meet with much criticism and ridicule because we are said not to be “scientific” at all. Why this conflict?

The answer is very simple. Men have different views of what science is. It is derived from the Latin term which denotes knowledge in general. But those who call themselves “scientific” mean something narrower than that and the occupations of many investigators for some centuries have imbued the term with a very different meaning from what it once had.

When what we call the “Revival of Science” took place, it was a reaction against the excessive occupation with theological themes and introspective and logical discussions. This reaction began with what was long called “Natural Science,” which was simply investigation of physical phenomena. It soon came that “Science” took on that manner and was defined as preëminently or wholly concerned with physical phenomena. It was conceded a right to live on the condition that it should not trespass upon theology and religion. With many people it has this meaning



still. Physics, Mechanics, Chemistry, Geology, Biology, Physiology and perhaps some other phenomena represented its territory.

Presently it began to incorporate into its territory such fields as Economics, Psychology, Sociology and various other branches of learning including History and Politics. But it did so by virtue of its *method*, not its *territory*. Its method was observation, classification and explanation of any present phenomena whatever and the determination thereby of the probabilities of what happened in the past and what might happen in the future. It was an investigation of experience instead of acceptance uncritically of the traditions of the past or of the uncritical opinions of people with narrow experience. In this way the term came to mean a *method* applicable to any type of phenomena whatever.

Parallel with this development there took place a tendency to narrow the term by the use of experimental methods, especially by means of mechanical apparatus, applied to physical phenomena first and then extended to mental phenomena. This combined the fields of territory and method, but limited the method to mechanical experimentation, until with many people "Science" means the experimental method of investigation and that only. The school thinks that no truth can be established until mechanical experimentation can be applied to the phenomena. It therefore discredits all methods of arriving at knowledge without this means as "unscientific" when it means nothing more than "unexperimental" and that nothing can be assured which does not involve a machine for determining it.

It is this type of mind that loves to ridicule psychic research as "unscientific." It is not necessary to defend our work by insisting that "Science" is a comprehensive term for any method which interrogates present experience instead of analyzing traditions. That is a vantage ground to which we can retire at any time and the history of human thought will justify it. But we may grant the physicist or man who thinks only in terms of physical and experimental apparatus that "Science" may be limited all you please. Just in proportion as you limit it you cannot claim its authority for determining any truth that cannot be reached by a machine. The only reason for ever appealing to "Science" is the general one that its dependence on present ex-

perience for its beliefs gives it the authority which did not belong to scholastic methods. That is all. Even physical science with its apparatus has no other authority. It is but ignorance and intellectual pride that would limit inquiry to the results of what you can catalogue with a machine. You are only using the popular tendency to rely on what is expressed in the term "Science" as the authority for modern truth to substitute that for your own narrow conceptions, and you only drive sane men and women away from your own field to give their attention to far more important matters. The most important facts in the world are not measurable at all. Intelligent people will accept the challenge at this point. "Science" won general favor and made the conquest of the world by its relation to practical matters, not by statistics and experiments which no one understands, or if they understand, do not care a picayune for. It will go the way of the appeal to the Bible, if it does not sustain its authority over the important ideas of mankind. People now appeal to "Science" as they once appealed to the Bible, and if it does not rise to these expectations, something else will take its place, and the term "Science" will have no more meaning than the term "alchemy." It is not necessary for psychic research to appeal to "Science," unless that term applies to any method of ascertaining present facts which are as reliable as if they came through a machine, and some of them cannot be obtained by mechanical methods and could not be measured by them if obtainable.

Your "scientific" man is in a dream. He must either extend the meaning of "Science" or admit it has no jurisdiction in the most important facts of nature. He might as well demand that mental phenomena respond to the special methods of geology.

### *Sir Oliver Lodge's Visit to the United States.*

It has been a privilege and a benefit to the intelligent inquirers in our country to have come into contact at this trying juncture of our history with the mind and personality of one of the world's deepest and truest thinkers. Sir Oliver Lodge, so long accustomed to think accurately, judge critically, and decide discriminately in both smaller scientific problems and larger scientific issues, has withal maintained and consistently expressed for many

years, in lecture and written word, a moral and spiritual attitude of mind and feeling that relates him closely to humanity in its searching and striving after the clue to life's meaning. This humane interest has led him, at the sacrifice of his own more immediate scientific interests, to come outspokenly to the aid of those whose interpretation and understanding of life is fundamentally spiritual.

Those who have devoted their lives to the study of the mind, the soul, and the spirit in their manifestation in human consciousness, with no thought but the ultimate service they could render to mankind and to truth, are enheartened by the cooperation and reenforcement given by men and women of science from other fields of research. That moral support is a great gift to the leaders in a little understood search. And it brings with it an additional financial support in increased membership and interest in the world at large. Sir Oliver has carried with him on his tour of the West a leaflet distributed in the lecture halls where he has been speaking, which sets forth the aims and purposes of the Institute, and refers inquirers for advice and information on psychic matters to our Society, recommending that those interested take out memberships and secure the *Journal* and *Proceedings*. The Institute has gained more than thirty-five new members and many other inquiring friends by this means.

While Sir Oliver's work centered upon New York, a tremendous influx of mail poured in from all the eastern states. Many inquiries were addressed directly to us, and still more were referred to us, as Sir Oliver naturally had but limited and interrupted opportunity to handle the vast mass of mail that came to him.

The interest thus evidenced has been in the main serious and sober, not hysterical, and the number of earnest researchers has been notably augmented. Our Society acknowledges with gladness its debt of gratitude to Physical Science, and to Sir Oliver Lodge, who has done more than any other living person to forge the link of understanding that the material and non-material worlds are bound in one inseparable whole.

The various comments, interpretations, and misinterpretations in the press and from public platforms following Sir Oliver Lodge's public appearances, have only served to silhouette a vast

spectre of ignorance against the light of wisdom. Ignorance of our discoveries exists in high places as the A. S. P. R. well knows, but it is regrettable that it should have been publicly displayed and flaunted in the face of an honored and honoring guest. Our pride in our academic and clerical classes would be better sustained were they to show a greater spirit of humility in their ignorance. Those who have with unbiased mind investigated, even slightly, the phenomena of the psychic with one accord acclaim the high-minded courage and large-hearted service of one of the greatest living physical scientists.

**KANT AND SPIRITUALISM.**

By JAMES H. HYSLOP.

Students of philosophy seldom find any interest manifested by their teachers in the relation of Emmanuel Kant to the phenomena of Spiritualism and Emanuel Swedenborg. It is always slurred over as unimportant. The present writer thought it so until the actual facts aroused him to the significance of Kant's work in this direction. Students do not always think independently of their teachers and it is not always safe to do so. Academic recognition depends largely on harmony with your instructors. But whatever the reasons, the significance of Kant's relation to Swedenborg is not often admitted by teachers of philosophy and they have the example of Kant's later disregard of the subject to support them.

But a little study of what Kant said will show a profounder interest than is superficially apparent and a nearer approach to the correct view of Swedenborg than many of Kant's disciples betray. We all hear of Kant's "Dreams of a Ghost Seer" (*Träume eines Geistessehers*), but relegate it to the lumber room. Psychic research, however, has revived an interest in what he had to say. In fact, it has shown that Kant actually anticipated a correct theory of the phenomena of Swedenborg, but had not the courage to persevere in the investigation of the facts, and returned to the mire of a priori speculation within the limits of ordinary knowledge. A biographer of him has to mention the subject, but unless he is in sympathy with psychic research he is likely to dismiss the matter with as brief an account as may be possible. Once in a while a biographer catches the point and mentions it fairly, even tho he has to save his respectability by an occasional gibe at the "vulgar mind."

William Wallace, in his short account of Kant, takes this course with his subject. But he goes far enough to see what both Swedenborg and Kant did and said. Kant had treated Swedenborg seriously and confessed that he could not explain some of his phenomena, but he finally dismissed the matter as

one with which he could not occupy himself. But he did not dismiss it until he admitted the possibility of a "spiritual community" with which we might have occasional communication. Of this Wallace says, closing with a direct quotation from Kant:

"The possibility of any communication between pure spirit and its matter-clad kinsman depends on establishing a connection between abstract spiritual ideas, and cognate images which awake analogous or symbolical conceptions of a sensuous kind. Such associations are found in persons of peculiar temperament. At certain times such seers are assailed by apparitions, which, however, are not, as they suppose, spiritual natures, but only an illusion of the imagination, which substitutes its pictures for the real spiritual influences, imperceptible to the gross human soul. Thus departed souls and pure spirits, tho they can never produce an impression upon our outward senses, or stand in community with matter, can still act upon the soul of man, which, like them, belongs to a great spiritual commonwealth. For the ideas they excite in the soul clothe themselves according to the law of fantasy in allied imagery, and create outside the seer the apparition of the objects to which they are appropriate."

This is clearly an anticipation of the pictographic process or the conception announced in the "Phantasms of the Living" by Myers and Gurney in their discussion of apparitions of the dying. Only Kant did not pursue the subject into the position where he could distinguish between *veridical* and *subjective* phantasms or apparitions. He passed on the other side at this point and remained content with the verdict of abnormal psychology which made them all subjective. He missed the opportunity of his life to enforce idealism on a basis of proved facts instead of rushing into metaphysical speculations to maintain it. All the data were present in his system to sustain Swedenborg and to protect a "spiritualistic" interpretation of the phenomena, after admitting, as he did, that "Spiritualism" was the proper antithesis to Materialism. He did not see how he might have made "spiritualism" and his transcendental idealism convertible with each other and to have done so on a basis of science instead of speculative metaphysics.

After criticizing the "vulgar philosophy" for a theory of ghosts, Wallace calls attention to Kant's remark that the "ex-

planation reduces the spirit-seer from a half dweller in another world to the level of a candidate for the lunatic asylum; and instead of sending the claimants of supernatural vision to the stake, recommends them a dose of medicine," and then goes on to quote a most interesting passage 'from Kant for which no great blame can be attached for that time. Kant concludes his essay on the "*Dreams of a Ghost Seer*" in the following manner.

"I do not pledge myself to deny the truth to the hosts of ghost stories altogether; and yet, what tho curious is common, reserve my scepticism about each separately, while allowing them some credibility as a whole. The reader may decide as he pleases; for my part, the preponderance of arguments for the first theory is great enough to keep me a serious and undecided listener to all such marvelous tales. It is no doubt true that we can never claim to have either by reasoning or observation exhausted any object of the senses were it even a drop of water, a grain of sand, or anything simpler still, so boundless is the complexity even in the smallest things which nature offers for investigation to a limited intellect like that of man. But this does not apply to the philosophic theory of spiritual beings. That may be completed, if only negatively: we can discover, that is, limits to our intelligence, and gain the conviction that the phenomena and laws of physical life are all we are permitted to know. But as for the principle of life or spiritual nature (which we do not know, but merely conjecture), it can never be positively thought; there are no data for such a conception in the whole range of our perceptions. We may make shift with negatives, so as to think something so utterly different from any object of sense, but the very possibility of these negatives rests on neither experience nor inferences, but on a fiction to which reason, when deprived of other refuge, flies for aid. Pneumatology, therefore, may be termed a theory of the necessary ignorance of mankind about a supposed kind of beings, and as such it may easily be up to the level of its task. And so, one copious chapter of metaphysics, the whole question of spirits, I lay aside as done with and settled. Henceforth it concerns me not."

In the first half of this passage Kant finds that he cannot refute the spiritistic theory of ghosts, tho he cannot explain the phenomena in terms of a sensory philosophy; that is, a material-

istic hypothesis in the conception which he takes of it as sensory realism. But in his remarks of the latter half he totally forgot what he had admitted in the admission of symbolic representations or veridical hallucinations involved in the possible communication between mind and mind. He now returns to sense perception as the only criterion of knowledge, and so it is if you assume that conception of "knowledge" which makes it convertible with sense data. But his own system is forever ignoring such limitations and in nothing does he ignore it more than in making the existence of spirit "metaphysical" and thus condemning it, while he assumes that the existence of matter is not "metaphysical," the fact being that its existence is equally "metaphysical" with spirit, and modern conceptions of matter absolutely prove this. To our scientific men with their atoms, ions, electron, corpuscles, etc., as the basis of their theories matter is quite as transcendental a thing as theology ever made spirit, quite as much a "fiction to which reason, when deprived of other refuge, flies for aid." What Kant is forever forgetting is the equivocal import of the term "knowledge." It has at least three separate meanings. (1) Certitude, (2) sensory presentation, and (3) communicable ideas, the last more or less coinciding with the first. If we limit "knowledge" to sensation or *having* a thing in consciousness as a sense datum, we may well say that spirit is not normally accessible to that source, and I say "normally" because experience shows a different law for the influence of transcendental agents on the organism than that prevailing in matter. If we mean by saying that spirit cannot affect the senses that things which are not objects of sense perception cannot affect the senses, we are merely uttering a tautological proposition, a truism, an analytic proposition in Kant's phrase, which conveys no knowledge. We may well concede that spirit cannot reveal itself to sense perception and question whether the idea of "knowledge" is exhausted by this conception. The fact is that "knowledge" has quite as much meant certitude, whether sensory or inferential, as it has sense presentation, and that fact must be taken into account when discussing its limits. There are quite possibly limits to sense "knowledge" but these do not determine any limits to inferential certitude. And indeed we may raise the question whether the limits of sensory "knowl-



edge" may not be less than Kant assumes. The *form* of sense "knowledge" may be limited, but the *content* of it not. That is, we may have sense experience under conditions that attest a reality independent of the usual reality under normal or the most frequent experience. With this Kant did not reckon. He was too much engrossed with the sensory limits of "knowledge" to see that there might be no limits or less limits for inferential "knowledge." He was tacitly impeaching all inferential "knowledge" in his system, while he had to use it for all the assured beliefs of physical experience. Just distinguish between certitude and content as representatives of the very "knowledge" and you will find the limits to the philosophy of Kant, and the whole theory of spirit becomes quite as open as that of matter.

But we may have difficulties in *communicating* our ideas about them. It is here that Kant failed—nothing to blame for it, perhaps—in his analysis of the problem of knowledge. We cannot communicate any "knowledge" except in sensory terms. All objective knowledge can be "communicated" by producing the sensory experience in the subject to whom we wish to "communicate" our "knowledge." But if any "knowledge," whether direct or inferential, cannot be embodied in sensory data or realistically represented in it, it is incommunicable and the subject can derive it only by having sufficient experience to call out the appropriate inference to it. That is, there may be "knowledge" as certitude which is not communicable as sensory knowledge is ordinarily communicable. This is only to say that sensory "knowledge" gives us objective certitude and makes intercommunication between embodied being possible, while subjective certitude, which may not go beyond the inferential, may not be communicable at all, and the limits of "knowledge" become merely the limits of communicable ideas, not the limits of certitude. Kant was unconsciously playing into the hands of the materialism which he intended to refute by his transcendental idealism, but which he only confirmed by limiting "knowledge" to sensory data and discrediting inferential or "metaphysical knowledge." If he had pressed the facts of psychic phenomena, however paradoxing or apparently inexplicable they seemed, he would have found a profound significance in veridical phantasms that would have given a legitimate place to the "meta-

physics" which he rejected. He unfortunately abandoned the cue which Swedenborg offered and ran off into the very "metaphysics" which he despised and so left science for speculation. His scepticism was well enough founded as a doubt of explaining psychic phenomena by physical causes alone, but the admission of symbolic phantasms and veridical hallucinations should have taught him that there was another choice between normal sensation and candidates for the asylum and this was the very idealism which his own theory of knowledge enforced. That is, the spiritual world might be mental without being sensory.

## REUB. FIELD, MATHEMATICAL PRODIGY.\*

By WALTER F. PRINCE.

An article in *McClure's Magazine* for September, 1912, written by Mr. H. Addington Bruce, deals with the feats of a number of "Lightning Calculators" of the last hundred years.

Zerah Colburn, an American, at the age of six quickly answered the question how many times the clock would strike, at the rate of 156 times a day, in 2,000 years. Later, when asked what sum multiplied by itself will produce 998,001, he answered in four seconds. In ten seconds he told how many yard-long steps one would take in going sixty-five miles.

"Marvellous Griffith" of Indiana, could raise a number to the 6th power in eleven seconds, but could not carry on a conversation regarding non-mathematical subjects without quickly suffering brain-fag.

Inaudi, an Italian peasant, did not learn to read or write until nearly twenty years old. Yet at seven he could multiply two sets of figures, each containing five digits, by some swift mental process. When grown older he was examined by Charcot and other learned men, responded to the request to cube 27 in ten seconds, and three seconds after the last word of the question, announced the number of seconds in 39 years, 3 months and 12 hours. Eight days after these and many other feats he was unexpectedly asked to give a number of 22 figures which had entered into one of them, and correctly remembered it.

Henri Mondeaux of France as a boy would in a few moments solve such problems as the number of seconds in 19 years. At fourteen he astonished a committee of the Academy of Sciences which examined him.

Vito Mangiamale of Sicily was also examined by a commit-

---

\* For previous articles in the *Journal* dealing with mathematical prodigies, see "Some Instances of Psychic Phenomena in Children," in Vol. VI (Feb., 1912), pp. 88-106, and "An Old Case of a Mathematical Prodigy," in Vol. XII (July, 1918), pp. 446-450.

tee of the Academy of Sciences. He was then eleven years old, and quite illiterate. In half a minute he announced the cube root of 3,796, 416, and in a little longer time the tenth root of 282, 476, 249. In less than a minute he correctly answered the question, "What number satisfies the condition that its cube plus 5 times its square equals 42 times itself increased by 40?"

Zecharias Dase, a German, gave public exhibitions at fifteen. He once mentally multiplied two sets of figures of a hundred members each. He was otherwise ignorant.

Truman Safford at three could calculate the number of barleycorns (617,760) in 1,040 rods. Later he was able to call out the result of multiplying a number of fifteen digits by one of eighteen, in not more than a minute. He became professor of astronomy at Williams College, and so remained until his death in 1901.

George Bidder, an Englishman who showed marvelous facility in purely mental calculation, became a great engineer.

Karl Friedrich Gauss, another infant prodigy in mathematics, attained to fame in that science, as a professor at Göttingen, and author of mathematical treatises.

André Marie Ampère, who as a child deserved a place in the list of "lightning calculators," became the famous mathematician and physicist, whose name is applied to the unit of electrical measurement.

It appears from these and other instances that phenomenal ability to solve mathematical problems may coexist with illiteracy or education, ability or almost imbecility in other directions, may develop at a very early age and afterwards persist or decay.

We now put on record in a suitable place what is in the files of this Society regarding another and too little inspected case, that of one Reub. Fields. First comes an article in the *Religio-Philosophical Journal* of August 29, 1891, taken from the columns of the *St. Louis Daily Republic*.

#### A MATHEMATICAL PRODIGY.

At Warrensburg, Mo., lives a man named Reub. Fields, widely known as a great mathematical prodigy. He is forty-one years old, a native of Kentucky, above the average height, rather stout, un-

gainly in appearance, slow in his movements, and at times unsocial and morose. He is superstitious, and claims to be under the special guidance of the Almighty. He believes that God has created him for a special purpose, and if his mission is not fulfilled here on earth it will be when he sits at the final judgment on the day of resurrection and keeps account of the souls saved and damned in all the ages of the past.

A representative of the *St. Louis Daily Republic*, who interviewed him lately, says: Fields' strange feats seem as wonderful and strange to his relatives as to strangers. In an interview with the writer yesterday, he said, "God sent into the world but one Moses, one Samson, one Saviour and one Reub. Fields." Indeed Samson's strength is no more wonderful than Fields' mathematical ability. There is no problem in any branch of mathematics that he cannot correctly answer as soon as the problem is stated. Problems that have taken expert mathematicians days to solve Reub. has correctly answered in less than fifteen seconds. When asked yesterday to add 784,675,675 to 986,534,671 and multiply the answer by  $6\frac{1}{4}$ , he instantly replied 11,060,064,662.\* He can add a column of any number of figures as fast as they can be called. It does not matter how complicated or full of simple or complex fractions the problems may be, he will solve them as readily as if they were simple sums in addition. While invoicing goods he sits like a statue, keeping as many as twelve clerks busy, and at the close of the day he will give correctly the invoice of the day. He has never been known to make a mistake. He also possesses the peculiar ability of telling the standard and local time of the day or night without consulting any time-piece. He not only can tell the correct time, but without seeing one's watch will tell exactly how far it is from being correct. Traveling east or west he is conscious of how many degrees of longitude he has passed through and of the difference of time between the place of starting and where he is at that time. When given the year and day of one's birth he will, with lightning-like rapidity, tell the day of the week on which the person was born. Notwithstanding he can do all these wonderful things,

---

\*As the purport of the article is that Reub. answered correctly, the *St. Louis Daily Republic* evidently misprinted the result, which should read 11,070,064,662.5.

he acknowledges his inability to explain the process of reasoning by which he arrives, always, at correct answers. In his early youth he showed no signs of this remarkable talent.

It was furthermore stated that as a boy vicious animals and venomous reptiles were docile with him, also that to the time of the interview he had remained unable to read or write, or even to recognize numerals when he saw them.

It is evident that a distinction must be made between what this observer stated as the result of his own tests, and what he sets down from hearsay. Only one test is actually alleged to have been made by the reporter, though it is highly probable that he made others. He could hardly have resisted the inclination to name the year and day of his own birth, and Reub's ability to give the day of the week would have been of precisely the sort which young Mantilla manifested in the presence of Dr. Hyslop, though not unerringly. That Fields was able to solve any problem whatever as soon as it was proposed is incredible, and of none of the historic prodigies is it asserted that the time of the answer did not vary somewhat according to the difficulties of the problem. The very next sentence of the article is inconsistent with the claim, since there is a difference between "as soon as the problem is stated" and "less than fifteen seconds." It is not certain that the autobiographic testimony was free from exaggeration or even suppression of some of the facts in order to make the remaining facts seem the more marvelous. For example, it is well-nigh inconceivable that a man whose intellectual life consisted largely in his delight in mathematical calculation could have avoided learning, though by accident, how some of the numerical digits are made. It is a pity that there could not have been some learned body in America with sufficient interest to cause it to follow the example of the French Academy of Sciences, and appoint a committee to examine the man. One claim is unique, so far as I know, namely, the claim that he showed no unusual calculating power in very early childhood.

Dr. Hodgson attempted to trace the writer of the above report, and was informed by Mr. C. H. Jones, editor of the *St. Louis Republic*, that it was probably furnished by the Warrens-

burg correspondent, Charles Achenbach. Next in the course of the inquiry came a letter from S. P. Sparks, a lawyer of Warrensburg, dated Oct. 15, 1891.

My friend, W. A. Kelsoe, of St. Louis, forwarded to me, a day or so since, yours to him of 7th inst, containing a clipping from *The Religio-Philosophical Journal* of Aug. 2nd, 1891, entitled "A Mathematical Prodigy." Mr. K. requests me to inform you whether the statements are matters of fact or fiction. I will state that I am and have been acquainted with Mr. Fields for more than twenty years and I critically read the article in the *St. Louis Daily Republic* on which the article in your clipping is based and every statement I knew to be true. Field is indeed "Rara avis in Terra" (Juv.) If I can give you at any time any further data concerning this Prodigy will cheerfully do so.

Yours very respectfully,

S. P. SPARKS.

Next we find a letter from Mr. Achenbach, who did not claim to be, and in fact was not, the author of the article. It was written from Warrensburg, and dated Oct. 15, 1891.

Replying to yours of Oct. 19th, in regard to Reub Fields, the mathematical wonder, will say that the tests made of his skill in mathematics are wonderful, the problems given him being long lists of figures in addition, to be multiplied by any number of figures, or anything of this nature, involving fractions or whole numbers and cube or square root. It is claimed that if he can be made to understand the problem desired to be solved, he can solve it. For example, should he be given a problem in cube root, if you first solve it for him to explain what is wanted, he can thereafter solve any number of problems of the same kind. This has not been tested as to Geometry, Trigonometry, etc., but his admirers claim this feat.

As to telling the time on a watch which he has not seen, this I think has not been fully demonstrated. This statement gains credence from the fact that he can tell the time at any time, and by seeing the watch tell how much it is wrong either way, and it is claimed he can ever afterward tell the time of your watch, if not changed, from the fact that he remembers the difference.

In conclusion, he certainly is a phenomenon worthy of further

investigation, and refer you to H. C. Hale, of Warrensburg, who has often seen his performances, also to W. M. Malone, of Concordia, Lafayette Co., Mo., and Augustine Gallagher, of the *Kansas City Times*, Kansas City, Mo.

Very respectfully,

CHARLES ACHENBACH.

This short but discriminating letter draws a pretty clear line between what had been demonstrated, and what had been claimed but not demonstrated, at least to the writer's satisfaction. His account of the watch phenomenon appears highly reasonable. It is confirmed to a degree by the next witness, a merchant of Warrensburg, writing Nov. 4th, 1891.

Answering your favor of 29th ulto., Mr. Rube Fields does not pretend to give the time from an unseen watch. He simply gives meridian time at any time called on, even when awoke suddenly in the night.

He is a remarkable natural mathematician, without learning, and is very nearly an idiot in many respects.

I could give you many of his remarkable feats, but prefer testing him before a committee and give you the result. Prof. Howe of the Normal School here, Mr. Achenbach and myself will try to interview him.

Yours truly,

H. C. HALE.

Unfortunately, no report of the intended committee appears in the file. But this by no means necessarily implies that the gentlemen named did not try to carry out their plan. Reub. appears to have been a rather cantankerous personage, and it may be that he declined to be so formally interviewed by a group of his neighbors, or that he got angry and cut it short with the maledictory eloquence to be described.

Next came a letter by the real writer of the article in the *St. Louis Republic*. It was written Nov. 7th, 1891, from Concordia, Mo. He says:

Mr. Chas. Achenbach, of Warrensburg, was the regular corres-



pendent at that time for *The Republic*, but this article on Reub Fields, the Mathematical Prodigy, was written by myself after a long interview with "Prof. Fields." It is in substance correct. Any information outside of the article I have mentioned that I can give you I will kindly do so.

Yours truly,

WM. M. MALONE.

Another account appeared in the *Kansas City Times*, of a date not appended but probably in November. It will be remembered that Mr. Achenbach named among the witnesses of Fields's feats, Augustine Gallagher of the *Kansas City Times*. It is likely, then, that he was the author, but at any rate, there is internal evidence that it was not Malone but another investigator. After reiterating that Field was illiterate to the point of not knowing even the numerals, this new witness goes on:

"Rube" is not easily engaged in conversation, and there is not a person in the world to whom he would confide his secrets. He believes that all mankind is in league to take from him his gift, or, as he puts it, his "mystery." He regards every man in the same way, and that ungovernable fear will, no doubt, keep him out of sight of the public, as it has for the last twenty years. Though he is mercenary to a degree in his dealings, he does not seem to possess any special desire for riches, but rather evinces the desire to see "fools," as he calls the human family, put to some expense on his account. It makes him feel big to have men hire him to be interviewed, and yet he is not vain enough to make a public exhibition of himself, another evidence of his unusual composition.

He cannot tell how he manipulates figures and computes numerals as with a thought, and this inability to explain bothers him least of all who are aware of the fact. He says he is aware if he could write an arithmetic with his system of calculation as a basis he "could make more money than ten railroads," but he can't do it and doesn't care anything about it. He is satisfied with his lot and has great plans for the future. It is his belief that he came into this world to herald to men that beyond their vision of the science of numbers lies the key to all the mysteries of life. The great work he

is to do upon earth has not been outlined to him by the Omniscient, but will be in due time.

Taking him unawares I asked :

Can you add 26,896,432 to 1,938,548 to 69,598,624,138 to 1,846,028,001 to 14,374 without stopping to figure?"

"That makes 71,473,501,493," said he on the instant, and then he laughed heartily at my surprise.

As I called the numbers to him he added them, having the aggregate of the first two before I had finished the third, and of the whole while I caught my breath after enumerating them. Then I read him a column of figures ranging from tens to hundreds of thousands, the length of a sheet of legal cap, and he had furnished me an accurate aggregate the moment I finished.

Such an evidence of unexplained power will astonish the most credulous, but what must one think when such a character says that he is a living, walking chronometer, and proves the same before you can dispute it? He mistrusts all men, and a financial consideration, together with the inducements of acquaintances, is necessary to set his tongue going, which done, he keeps you busy listening, for he talks like a torrent rushes, swears with the fury of a cyclone, and calculates with the rapidity of electric pulsations. I employed him to be interviewed for one hour, and desiring to test him as to his knowledge of time without giving him an opportunity to consult a timepiece, I asked :

"What is the time now, professor?" (He delights to be called "professor.")

"Twenty-five and one-quarter minutes after three," he replied. I reached for my watch to see if he answered right, and before I could see he said: "Your watch is one and one-quarter fast."

"How do you know?" I asked.

"I can't tell you, but I am right," he said. And so he was, as the Western Union regulator proved. I then concluded to test him further, and resolved that I would say nothing of it when his hour was ended and note if he knew it. Imagine my surprise when in the middle of a problem he stopped me and announced that his time was up. Consulting my watch, I found him right to a second. Previous to that I had asked him the time in St. Petersburg and he stated it correctly, saying that he was conscious of the degrees of longitude and latitude in all his calculations of time. He knows their location

and can answer any question of time whenever asked. Often he has been aroused from sound sleep and upon being asked the time would state it correctly while rubbing his eyes. Reading the dial plate of a clock in Berlin, he says, is no more trouble to him than that of the watch in my pocket, and in this he brings proof of the assertion that he is conscious of every clock tick in the world, whether sleeping or awake.

His memory is almost as remarkable as his calculating genius. Having heard any statement he will remember it, and, though he may not understand words he hears, he will use them in the same or a similar sense to that in which they were used when he heard them. By this means he has a vocabulary far in advance of other illiterates. Speaking of his youth he said he remembered no change, so far as his knowledge of things is concerned, since his seventh year, at which time he came into possession of his "mystery." He is not fond of his relatives, who, he believed, would make a fortune at his expense if he was not so smart as to prevent it.

Here again we must distinguish between tests actually administered and assertions by the man, some of them preposterous, and others probably exaggerated. The terms of the report do not forbid the assumption that Mr. Achenbach's theory of the watch experiments is the correct one. It seems likely that the witness took out his watch at the beginning of the experiment, since he was paying for exactly one hour. It may be that Field glanced at it. If it did not occur to the present investigator that perhaps the prodigy, possessing some strange faculty for telling the time, simply by an act of memory, and not by clairvoyant vision, rectified the time of a watch, at any reasonable time after he had once glanced at it, he might not attach significance to his act in taking out the watch for a moment at the very beginning of the hour. Mr. Hale, indeed, declared that Field did not claim to tell time from an unseen watch. It may be that the claim was made or denied depending on the opportunity for a surreptitious peek given, or not given, by the visitor.

But aside from allegations which are absurd and claims that are doubtful, there remains enough to give Reub. Field an honorable place among the "lightning calculators." It is a pity that older persons who knew him as a child could not have been in-

terviewed. His assertions that he did not possess his calculating power until he was seven years old cannot be trusted unreservedly, for fear of an illusion of memory. If the statement was correct, then the case of Reub. Field is probably unique in history, and more nearly than the stock cases approaches the inexplicable.\*

\* Since the above was written it has been learned that Fields's phenomenal mathematical faculty waned, if it did not entirely disappear, toward the end of his life. He died at the age of 64 in the Jackson County (Mo.) Home for the Poor.

## FURTHER COMMUNICATIONS THROUGH MRS. HARRISON.

By R. H. GOODHUE.

### INTRODUCTORY NOTE.

Readers of the *Proceedings* will recall two articles about messages received through Mrs. Harrison, who is Mr. Goodhue's daughter. The first of these dealt with certain non-evidential (*Proceedings A. S. P. R.*, vol. VIII, pp. 486-777 [1914]) communications which gave an interesting description of the process of dying and of the conditions after death. The second article reported more evidential matter, especially in (*Ibid.*, vol. XIII, part II [1919]) messages purporting to come from Theodore Parker, and in regard to topographical and other features of the farms of Mr. Goodhue's ancestors. For some remarks on the development and character of Mrs. Harrison's mediumship, the reader is referred to the above-mentioned articles.

The incidents given below are of kindred nature to those in regard to the old farms in the second article, and seem particularly good in view of the considerable difficulty Mr. Goodhue experienced in verifying the statements made, a matter which took him several years. He states that the persons who gave him the information proving the truth of the message have all died except Mr. Brown. From him I have the following letter:

PUBLIC LIBRARY,  
AMESBURY, MASS., July 11, 1919.

MR. PRESCOTT F. HALL,

DEAR SIR:

Your letter, in regard to the pamphlet by Mr. R. H. Goodhue of Lowell, and the historic facts in connection with his psychic experiences, is before me, and I wish to say, that what is contained therein, in reference to the old well, the change in the street, and the old schoolhouse, and the Rocky-Hill Church, are historical facts, with the exception that he has made a mistake in the date of the erection of the edifice, that being 1785, instead of 1769.

In regard to the eccentric persons that he mentions, their identity rests on tradition, with perhaps a smattering of fact. Col. Edward Wigglesworth was a worthy patriot of the American Revolution, and commanded a regiment, my great-grandfather being a member thereof. He sacrificed his entire fortune to the cause, and died in Newburyport, a poor man, in 1825, *ae.* 84 years. I am inclined to the belief that the individual referred to by Mr. Goodhue may have been a son, born in 1772. There is no material on record, relating to the eccentricities of these persons, and those who could personally have noted them have long ago passed on.

Sincerely yours,

EDWARD A. BROWN.

Although the complete record of the writing is not given in this article, this is of no great moment; because the specific facts, later verified by Mr. Goodhue, were contained in a few sentences, and these are quoted verbatim from the record. The writer is personally acquainted with Mr. Goodhue, and can vouch for his extreme accuracy and attention to detail.

PRESCOTT F. HALL.

#### THE OLD WELL AT AMESBURY.

Among the first to communicate with us by aid of the writing was my mother, who died when I was a lad. I knew that she was born in Amesbury and had at one time lived in a certain house on what was then Ferry Street, or Ferry Road, in that town; but just where she was born I did not know, being too young at the time of her death to be much interested in such subjects. She had considerable difficulty in her communications at first, but afterwards improved.

In September, 1909, she was writing about her early days in the town where she was born, and wrote: "Ask your father about the well at the old house." This was her manner of saying, "Tell your father to ask me, etc." She then went on: "It was back of the house and was as deep as could be, about fifty feet, and it never gave out." Now at the house I had in mind, where I knew she had lived and which she had at one time owned, I knew there was no well in use or evident.

In the year 1796 or '97, a charter was granted by the General Court to a Company to make use of a certain spring in the neighborhood, and this house was one of those supplied by it; so I argued that if there had been a well there it must have been out of use before mother was born. She was born in 1813; so I replied: "We do not know of any well there, there is spring water running into the house and has been for many years." She wrote: "That may be, but there was a deep well there and the water was good and clear."

Several weeks after this I made a visit to Amesbury to see if I could find out anything about this well. My cousin who was born and was still living in the house in question, and was about sixty years old at the time, told me that there had been no well there in his day, but that his father had told him that there was once a shallow well off at one side of the building, but that it had been long built over. At first I was inclined to consider this as the well and let it go at that, but mother said: "There was a *deep* well, and there was a chain and a windlass there." So not satisfied, the next year I went again, and this time questioned an old man of eighty who had always lived in the vicinity. He told me that in his time there was a deep well back of the house; that it was on the dividing line; and that there was a windlass and chain. The next fall (1911), I visited there again, and this time found an aged relative in Newburyport who had formerly lived in Amesbury. He remembered the well, said it was on the party line and had a windlass and weight; but that it had long been covered over. Now seeing I had brought to light a long forgotten well at the back of the house I was inclined to let the matter rest; but I was not satisfied really, I could not see how mother should forget about that spring water in a house that she had lived in and owned. And another thing, in describing this house, as I thought, there were a number of discrepancies which conflicted with my own knowledge of the place; but, while making inquiries about the well from old people, I found where the house was located in which mother was born. It was at "Mudnock" or Pleasant Valley, and from what I could learn of it agreed in almost every particular with the description of the house given, and which I had supposed had applied to the Ferry Street house. Now mother had lived in the house of her birth until some seven or eight years of age, and so would be likely to remember the well there. This place, which has long disappeared, was on the

bank of the Merrimack River, and in her time the road ran between the house and the river; but, after my grandfather had sold it and moved to the other place, the road was changed so that it went back of the houses, and nearly opposite what was once the back of my grandfather's house. And in the middle of the sidewalk of the new street, was a well with a windlass and chain which remained in use for many years on account of its excellent water; this well also appeared to have been on the line between the lots as near as I can find out and was undoubtedly the one in question. In fact my aged relative told me that he knew positively that the well in the sidewalk was the one used by his (and my) grandfather. So I concluded that I had located the well spoken of by my mother, and that there was no spring water in the house to which it belonged. And it must be remembered that at the time of the writing I knew nothing about the house where mother was born, and consequently nothing about the well, save that I had seen it in the sidewalk when going through the street, but knowing nothing of its history.

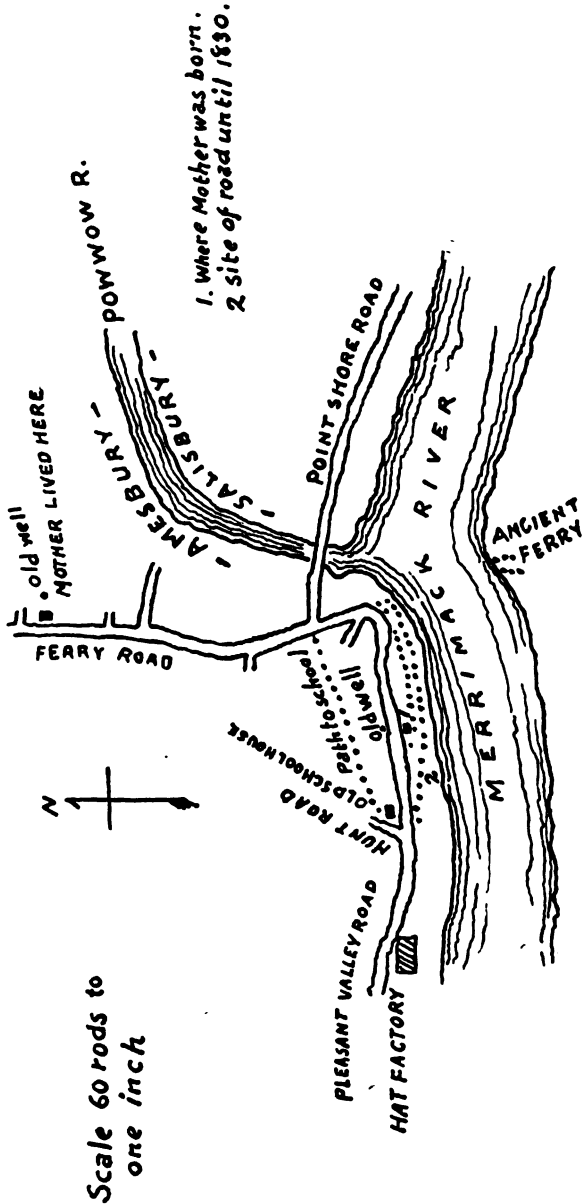
#### A LONG FORGOTTEN SCHOOLHOUSE.

As I before stated, I knew that my mother once lived in a house on Ferry Street in Amesbury, and it was from this house that she went to the schoolhouse mentioned in the following communication.

September 25th, 1909, she wrote: "Why do you not ask where we went to school?" The reply was: "Well how did you go?" She continued: "We went to the end of the street, or close to the ferry, and then turned into a path and went into a woodlot and a field and went there." "We went across a field and along a path."

Now I was puzzled about this schoolhouse. The only one I had known in the vicinity was on Ferry Street itself and perhaps a quarter of a mile from the old ferry; but I had been told of an earlier one on the same street, on the other side and nearer the ferry; but neither location would comply with the description of the way of reaching it. Mr. Edward Brown, an old resident, and who has made a study of the town history, told me that there had been a schoolhouse in old times at "Mudnock," but that he had not as yet made sure of its location. In the summer of 1912 I visited my aged cousin in Newburyport and inquired of him about the schoolhouse. He told me that when first married he lived at the





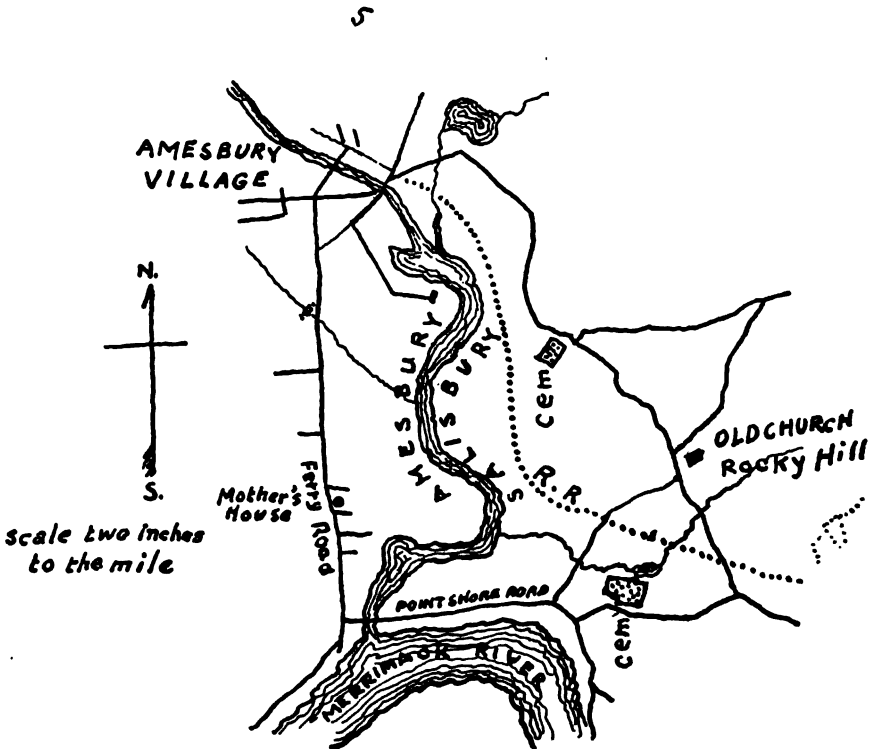
Ferry, or "Mudnock" himself; that he knew at the time that there had been a schoolhouse in the place at one time but that the town had sold it to a Mrs. Martin who had made it over into a dwelling house; but where it was located he could not say. Thinking now that I was on the right track I next applied to his brother, a few years younger than himself. He said that as to the schoolhouse itself he knew nothing, but that he did know where Mrs. Martin lived in those old days (sixty years ago or more); and he told me the location and appearance of the place. Upon this my daughter and myself paid a visit to the locality and are sure we found the ancient schoolhouse. It was at the junction of the "Hunt Road" with the Pleasant Valley Road, and had every appearance in shape and build of having been at one time used for school purposes. For further proof the records say that the town of Amesbury allotted a piece of land at that place in 1800 "Near the Ferry Schoolhouse" to my great-grandfather, who had been an officer in the Revolutionary War, and after the death of his wife had moved on to the land and died there. Another relative told me that when a boy he remembers that his father pointed out to him the place where his great-grandfather died, and it was near the house formerly owned by Mrs. Martin; and further Mr. Brown later informed me that an old gentleman, Alfred Bailey, once told him that he went to school in a building that stood somewhere near the site of the present hat factory, which is some thirty rods above the location of the house in question. We are satisfied that we have discovered the old schoolhouse, and I have tried to locate it on the preceding map.

#### LOCATING THE CHURCH.

I remember when a child my mother telling us of an old church where there was a sounding board over the high pulpit; but, not knowing what this meant, she described it as resembling a "big teapot cover." Further than that I can remember nothing. Since then I have resided in the town where she was born and have been in the old church several times; it stands on Rocky Hill in Salisbury, Mass. The date I think is 1769; the high pulpit and sounding board are still there, as well as the square, unpainted pews with their hinged seats.

In 1909, mother purporting to communicate from the beyond, asks if we have seen the old church and again speaks of the old

sounding board, this time calling it a "dish damper over the desk." She said there was a "place of the dead near, away some, near the houses." I found by the map that it was about half a mile away from the church toward the village, but I knew of this cemetery. She continued: "Our church was near (er) the Hillside Cemetery;



Map Showing the Location of the Old Church.

we got there by the road by the river." Now I never knew that mother ever called this ancient building "our church," nor did I know anything about the Hillside Cemetery. I had supposed that she had attended church in Amesbury Village; but her saying: "We got there by the road by the river" barred this out.

Then again, supposing that *our church* and the old church were the same, from my idea of the vicinity I should have thought that to get there by the nearest way one would have to go from her

house through the village and so out to the building. I was completely at a loss to make the statements agree, but one day I looked it up on the map and it all became plain; I was not so familiar with the vicinity as I thought. From her house on the Amesbury side to the old church by the route through the village was about two and a quarter miles, but to the same church, going south, crossing the Powwow River at its mouth into Salisbury, then following the Point Shore Road *along the Merrimack* for a little more than half a mile, and then taking the first left hand road to Rocky Hill, the distance was nearly a mile shorter.

Again she says: "Our church was nearer the Hillside Cemetery." Now there are two roads leading from the Point Shore Road to the Rocky Hill Road; and, at the beginning, they are pretty close together and there is a cemetery between them. I never heard it called "Hillside," but it lies on the side of a hill on a level space. The entrance is from the second road; but it is but a few rods from the road leading to the old church, and from measurements on the map I find that this cemetery is nearer by a quarter of a mile to the church than the one first mentioned.

Now I never should have understood where mother attended church nor how she reached it if I had not studied it out on the map.

One not acquainted with this species of work might claim that the communications might be a little more definite; but I long ago learned that in this matter we cannot have our own way; we have been told that the only way to make use of them is to *sift* and then sift again, that *they* know there is difficulty in getting their ideas through, that they cannot help themselves many times in the matter, and moreover would not if they could, for anything that is acquired without labor and study is not valued.

### THE OLD DRINKING MAN.

July 10th, 1910, mother was telling us as best she could about her life in Amesbury. Now a number of years after her death I went to reside in that town and became acquainted with a few people who had known her when living among them many years before; among these was a lady named Tamar Burroughs, a milliner, who had spoken to me about my mother, saying that she had known her in former years. So I asked: "Do you remember Tamar Burroughs?" supposing of course, the answer would probably be

something like "She was an old acquaintance of mine." But no, this came instead: "He was a case of saw and split—man of all work around the village." To this I replied: "Are you not mistaken?" but she still claimed that he was an odd man who worked about the village, that he was "an odd hand," and that "the farmers used to hire him." I said that I knew nothing of such a man; but she persisted, saying: "He was a man for saw and split, he was found in a cellar where he had fallen when he was drunk—asleep there—he fell and never got over it, he fell and died later." I then wanted to know more about him but she simply repeated what she had written.

A few months later I went to Amesbury and made inquiries about this character; who, if he had ever lived, must have been dead seventy years or more. But I found no one who had ever heard of him. The next spring I went again, asked Mr. Brown and others with the same result. But that fall I visited my aged cousin in Newburyport who had made his home in Amesbury in his younger days, and put the question to him. At first he could not seem to recall such a man; but on my mentioning the name he quickly replied: "O yes I remember him, he worked about the village, he was a drinking man and died from some accident. I do not remember just how, but his name did not seem to be Burroughs, it was more like Barrows or Burros. O, yes, I remember him. There was another man of about the same sort, name of Payne, who hung himself in a barn on Market Street." That was the last I heard of the Old Drinking Man until lately when Mr. Brown, who it seems had been making inquiries, told me that he had heard a tradition that such a character, who loved his glass, had once lived in Amesbury, but that he could not find out anything about his family. He said the name resembled "Burroughs"; but he thinks it was Burrill, or perhaps Barrows. Anyway, I think that even if the proof be deemed not adequate I have at least established a strong presumption that such a man did live in Amesbury in old times.

#### COLONEL WIGGLESWORTH.

While living in Amesbury I became slightly acquainted with a man named William Wigglesworth. He was a native of the town and being an elderly man I thought that perhaps mother might have known him. So in Sept., 1909, while writing, I asked her if she could tell me anything about Mr. Wigglesworth. She wrote: "He

was an old man and used to wear a pair of horn spectacles and go about with a queer old hat, and a pair of handkerchiefs across his hands." Of course I had never heard of any such man as she described, so I replied: "This man had a peculiarity about him," for he stuttered very much. She wrote, "He limped."

The next time I visited the place I asked Mr. Brown if the man who had been described could have been Mr. Wigglesworth's father; but he said at once: "No, it was his grandfather." Then he told me that Edmond Wigglesworth was an officer in the Revolution, and after the war was over used to appear on the streets always dressed in old fashioned clothing, like Mr. Holmes' "Last Leaf." This accounted for the *queer hat*, and "the handkerchiefs across his hands," which last had puzzled us not a little. As for his limping Mr. Brown says he has no way of finding that out at this late day. He also tells me that "Prior to the war Mr. Wigglesworth was possessed of considerable property, but that he used it all for the country's benefit and died a poor man. He wore the continental dress during life."

My mother (born 1813) could have seen the Colonel (died 1825) in his queer dress in her childhood.

## AN EXPERIMENT FOR RAPS.

By JAMES H. HYSLOP.

KANSAS CITY, July 10th, 1907.

I learned of an old blind negro in Independence, Mo., who could produce raps, and took occasion yesterday to go out to see him in company with two men, a physician, specialist in rectal diseases, and a musician, both of Kansas City. We found the old negro in a saloon, where the man who took us out rather expected to find him. The negro was accompanied by a dog to which he had a string attached and which guided him about the streets. The dog had been trained and under its guidance he was led home for our experiments. The dog was well trained and regulated his pace in accordance with the verbal directions of his master. The dog would slacken its pace to suit crossing a ditch and seemed in every way to be intelligent and well adapted to his work.

On the way to the house the old negro told me that he had once taught school and his conversation showed clearly that he was a spiritualist. In response to my questions he said that he had learned what he knew of it from his communications with spirits. He is convinced of their existence and says he can see them at any time. He said he lost his eyesight in 1884 by getting dust in his eyes and said that he could not now see any light at all, even if the sun shone in his eyes. It was apparent in the manner in which he accepted the direction of his dog that he certainly could not see. He was certainly religious in his mental attitude of mind. He explained to us his views of the after life. He claimed that when we die we do not at once go to either heaven or the other place, but linger about the earth until the judgment day, which did not come immediately. Asked where he got these ideas he said, "from the spirits."

There were no evidences of anything but an ignorant old man, with great simplicity and sincerity of mind and heart. He did not betray a single characteristic of the fraud or marauder on human interest about spirits. Everything showed a naïve

simple nature. The experiments bore out this impression. The experiments first undertaken were with table tipping. He had a small square table, much used and dirty, and about eighteen by twenty or twenty-two inches. It would perhaps weigh ten pounds. There was no attempt to move the table in any mysterious way. His hands frankly did the work and he did not pretend that it was otherwise.

The first experiment was to tell us the number of shoe we wore. We were to hold our hands on the table, palms flat down and thumbs crossed. He tipped the table and counted and when he reached the number of tips which represented our shoe the table would cease to tip. Before he began this he laid his own hands on the table and invoked the spirits to signify their presence. Raps occurred under his hand and he asked them to take place at various places on the table and they apparently did so. The raps were perfectly distinct and as distinctly located on the top of the table, and also as distinctly located at different places. He removed one hand and the raps occurred under the other. He then removed the other hand and raps were still distinct on the table without either hand on it. All three of us recognized this fact. As soon as he was assured that the spirits would work for him he proceeded to tell us, as described, the number of shoe we each wore.

He had three trials with mine. The first trial tipped out nine, the second ten, and the third seven as the number. The last was correct, tho this may be a fraction out of the way. I am not certain. I know it is at least nearly right and as near as it could be indicated by this method. But, of course, no evidential significance to this could be given, as it can be accounted for by mere guessing. What I was interested in was in preventing unconscious influence of my own knowledge on his judgment and all through I was able to effect this prevention. Dr. McCleary's he gave correctly as seven at the first trial.

No names were given when we met the man. His next experiment was to give the initials in our names. The method of procedure was the same as telling the number of shoe worn. He gave J. H. as mine on the first trial for each letter. He then tried the month in which I was born and succeeded on the third trial. He then tried the initial of Dr. McCleary's name and on



the first trial he got A, which was correct, and Dr. McCleary asked him to give the rest of the name. The old man thought it would take too long, but was induced to try the first four letters. He got on the first trial in each case the letters "A R E T" which were correct, the doctor's Christian name being Arethas. He then tried the month in which he was born and at the first two trials made it April, and the third August, which was correct.

By the same method he tried to tell the number of brothers Dr. McCleary had. The first trial resulted in the statement that it was two, the second trial three, the third trial two, the fourth trial four. For his sisters the first trial gave four, the second three, and he then correctly on the first trial got two sisters as dead. On the first trial he gave the letter L. as the initial of the doctor's wife or sister, I forget which, having neglected to indicate in the note.

He then tried my age and after a dozen or more efforts succeeded, but only after I deliberately suggested it by my muscular action on the table, having purposely kept my hands so that no thought of mine would indicate it on the table. He tried also to give the number of my brothers living and on the first trial made it three, which was correct. He then tried the first letter of the name for my business, not knowing what it was, and I too not knowing what term I should choose. He gave S. as the letter and asked to give the second got Y. We might interpret this as an attempt, with a phonetic error, at psychic (syhic) research. This is probably far fetched, and is mentioned only in deference to what we know of phonetic errors in other cases.

We then began some experiments for raps. The old man's hands were placed on the table and the experiments which I mentioned above were repeated. There was not the slightest trace of a movement in his hands when the raps occurred. They were again perfectly distinct and frequent. Three raps at a time were the most frequent, but they were often numerous. He had a code in which three raps were always yes, but owing to the nature of a question any number of them was often taken for yes. But we did not interrogate the raps, being intent on discovering whether they were produced by some artificial means. We varied them in different ways to eliminate different imaginable causes. We had them produced on the trunk and the floor

as well as the table and found the timbre or quality vary with the object on which they occurred, a fact which rather tended to show that they were not caused by any mechanical apparatus on his person. But as an exclusion of this supposition we experimented several times by having my hands under his and the raps under and at the side of my hand were as clear and frequent as before. I did not feel the slightest tremor or motion of his hands. We then had him remove his hands and mine alone were on the table and the raps were as distinct as before. Dr. McCleary watched his feet and saw that they were not touching the table. I at times watched for this and saw that they were not in contact with it. At times his sleeve and cuff buttons might have been suspected of causing them, tho without any reason in the timbre of the sound or the movements of arm or hand, for his hands and coat sleeves were perfectly still so far as the most careful observation could determine. In fact, it appears preposterous to mention the matter here as a possibility, for I do not see how it was possible under the circumstances to have produced either the kind or number of raps in so systematic a way as they occurred here by any action of the sleeves or cuff buttons without betraying it.

But all this sort of cause was excluded from the raps on the trunk and floor by the fact that his sleeves and cuffs did not touch either object, and the absence of tremor in the hands when his were on mine while the raps were taking place rather excludes the propriety of supposing such a source without specific evidence. The most conclusive test, however, excluding this cause and any or all influence of his feet or friction of something against the table were the experiments with a violin. His hands were perfectly clear, as I could see nothing on them but some rings, and no trace of their influence was detectible. If any motion of the hands had been discoverable the rings could have accounted for the raps in many instances.

But we took a violin and had Dr. McCleary hold it in his hands. The old man placed his hands on top of it and the raps occurred as before, and in response to our request would become louder until we could hear the strings vibrate distinctly enough to be heard fifteen or more feet. I put my ears down under the instrument at first to see if I could detect this sound and did so,

but when the raps became loud enough the strings could have been heard as said. In this set of experiments we excluded the possible influence of both his feet and his sleeves and cuff buttons, but of course not the rings on his fingers. But as the rings were excluded in the experiments in which his hands were not on the table and when they were on top of mine and his feet not touching the feet of the table, we can hardly suspect that source of the raps in all cases.

Consequently it seemed to me that we had fair evidence for the existence of raps under unusual circumstances. I do not pretend to assign a cause for them. The utmost to be said is that they at least *seemed* to have an independent source. I could not discover any other or any reason for supposing it.

JAMES H. HYSLOP.

KANSAS CITY, Mo., Nov. 21, 1907.

DEAR PROF. HYSLOP:

\* \* \* \* \*

I have been extremely busy on the proposition I spoke to you about when you were here in August in fact my time has been entirely taken up with it and I have had very little time to devote to Psychical matters.

I called on the colored man that you visited when in the city and the results were very much better than I anticipated and was certainly an improvement on the former occasion. I will write you in a few days what was done there.

\* \* \* \* \*

Yours truly,

G. W. CLAWSON.

## INCIDENTS.

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

## AN INCIDENT IN AUTOMATIC WRITING.

No. 36 HILLSBORO TER.,  
MEDFORD, MASS., October 5, 1919.

DR. JAS. H. HYSLOP, *Secty.*,  
New York City.

Dear Dr. Hyslop: I wish to call to your attention a recent experiment of mine, and ask if, provided my observation is substantially correct, and I have accurately stated the occurrence, the experiment has any evidential value.

I wished to get a seamstress to do some work for my wife. I knew only the street and number of the house in the city where she roomed. I asked "information" for the number of the 'phone at No. 35 Wendover Street, Dorchester. She replied that there were two 'phones at that address, and asked which one I wanted. I said I did not know whose name the 'phone was listed under, but would be glad to get the number of either of the two 'phones in the house. She replied that she could not give me either unless I could give her the name of one of the parties having a 'phone.

I then sat down in a large rocker in our living room with a book across my lap on which I placed a large piece of paper. With pencil in hand I tried to get the name of one of the parties in the house at 35 Wendover Street, Dorchester who had a 'phone. It was too dark to see what I was doing, and I did not look at the paper. My right hand seemed to be guided as I moved it over the paper. This guiding seemed to be more pronounced at times; it would then seem to stop. It seemed strongest at the beginning of the first lines.

The first trial gave me "Burns." I found a Burns listed at 40 Wendover St. but none at No. 35. On a second trial I got "Osborn." After writing on the paper at both of these trials, I had no idea what I had written, or that I had written anything legible, and only could read what was written after I had taken the

paper to the light, and examined it. I failed to find Osborn in the 'phone book at 35 Wendover St., and concluded my experiment was a flat failure.

Two days later I got the name wanted; Dill. When later the seamstress was at the house, the matter of psychic phenomena was brought up at the dinner table, and my experiment occurred to me. I ventured to tell her about it. She said there was a young man by the name of Burns rooming with the same landlady with whom she roomed, and that she was very well acquainted with him. She also said that the Burns family at 40 Wendover St., knew Mrs. Dill very well, and if I had called them up they could doubtless have given me her name. The other 'phone in the house (a three flatter) she said, was in the name of Osborn. I looked in my 'phone book again, and found Osborn, 35 Wendover Street at the bottom of a column of other names where I had not seen it before.

My wife was present when I tried to take the writing (much to her disgust). She was also present, and heard my conversation with her seamstress, and she has read this letter, and vouches for the truth of the above statements by appending her signature with mine.

HOWARD A. COREY,  
NELLIE WEBB COREY.

No. 36 HILLSBORO TER.,  
MEDFORD, MASS., October 24, 1919.

DR. JAMES H. HYSLOP, Secretary  
American Institute for Scientific Research,  
New York City.

MY DEAR DR. HYSLOP:

I am very glad to know you find the report of my first experiment in automatic writing of some value. In answer to your questions, would say, I have never called up No. 40 Wendover St.; it was an entirely new telephone address to me. You are at liberty to use this report with the names or not as you think best.

Thank you for the reading list enclosed with the letter you wrote me. I have read several of these books, and shall be interested in reading the others. I find the "Twentieth Plane" which I am reading at present, very interesting.

Sincerely yours,

HOWARD A. COREY,

## COMMENTS.

Inquiry of the informant resulted in the statement that he had never called up 40 Wendover Street before.

The interesting feature of the reported facts is the mistakes which were nearly correct. That is, a name of a person at the address was correctly given, tho it was not the name of the person who should have been called. The mixture of correct and incorrect facts is especially interesting when having to consider the mistakes of names and addresses so often occurring in phenomena of the kind. One can speculate all he pleases as to how they occur, but the fact will throw light upon a perplexity that has troubled many a person. If we suppose that discarnate spirits were trying to give the information, the case would be one in which the information is not only fragmentary, but also might indicate that they know more than they can communicate, but are hampered in getting through exactly what they try to transmit. The obstacle may be that intentional messages are harder than spontaneous ones to send. In fact, both facts are stated through the mediumship of Mrs. Chenoweth. The controls say that they know more than they can communicate and that an effort to communicate a particular thing may actually prevent its passage. A large number of incidents similar to the one here recorded would help to render such a view quite probable.—Editor.

**APPARITIONS VISUAL AND AUDITORY.**

The following incident came to me through the suggestion of Dr. Elwood Worcester of Boston. The lady had told the experience to him and he requested that it be written down. It will tell its own story.—Editor.

CHICAGO, ILL., March 7th, 1919.

MY DEAR DR. WORCESTER:

I have complied with your request of Feb. 3rd, and have written out my experiences in regard to my beloved daughter. I do not feel satisfied with what I have written. It is difficult to put into words such a wonderful experience, but if I have made it all plain to you I am very glad. This I leave to your kind judgment.

It was almost the first anniversary of my beloved daughter's going from us and my heart was very sad because a deep sense of my loss seemed to weigh upon me. I awoke rather suddenly this April morning about six o'clock with my faculties particularly clear and acute. On looking up my beloved child was looking down on me and smiling. Her face was perfectly distinct and radiant with life and love and so beautiful. The word that always applied to her was vivid and so she was as she looked down on me. Such perfect beauty and happiness I had never seen and it was her dear self without a doubt. On her face was transcendental joy and I knew she was alive and well and happy.

Altho she spoke no word I understood her perfectly. There was no need for her to say, "Do not fret, darling Mother, you'll see me as I am." I felt that was her message and my heart was full of joy for her and for myself. That joy and thankfulness has never left me. My daughter's face and figure to her waist was distinctly visible. The rest of her form seemed in a cloud. This appearance lasted for perhaps two minutes and then gradually faded away.

Many times I have felt my beloved child's presence very near. The morning after I had received the news of her death, while kneeling by my bedside, I heard her say distinctly, "Take care of ——," meaning her husband.

A beloved friend of ours "passed on" about a year later. This friend died on a Thursday at 1 P. M. That night before I went to sleep my child said to me: "—— is with me." So little did I believe this that the next morning I wrote to this friend. The following day I received the news of her death at the time I have said.

EMILY R. L——.

In this letter the pronoun "her" might be read "his" and the "A" of the sentence following the advice of the daughter to take care of the husband might be read "a," so I made inquiry to have the case assured. The following facts will make the incident clear. The daughter died April 18th, 1917. Her husband is still living or was in December last. The date of the lady's experience was about April 15th, 1918. The informant cannot remember the exact date as she kept no record of it. The death of the friend was on March 26th, 1918, eleven months later than

the daughter's death. This lady was the daughter's dearest friend. They were close friends from girlhood.

The significance of this last incident is that the percipient did not know of the death of her daughter's friend, so that the objection that might be raised to the experience connected with her daughter cannot be applied.—Editor.

### CHANCE COINCIDENCES.

By JAMES H. HYSLOP.

People so often see faces or forms in clouds, in trees or on other objects where it requires a stretch of the imagination to do so, that it is especially interesting to have an illustration or two that are so clear that no imagination is required to see them. The most conspicuous one of the two here given is known far and wide as a profile of General Washington and one does not need to be told it to see or discover the fact. If he happened upon the scene and saw it without any previous knowledge of what was expected he would instantly discover its resemblance, as all do who see it. The photographs bring this out clearly enough. But I resolved on taking some pictures of the rock from different points of view and the results are found in the cuts. The second face is variously called that of an Indian or that of Queen Victoria. One may discover decided resemblances to other faces if he happen to know the persons whose faces would suggest the resemblance. Few probably have seen a profile of Queen Victoria, but some see the similarity. It is there, but it is not so clearly marked as that of Washington and perhaps would be disputed by any one who had happened to catch the profile of Queen Victoria's face with finer touches in it. But whatever face is suggested by it there can be no doubt that a profile of a human face is there.

Now the interesting thing about it is that both profiles are represented by the same point in the rock, but must be seen at nearly opposite points of view. Fig. I represents the 1st exposure and the profile of the Indian or Queen Victoria, or any person whom you choose to see. Figs. II, III and V or exposures 2nd, 3rd and 5th represent the side from which the profile of Washington is to be seen, 2nd and 3rd being the better and the



5th being taken solely to represent the exact line in which that of Queen Victoria was taken from the other side of the rock. Fig. IV or the 4th exposure represents a point at right angles to the line in which the 1st and 5th exposures were taken and hence the point in the rock at which both profiles are formed.

No artificial graving or carving has been done to produce the outlines. They are purely natural products. I examined the rock very carefully for signs of human interference, and there are none and never have been any. The arrangement of surface and outline was done solely by weather and accident. The chances that so clear a profile as that of Washington should not happen in this way are almost infinite and yet it occurred. The phenomenon very well simulates teleological forms in sculpture, tho it is crude enough in expression. There are defects which would not occur in a product of art, but the points and lines are there for profiles which have at least a superficial similarity to artificial products and this illustrates the extremes in which the law of chance may operate.

I give two cuts of photographs taken by others, namely, Figs. VI and VII to illustrate what my own may not bring out so clearly.



Fig. I.



Fig. II.



Fig. III.



Fig. IV.



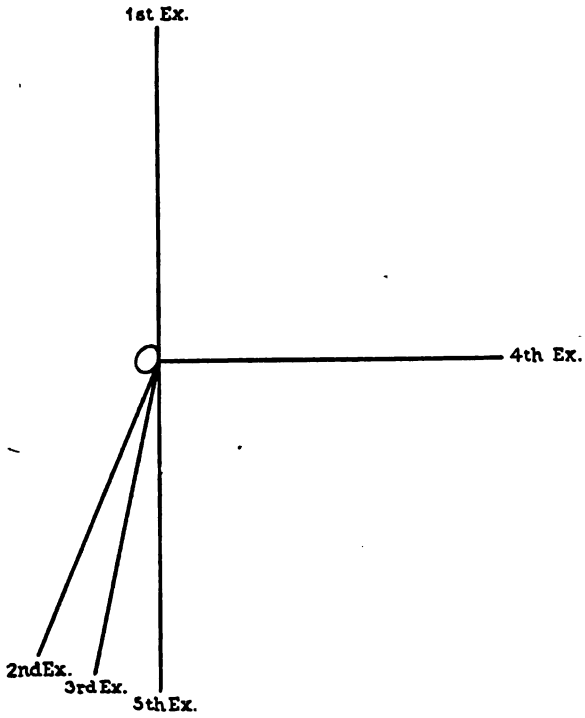
Fig. V.



Fig. VI



Fig. VII



## BOOK REVIEWS.

*The Philosophy of Christian Being.* By WALTER E. BRANDENBURG. Sherman French and Company, Boston, 1917. Price \$1.20.

The only interest that this book has for psychic researchers is that it discusses the resurrection. But it does not face issues frankly on that question. The author writes as a man who is neither orthodox nor heterodox nor original, if we may describe his mind in this way. He is not willing to defend the resurrection of the physical body nor to deny it, but plays around a conception which would be true of every animate thing in existence, tho he intends it to apply only to one thing, the personality of Christ. He does not know the meaning of words and it would be apparent to every intelligent person that he is only trying to preserve a form of words without regard to their historical or verifiable meaning. It is this sort of thing that drives intelligent people out of the church.

J. H. H.

*Immortality. An Essay in Discovery Co-ordinating Scientific, Psychical and Biblical Research.* By B. H. STREETER, A. CLUTTON-BROCK, C. W. EMMET, J. A. HADFIELD, and the Author of "Pro Christo et Ecclesia." The Macmillan Company, 1917.

This is certainly a very curious volume. It is a hotch-potch of essays by different people on several subjects more or less related to the subject of immortality, but is not a systematic discussion of it. Evidently the ferment going on in the present age, due partly to the war and partly to the increased interest in psychic research, has stimulated the writers to publish a selection of papers read before some conferences on the subject. The first paper is on "Mind and the Brain" and represents clear consciousness of what physiology has done for showing the dependence of consciousness, at least in its development upon the brain. But the writer cannot escape trying to limit the materialistic theory by referring to telepathy, tho he does this to refute the significance of the Piper case. The incident he chooses for this is well taken, but it is not told in full. The chapter on "The Resurrection of the Dead" is a strong effort to defend theories based upon New Testament statements, as if we should either be bound by the narrower views of untrained men at that time or expect to finish the meaning and truth of that record without consulting present experience. The chapter illustrates the tyranny of the past over the mind. The author has not the faintest idea as to the changed point of view which has been established by science.

The essay on "The Good and Evil in Spiritualism" is the one that interests the psychic researcher, not because he wants to defend that point of view, but because its work is recognized in it and discussed at some length. It is perfectly clear that the author discusses the subject as an antagonist of it, and evidently does so from the æsthetic point of view. He has not the slightest insight into what went on in the New Testament. He tries to refute it by the hypothesis of telepathy and selects incidents which undoubtedly favor the application of that view, but he pays not the slightest attention to facts which annihilate the general application of telepathy. It is an essay in special pleading. If all the facts before the psychic researcher were like those to which he appeals there would be no difference of opinion about the extent to which telepathy may be applied. But such incidents as he chooses are rare and in most cases they are dissociated from their environment, which, if we knew, would probably alter their apparent meaning.

The only value of the book is its evidence of the tendency of the times to reckon with psychic research. When such men surrender gracefully and can see that their religion cannot be defended apart from psychic research, they will make a larger "discovery" than they announce.

J. H. H.

# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

## CONTENTS

	PAGE		PAGE
<i><b>SURVEY AND COMMENT:</b></i>			
Mr. Hickson's Spiritual Healing. By James H. Hyslop . . . . .	265	Experiments for Phasmatographs. By James H. Hyslop . . . . .	294
<i><b>GENERAL ARTICLES:</b></i>			
Experiences of Miss Halderman. By Walter F. Prince . . . . .	273	Slander of the Dead . . . . .	307
		<i><b>CORRESPONDENCE:</b></i> . . . . .	309
		<i><b>BOOK REVIEWS:</b></i> . . . . .	312

**JAMES HERVEY HYSLOP,**  
*Secretary and Director of the*  
**AMERICAN SOCIETY FOR PSYCHICAL RESEARCH**  
*and Editor of this Journal,*  
 entered the "Other World" which he so long had studied  
 from "This Side"  
 June 17, 1920.  
 A double Memorial Journal will be issued  
 August-September.

## SURVEY AND COMMENT.

### MR. HICKSON'S SPIRITUAL HEALING.

By JAMES H. HYSLOP.

The following accounts of Mr. Hickson's claims and work are taken first from the *New York Evening Post* of June 14th, 1919, and the *New York Times* of June 15th, 1919. Both accounts are from special parts of the publications and are not ordinary news. They were probably intended to advertise the work. But this is not a matter of importance. The feature of interest to psychic researchers is the claim to the direct influence of Christ in Mr. Hickson's healing by the "laying on of hands." What strikes the reader first is the orthodox brogue involved in his work and the effect of it on churchmen who have not vision enough to see its affinities and affiliations.

(The *New York Times*, Sunday, June 15, 1919.)

#### "HEALING" IN CHURCH.

John Moore Hickson, who says the church through the agency of Christ possesses a long-neglected power of healing sickness, has the support of a number of dignitaries in the Anglican Church. At present he is "laying on hands" under the patronage of Trinity Church, New York.

He is a sturdily built Englishman. His hair and heavy mustache are black, tinged with gray. In the course of a talk about his work the other day, he said:

"The keynote of the work of spiritual healing is the living presence of Christ. He alone is the healer. Those who exercise the gift of healing through prayer and the laying on of hands are but the channels through which His power flows. \* \* \*

"In this century there is a great spirit of God passing over the world and bringing many things to our remembrance, and men are beginning to think, and one of the things which is exercising the minds of many Christians is the revival of this healing ministry.

"Cases of organic healing are usually gradual—as conversion is gradual. You cannot heal instantaneously any more than a minister can convert his congregation with one sermon."

(*The Evening Post Magazine*, New York, Saturday, June 14, 1919.)

JAMES MOORE HICKSON, HEALER.

*His Services in Trinity Chapel Have Drawn Many Sick People  
Who Seek Through Prayer and the Laying On of Hands to  
Be Cured of Their Ailments.*

By CAROLYN HALL

Beyond the doors of Trinity Chapel in West Twenty-fifth Street the city's work went on as usual, and there were boys playing ball in the alley, but inside things were quite different, and whether you had come searching health or simply an interview with the healer you found a great peace and rest from the hot weariness of the streets. The chancel was cool and dim, with sunlight coming gently through stained glass windows, and there was a single white light on the pulpit. The unlit candles barely showed against the altar.

The pews were filled with people who had come from far and near, some with racking coughs and some with crutches, others with white, pain-drawn faces, young and old, men and women, come with faith in their hearts that they would be cured by God through James Moore Hickson.

The few minutes of prayer after the laying on of hands was over fell like a benediction on the kneeling people. It was two o'clock and Mr. Hickson had been working steadily since ten, but it is not easy to turn away people possessed with such faith, and many of them followed the healer to the anteroom, where they were gently but firmly handled by his secretary. There were a few special appointments in the anteroom and at last Mr. Hickson was free, or at least free to hear from his secretary what he had to do in the afternoon. There were many letters to be answered, two calls at different hospitals, and two important appointments. So far neither of them had had any luncheon.

"Have you time to give me a short interview?" I asked.

"Can I work it in?" he said with a smile.

"Well, come along. Hop in the taxi and I will go over to the hotel and get some lunch, and we can talk at the same time."

On the steps of the chapel a clergyman approached Mr. Hickson very eagerly.



"Did you hear about the Swede?" he asked, and went on to tell of a Swede who had come to the chapel the day before dragging himself along. He had been unable to work for six months. To-day he was cured. And there were others he told about in the same eager voice.

"Wasn't that nice?" Mr. Hickson said, with a radiant smile.

We were just about to go down the steps when a little woman with white hair came up and shyly asked to shake hands with Mr. Hickson. "I have always lived by faith," she said.

In the taxi Mr. Hickson explained his work.

"My mission is a Christian healing mission," he said, "and it is interdenominational. I myself belong to the Church of England, but my mission is for all, of course—it must be as wide as the love of God. What I want to do is to revive in the church the ministry of healing along Apostolic lines, that is, by prayer and the laying on of hands.

"This spiritual healing is simply healing through Christ. These people do not come to me personally. I have no formulas to make them well. They kneel at the altar rail and I lay my hands on their heads and pray to God. That is all there is to it. It is no new thing but rather a revival of the healing of centuries ago.

"I have been working in England for nineteen years. Now I am going to take a trip around the world, going back to England in August, then on to Belgium, France, China, Japan and in 1921"—his face lit up—"I hope to have a mission in Palestine."

"Is your healing limited to any special kinds of cases?"

"It cannot be," he answered, "If you believe in God you dare not as a Christian limit the power of Christ. The keynote of all our work is the living presence of Christ."

In the hotel there were more letters for Mr. Hickson; letters from people whom he would not have time to see.

"It is a pathetic thing to have to say 'no' to all these people," he said sadly.

Mr. Hickson was asked how old he was when he first began to heal.

"I started when I was fourteen years old," he said. "A little cousin of mine had neuralgia and I had a strong desire to lay my hands on her face. I laid my hands on her and she was healed.

From the time when I was very little I had always had great sympathy for suffering.

“My mother always taught me to pray for everything. Always my first thought was to turn to Christ. It is such a pity that more mothers do not bring up their children with this faith in prayer. A mother has such a wonderful opportunity in her children. A mother’s prayer, influence and love help to mould and shape the man. My whole career is the natural outcome of what my mother planted in me when I was a child.

“I have never claimed any power to myself. I am simply a channel. Just as this electric globe is necessary for the light to be manifested through, so we are necessary to Christ as instruments through which His power can be made manifest on this material plane.

“The purpose of the church is to point us to Christ and keep alive the ideals which He set before us. People are more and more coming to admit the power of the spirit. Medical science is coming to admit more and more the power of mind over matter, but we must not be content to rest there. We must go on and realize the power of the spirit when in union with Christ over both mind and matter.”

In speaking of psychotherapy Mr. Hickson said that it was all right in the hands of those who had studied it. He had never felt the need of it because power from Christ is complete in itself.

“There is no denial of sickness in spiritual healing,” he said. “We admit to the full both sickness and sin and with the help of God overcome them as Christ and his disciples did. The denial of the reality of sin can hardly be called Christian as the first message of John the Baptist was ‘Repent you of your sins.’ If there is no sin there is no need of repentance, of forgiveness, or of a saviour.

“The care of the body and the spiritual cleansing and healing of all manner of sickness and disease are not only beneficial to the sufferers but also to the unborn generations. Surely we have a duty toward them. Suffering through heredity is great. And it is a terrible thing for a child to come into the world with tendencies to sin and disease. For the sake of the children, then, ought we not to do more to heal and keep strong our bodies?”

Mr. Hickson was asked if he had taken any practical steps

toward the formation of the Ministry of Healing. He said that he had formed in England a Prayer Circle Union whose work is to pray principally for the sick. This union is composed of many smaller circles throughout Great Britain. Over 500 people are being prayed for this month. There have been very wonderful results through these prayers of health.

"On my mission around the world," Mr. Hickson went on, "I want to establish a circle of prayer in each country, each circle being a link in the chain. I should be glad to hear of any persons who feel called to join.

"Prayer should be the backbone of every good work, not only for healing of the sick but in all affairs of life. If we depended more than we do upon the spirit of God we should achieve greater and higher results.

"To-day the whole world is suffering from the want of circulation of the spirit of love. If the command of Christ to love one another had been obeyed what a different world this would be! Even war would be impossible."

As a final summary he said this with a flash from his far-seeing, wide-set eyes: "It is a simple message of revival. We must come back and take up this ministry as Christ left it. It is a joyful message and a most blessed one."

The healer's office hours have been running almost twice their proper length every day at the chapel. And his work of healing is not limited to the office hours. He receives telephone calls constantly from seven o'clock in the morning until late at night. Every available moment in the day is filled with an appointment. One day this week he treated 167 people at the chapel alone, and there were probably more, his secretary said, who did not leave their names.

Mr. Hickson is very gratified with the response to his mission. He said that he appreciated deeply the warm-hearted nature of his American friends and the many kindnesses he had received from them. He came to this country some weeks ago with a letter from the Archbishop of Canterbury. He went first to Boston, where he practiced healing with great success, and later was introduced to the Rev. Dr. W. T. Manning, rector of Trinity Church, through Archdeacon Greig of Worcester, who happened also to be in this country. Dr. Manning has given whole-hearted support to the healing.

It was quite apparent to me what the phenomena here probably were and I addressed to Mr. Hickson a letter with some eleven questions in regard to the history and development of his power, designed to secure answers that would show whether it was in any way affiliated with mental healing and psychic phenomena or not. Negative answers would have proved it unrelated to psychic experiences. But I received from his secretary the following reply, no response coming from Mr. Hickson.

MY DEAR MR. HYSLOP:

As Mr. Hickson has finished his Healing Mission in New York and is leaving this city it will be quite impossible for him to give your letter a proper response.

I may add that he is not greatly in sympathy with your work.

Sincerely yours,

MARGARET H—.

But there is reason to suspect that the last paragraph of the Secretary's letter may not have been authorized. Or it may be that Mr. Hickson has been misinformed regarding the work to which reference is made. It might even be that like certain ancient disciples he does not yet know the spirit he is of (Luke 9:55).

Not long ago he addressed a company of clergymen, and laid great stress upon obsession or possession, it is said, and stated that he was frequently aware of such conditions among the patients who came to him. He even affirmed that he could tell whether they were possessed by either good or evil spirits by the smell. He was asked whether he was aware that St. Augustine in his Confession says that his mother's nurse had the same power to distinguish spirits, the revelation not by smell so much as taste in her mouth. He answered that he had never heard of this, which makes his statement the more original and valuable. Of course there are many to whom such a notion would seem highly absurd, even after they had become reconciled to that of an apparition, or at least to its conceivability. But there are really no *a priori* grounds for deciding that a spirit could not affect other senses than sight and hearing.

Mr. Hickson also said that in his opinion a large percentage of persons in the insane asylums are obsessed, and not suffering from any form of brain disease or mental deterioration, and claimed that he had in many instances restored such persons to sanity in a moment of time. He told the story of a girl who, having resisted his aid, committed suicide in a field. And that her spirit continued to cry and scream around the spot where her body had lain for several days to the great terror of the neighbors. He went to the place and explained to the girl that she was dead, and advised her to leave that spot and go on, promising her help in the other world, and the cries ceased.

Through another avenue it is learned that Mr. Hickson believes that he has seen spirits. He also believes that his healing gift is conferred upon few persons. That is, it depends upon a something in addition to faith, for he cannot doubt that many of his brother clergy have as great faith as he, though utterly impotent to heal as he does.

He is gaining wide acceptance in the Episcopal body and has had healing meetings in many of its leading churches. It is doubtful if he could have found entrance had he not have clothed his teachings in orthodox phraseology, and especially had he called himself a healing medium. Nor do we suggest that there is any reason why he should alter his forms of speech, but only that there may be a distinction in his case without much of a difference.

We have statements from competent and critical observers that not only functional maladies but organic ones have been cured by Mr. Hickson, and hope to be in a position to test some of these claims for ourselves. Whether he will consider it worth while to assist this Society more definitely and minutely than has come to our attention, time will tell. In the meantime it is interesting to see the Church awaking to the possibility of renewing the function of spiritual healing which it claims was its early possession.

## EXPERIENCES OF MISS HALDERMAN.

Edited by WALTER F. PRINCE.

Miss Annie Halderman, some of whose experiences we here give, is well and favorably known to Dr. Hyslop and other officers of the Society. The incidents are given in her own language and that of her corroborators.

### 1. A VERIDICAL APPARITION

I am going to begin this story with "Once upon a time" for those who will see in it merely a fairy-tale of imagination. There may be others, however, familiar with elves, sprites, fairies and "ghosts", who do not doubt that "the supernatural is only the natural not yet understood. To these I can verily say it is a real story, a true happening, and I know they will recognize the pass-word, the sign. This same pass-word and sign that unlocks the door to this strange domain where truth holds her sway, and wherein those who *know* are in a familiar land, will but be a stronger proof to the uninitiate that imagination is a mighty thing; whereas in reality it is Truth that is the mightiest of all.

I can vouch for what follows,—to make it stronger yet, I can swear to it, by whatever anyone holds most in reverence, most sacred.

The experience is my own, and is as follows:

There is an excellent "My Soldier League" started in England soon after the outbreak of this Great War, for the purpose of giving a little brightness and cheer to British soldiers fighting abroad. The Executive gets the names, number of regiment, and all that is necessary to make possible the coming into letter-touch with the men. Whoever joins this League as a member is given a soldier to write to, for the duration of the war. The rules are: Write to your soldier every fortnight, and send him a paper or some illustrated matter the week you do not write, and once a month send a package

of good things. There is a list of these to choose from, which helps the sender.

It was through this Organization that I came in touch with my soldier, one of the regulars of the 1st Life Guards, who was wounded in May, 1915, carried to Boulogne hospital, for the amputation of a leg, notwithstanding which septic poisoning set in, due to the long wait in the trench, where he lay wounded for 24 hours, before assistance could reach him, and he died in a military hospital in England, the latter half of July, two months later.

Many letters had passed between us while he was still "somewhere in France", letters whose *raison d'être* was to cheer, give little items of "home" news, and to let the soldier sense the kindness and interest you felt for him. For remember, the duties towards him are those of a God-mother, and the more "fairy" she be, the better will she fulfil her mission. There were daily prayers said for his protection. In answer to my "I don't know whether you believe in the efficiency of such things or not, but I do", came his appreciation in the short soldier-like reply, "I do Miss, and I thank you." On another occasion, a good lady given to the distribution of those nicely got-up little pocket-edition Gospels slipped into many a soldier's hand at parting, with a "God protect you" cried out after him, had me put one into *my* soldier's parcel, which I was preparing to send him from England to France.

When he lay ill in hospital in England some months later, a little booklet of Ella Wheeler Wilcox's beautiful and helpful poems went to him. Especially marked as though by design, was that lovely "Whatever is, is best." These were the only three occasions when anything of a spiritual nature was touched upon.

A month after his death, the news reached me in America, where I had come. During his two months of illness after his wound in Flanders, prayers and hopes for his recovery, had been constantly in my mind and heart. A wife's and three small boys' happiness and welfare were hanging thereupon; moreover, as one does, I had grown very fond of my unseen soldier. That he had had to go, after such a desperate fight for life, made me feel very sad. I felt also, he would be worrying—even tho' the so-called "Dead"—about his wife and the probable financial embarrassment she might find herself in, following upon his death. Therefore, the night of the day the news of his "passing-over" reached me (a full month after

it had actually occurred), I retired with a strong appeal on my lips to him. With a great desire to help the man, I sent out "thought-waves", knowing they would somehow reach him. The burden of them was, that he should try and rise higher, leave the earth-plane, and not worry about the poorer surroundings which would fall to the lot of his dear ones. And this thought I made very strong, "that we would look after her and see that she and his boys did not come to actual want." It was in a state of uplift, with this prayer upon my lips, and the feelings of which the words were mere spoken counterparts, that I fell asleep. How long the sleep had lasted, I do not know, but I think not long, when I awoke with great suddenness, *knowing* someone was before me, and that if I looked I should see. Time does not register by the ticks of a clock, but by the beats of the heart, therefore, in actual seconds—it seemed fully several minutes—I can't say how long, I looked into the face of a man, unmistakably English in type. Only the head was visible, but this, like the light of a white moon, shone with and from its own "lighting-up". I can't use any other word,—“radiance” implies, it seems to me, an active light, and this was a still, motionless dead light. Those who have ever had this experience of seeing an “astral face” will understand just what I mean. Long, long I looked until every detail, coloring of hair, moustache and skin, was photographed upon my mind. It then disappeared, without any movement other than a wiping-out of itself, rather than a blotting-out. It gave no sign of consciousness, no sign of recognition of anyone's presence, and I was—I must acknowledge—so taken by surprise, I only stared spell-bound and speechless. Oh! if I had only spoken to him! But I was fully aware it was “my soldier”, tho' when in earth-life I had never seen him, nor seen anyone who ever knew him, neither had I ever had any idea as to his appearance. Unsolicited by me, came a month later a letter from his widow, saying she knew her husband would like for me to have a photograph of himself, might she send one? Another month elapsed before my eager answer in the affirmative brought the much wished-for post-card photo. *It was the face of the man I had seen!* Tho I had had no doubts about it whatever, yet it was interesting to have a friend with whom I was stopping, when the picture arrived, recognize in it the oft-repeated descriptions of the face seen in that night, end of August.

The mother's pension which she received from the British gov-



ernment is being supplemented by a certain wee sum destined for the better schooling and home life of the boys. Three of us have thus God-mothered these young lads, and in so doing have relieved the mother of her former anxiety. She knows nothing of the prayer-promise which I verily believe must have been the force drawing the father to me. And doubtless the carrying out of the promise relieved his mind of the worry holding him down to our earth-plane.

Some day when I know the mother, as I soon shall, perhaps I may have the courage to tell her the source whence came the visit of the "good fairies", whose gifts are to continue until each boy is equipped with a trade or profession to carry him through life.

ANNIE HALDERMAN.

BRONXVILLE, NEW YORK, Feb. 17, 1917.

The noted writer, Ella Wheeler Wilcox, stands sponsor for the next experience, in a letter postmarked Los Angeles, Cal., Apr. 27, 1917.

## 2. ANOTHER VERIDICAL APPARITION.

I met Miss Anna Halderman first in Paris, in the rooms of the Theosophical Society. We met on a number of occasions and became very good friends. During our acquaintance, however, I made no mention of the fact that my aged mother had died something like a year previously. We corresponded occasionally, during the next year, and met again quite accidentally in London, where myself and my husband resumed our pleasant acquaintance with her. It was at least six months afterward that she wrote me she was returning to America to visit her mother and sisters, and she accepted an invitation to spend a week-end in my home at Short Beach, Conn.

She arrived rather late on a warm summer evening, and having had rather a circuitous route to reach us, retired early. A young woman, who had been the companion of my mother, was in my home. Miss Halderman was given the suite which in the fall or winter was used by my husband and myself. During the summer months we occupied an adjacent bungalow. When we came over to breakfast the following morning, I expressed the usual wish of a hostess that the guest had slept well. She then informed me of her very peculiar experience. She said that in a very few moments after retiring, she had been conscious of a presence in the room, and

tried vainly to overcome the feeling. Instead of overcoming it, it became more and more impressive until she saw the very striking figure of an aged woman, standing by her bed. She described the figure and the face, and it was a perfect word picture of my mother who had passed away two years previously, a few months before her 90th birthday. (My mother had been in the habit for a year or two before her passing from the body, of coming into my room at night.) Miss Halderman was so disturbed by this experience that she awakened Miss —— (my mother's companion), and asked her to come to her room for the remainder of the night. She described to her the figure which she had seen, and for the first time learned of the death in the home two years previously.

ELLA WHEELER WILCOX.

Miss Halderman's own account was written from memory three years later, at request.

NEW YORK CITY, February 5th, 1920.

After meeting Mr. and Mrs. Robert Wilcox in Paris one late winter, when our interest in things psychic made at once a pleasant bond of companionship, some 12 months or more elapsed, before my return to New York.

In the summer of same year, responding to an invitation from Mrs. Wilcox to spend a week-end in her home, "The Bungalow", at Short Beach, Conn., I arrived, delighted to renew in such charming surroundings an acquaintance (which subsequently ripened into friendship) of some year and a half standing.

After retiring for the night, and even falling asleep, I awoke suddenly with the feeling of some one's presence in the room. Simultaneously with the feeling, my eyes saw, about three feet distant from the bed, the distinct head of an old lady, white hair parted in the middle, sharp nose and features. She was looking at me, and seemed to wear an unhappy expression. Her face was wrinkled and she might have been any age between 65 and 85.

As I looked, the self-illuminating face gradually disappeared, and left utter darkness. These visitants from other realms are always self-illuminating, the light resembling more that shed by a full moon than anything I can think of. It was a strange and very

weird experience to have happened to one for the first time, but I managed to fall asleep eventually.

Very eager and keen was I, though, to relate all this to Mrs. Wilcox at breakfast the following morning. As the details of the description of the lady's features were entered upon more fully, Mrs. Wilcox exclaimed, "I believe it was my old mother you saw. She passed away in this house a few years ago." A photograph of the mother was then shown me, and it corresponded exactly to the face.

When pressed further by Mrs. Wilcox and the companion of the mother, then on a short visit, as was I, to Mrs. Wilcox, as to whether the old lady looked happy, I quite frankly replied, "She did not." This was a strengthener of evidence to the two ladies. The mother I had never seen, nor did I know of certain of her characteristics, but I was then told she pretended to believe in no after life, and would always scoff at the idea, saying to her daughter, "If there is anything after death, I'll come back, Ella, and let you know. But, rest assured, I'll never return, for death ends all."

Could it be she came to redeem a taunt, hallowed by death and knowledge into a promise she wished to fulfill? Who knows what great or trivial thing brought her? But she came, and somehow I felt happy that it was given to me to see her. I feel it helped her to have her daughter know she had come. It meant much to Mrs. Wilcox, and I believe it meant even more to the dear old lady.

ANNIE HALDERMAN.

### 3. DREAMS SUPPOSED TO BE PROPHETIC OF THE GREAT WAR.

These dreams were unfortunately not recorded at the time of their occurrence, but they were told to many persons before the outbreak of the War, and two of these have furnished corroborations.

Dr. Hyslop has asked me to put on record in your Psychical Research Society's files a repeated occurrence of a war-dream, which covered the period of January, 1914, to the end of June, 1914, and so I take great pleasure in doing it, even after the expiration of these almost six intervening years.

Towards the end of January, 1914, after leaving London, I went to Paris, and it was there, a few nights after my arrival, I had my first dream of a great war. Tho' then, as subsequently, I little realized that what I was getting were foreshadowings of The Great War.

In these most realistic dreams, extending from the end of January to June, 1914, I saw myself, or rather I was, as it were, witnessing war-scenes among European nations.

Distinctly visible in one of these dreams were British and German uniforms, also aeroplanes in great numbers were flying over the heads of these same British and German soldiers. This led me to know that aircraft would play an important part, and it was one of the points I always laid stress on in repeating these dreams to the various friends, after their frequent recurrence. I suppose that I had as many as seven or eight of these war-dreams, or sleep-visions, over the period of the five months in which they came to me.

Far more imbedded in my mind than the actual details of the various war-scenes, was the strong impression,—nay knowledge—upon wakening each time, *that a great war would break out in Europe before the end of the year, that British and Germans would be involved, and that the air would become a battling ground, as well.*

The knowledge of these three facts seemed to obliterate unnecessary detail, nor was I apprehensive of the danger of turning false prophet, in innumerable times repeating to various friends the information, "You will see, there will be a big war in Europe before the end of this year."

Some knowledge that even the dreams, in their oft-times half-remembered details, did not apparently give, remained secure, and made assurance doubly sure, that there would be war in Europe, before the end of 1914.

I have asked two of the friends kindly to bear me out in the above statements, as told them at various times during those six months, preceding the volley of war-declarations at the end of July and beginning of August, 1914. One of the two friends was in Paris, stopping at the same hotel I was, during January and part of February, 1914. The other friend and I were together during the five months ending the first days of July, 1914.

I trust their testimonies will help prove the case in point, that

events can cast their shadows before them, and that the channel of conveyance of knowledge of the same frequently proves itself to be through dreams.

ANNIE HALDERMAN.

NEW YORK, Nov. 27th, 1919.

The corroboratory letters follow :

LINDA AVE., WHITE PLAINS, N. Y.

It is with a sense of extreme pleasure that I give testimony to the various dreams that my friend, Miss Anna Halderman, told me of, during my stay in Paris in February and the early part of March, 1914. At that period Miss Halderman had such realistic visions of War through the medium of dreams in which countless armies seemed to be engaged in battle. So numerous were the uniforms that we were convinced it must be a World War, in which British, French, and German uniforms seemed to predominate; spoke of huge air ships, and at that time it was incomprehensible how there could be an aerial battle. Events have since proven a psychical phenomenon.

LUCILE F. NATHANS.

January 10th, 1920.

Dec. 15th, 1919.

I wish to corroborate all that my friend Miss Annie Halderman has said in her statement about the various dreams that she had from February to July, 1914. She used periodically to tell me of these dreams, and how she saw soldiers in different uniforms fighting against each other, and later she made out that they were British and German uniforms, and that she was certain that we should be involved in a German war.

I was with her five months, ending July, 1914.

MABEL MURRAY.

Ivor Place, Ivor, Bucks. [England].

In Incident 1, we could discount the mere fact of experiencing the apparition of a soldier by the state of emotion in which the lady went to sleep roused by the just-arrived news of his death

and her reflections regarding the circumstances of his family. But the evidential feature is in the correspondence of the face with the face of the photograph afterwards received. The only way to get rid of the force of this feature is to speculate on the possibility that the lady *imagined* a resemblance between the face seen and the face of the photograph. But she says that she had time to study the apparitional face until its details were "photographed" upon her mind. I can testify that a face seen even in a dream of peculiarly emotional character can be stamped upon the memory so as to be vividly present in the mind for many months, as a living face of striking character, or seen under extraordinary circumstances, might be. And Miss Halderman declares that the face in the photograph not simply resembled, but "*was the face of the man I had seen.*" Moreover, she asserts: "Tho' I had no doubt about it whatever, yet it was interesting to have a friend with whom I was stopping, when the picture arrived, recognize in it the oft-repeated description of the face seen in the night, end of August." The intelligence and the veracity of Miss Halderman are beyond question.

Let us look a little further into the theory that, the wish being father to the thought, Miss Halderman simply unconsciously accommodated her mental picture of the face seen in the vision to the face in the photograph, when she came to view the latter. I myself had a dream which named a certain woman to me utterly unknown, and pictured a number of most unusual things which happened to her two days later. The dream face remained in my memory with great vividness, and when I had an opportunity a few weeks later to see a photograph of the lady herself, whose tragic death had so soon followed the dream, I undoubtedly, since so many particulars had corresponded, had some expectation that the faces would correspond also. Did this half-expectation and the interest which accompanied it cause me to identify the two? No, a glance revealed unmistakably that the face of the dream was not the face of the photograph. Shall I assume, as most psychologists in discussing such matters seem to do, that no one but myself is capable of judgment and discrimination? Of course mistakes of identification are made, in regard to living persons, and it will be readily admitted, tho probably the impression made by the face of the vision was more

vivid and lasting than any sight of a living stranger face during the same length of time would have been, that there could be a mistake in the identification under consideration. But the absolute conviction of a lady of the cast of mind of Miss Halderman, coupled with the fact that a friend who had heard the description of the face in the vision previous to the arrival of the photograph recognized the likeness, furnish a strong degree of probability that there was no mistake.

The second vision, that of the old lady, in the house of Mrs. Wilcox, is not related by Mrs. Wilcox exactly as Miss Halderman herself tells it, and the latter in another letter remarks that her friend did not remember all the details correctly. Who does, a story told by another, after the lapse of one or several years? But the discrepancy about awakening the companion of the old lady does not touch the central issue. It is agreed that Miss Halderman gave such a characteristic description of the apparition that the two persons familiar with the looks of Mrs. Wilcox's mother, were sure it was she. And the mother had promised to come back, if she could. The incident lends support to the first one.

It is difficult to gauge the significance which the actual war dreams may have possessed, in the absence of their exact details, set down at the time. The expectation of a European war, and even of one wherein England and Germany would be enemies, had been in the air for years, and had been the subject of discussion by many writers. Zeppelins were in existence prior to the war, aeroplanes were already invented, and it was not unforeseen that air-craft would play a part in the next war, though of course few or none supposed that the part would be so extensive. It does not appear from Miss Halderman's own account or that of one of her friends that the dreams prefigured a general war, and so it is probable that the particular in the other corroborating statement, that it was to be a "world-war," is a later importation.

The strong conviction of the dreamer that the dreams so oft repeated would surely be fulfilled, as well as her conviction that what she saw in the dreams was fulfilled in the events which followed, count for something, tho too much weight must not be ascribed to these particulars. When will intelligent people learn that what is worth telling at the time is worth recording in

detail at the time, and that what one reposes confidence in should give zeal to have it corroborated in all essential details while yet those who heard the dreams or other experiences rehearsed are at hand and have the details clearly in mind?



**EXPERIMENTS FOR PHASMATOGRAPHS.**

By JAMES H. HYSLOP.

The report of the Rev. Charles Hall Cook, which we published in Vol. X of the *Journal*, pp. 1-114, made it necessary for me to have some experiments, which I had wished to have made for many years. I had long heard of Mr. Martin and his work. Consequently with the financial help of several persons I was enabled to go to Denver, Colorado, for the purpose. Preparatory for this I wrote Dr. Cook, without telling him that I was to be the experimenter, to ask Mr. Martin if he would some time permit a friend to have some photographs taken. This permission was granted, but nothing was said about the time. I was careful not to intimate that I was the person desiring to make the experiments and Dr. Cook was entirely ignorant of my intention. When I received permission I arranged my plans without intimating to any one my intentions and carried out the experiment as detailed in the report. I did not inform any one of my going or of my arrival until the experiments had been made. The results after this explanation require no further elucidation.

DENVER, COLORADO, August 14th, 1918.

I arrived in Denver this morning a little after 8 A. M. and registered at a hotel under an assumed name. I left only the assumed name with my family and the office, but could not leave the name of the hotel as I did not know where I should stop when I arrived. I had not even mentioned the nature of my work until a day or two before leaving and did not tell anything about the person with whom I was to experiment or the address. The day before I left New York I told Miss Tubby and Dr. Prince where I was going and the object of the visit, but not the name of the person involved. His address was not in the office, but only in a letter from Mr. Cook to me which I kept locked up until I started. At no time had I informed Mr. Cook that I expected to visit Denver for the experiments, but only that a sympathetic man would try some experiments, if Mr. Martin would be willing to make them.

Just before leaving Kansas City I had my beard and moustache shaved off for the first time in 40 years. There is no photograph of me with a smooth face except one when I was a small boy and my graduation photograph at Wooster, Ohio. The conditions, therefore, were good for secrecy.

I left the hotel for Mr. Martin's at about 9.30 A. M. after getting breakfast. I arrived about 10 A. M. and preceding me was a man whom Mr. Martin evidently knew and who went into the house at the same time I did. We arrived practically together. When the other man announced that he wanted a picture and the inquiry was for my business I replied also that I wished one, and on being asked for my name gave the assumed name under which I registered. We were soon ushered out into the studio, perhaps four or five minutes after our arrival.

The house is a very small one situated in the suburb or boundary of Denver and belongs to the poorer class. The furniture of the studio shows meager equipment for work, tho it is of the usual type except for its meager and oldtime equipment. Mr. Martin has a photographer's sign at the front door showing that he takes ordinary photographs. There is nothing about the place or his manner to suggest that he takes "spirit" photographs and I said nothing about my desire for this kind of picture. I behaved myself as much as possible like an ignorant person and did not talk. I was as passive and unobserving in manner as possible.

The man who came when I did was the first to sit for a photograph. I observed the whole process. There was the usual drab background, cloth painted drab and with cloudy effects on it as usual. The camera was a very plain and old fashioned one. The man was placed on a chair about eight feet from the camera. After focussing the instrument Mr. Martin placed the plate holder in the camera, having put his hat over the lens before. He then paused in silence near the camera for perhaps three minutes and then removed the hat from the camera, after adjusting the gentleman. I noted these facts because it was apparent that the man was there for a "spirit" photograph and this pause was wholly unnecessary for the ordinary picture.

When it came my turn I took my seat in the chair with the same background and the camera was slightly adjusted again; I being a few inches or a foot farther away than the other man. Again,

after placing the plate holder in the camera with the hat over the lens as before, Mr. Martin paused in silence three or four minutes. Then he removed the hat from the lens as before without adjusting me as he did the other man and the exposure lasted perhaps one-fourth or one-half a minute.

After it was over I was told that I could not see the result until Saturday when I said I would come out again. He said he was too busy to develop the plates right away. I gave him my assumed name and address at the hotel and came away.

August 17th, 1918.

I went out to Mr. Martin's this morning with prepared plates, tho he had no inkling of it. I had understood him to say on the 14th that he would have the plate and proofs ready this morning. But it seems that he said Sunday, and I understood him to say Saturday, which is the 17th as above indicated. He said that he had not yet developed the plate. I wanted to take another sitting, but he said I had better wait until tomorrow when I saw the proof. I explained nothing and did not even state anything that might lead him to suspect why I had a valise with me, which contained the prepared plates. He could have suspected something of the kind, but I could as well have been taken as prepared for the train. It was my regular travelling bag which I held in my hand the whole time I talked with him which was perhaps about half a minute or a minute. It was closed and locked.

I noticed as I left him that he patted me on the back in a social way as he had done last Wednesday the 14th as I left. The fact can be interpreted as decidedly in the man's favor, but could also be as easily indicative of an attempt to allay suspicion on my part. It was at least a wholly unnecessary act and will have its possible significance determined by the sequel of the experiments.

August 17th, 1918.

I must here record the preparation of my plates for the experiments. There are two sections to this. One belongs to plates for my own camera. The other belongs to plates which I purchased here.



**1st Experiment, Aug. 14th, 1918. No test conditions and Mr. Martin used his own plate and apparatus. Described on p. 290.**



**2nd Experiment, 1st Exposure, Aug. 18. No test conditions. Martin used his own plate and apparatus.**

## I

I purchased an Eastman Kodak Camera in Boston for both plates and films which are  $3\frac{3}{4} \times 5\frac{1}{2}$ , before I finished my experiments on August 2nd, 1918. I kept the plates and films locked in my valise from the time I purchased them until I took out the plates this morning for insertion in the plate holders which I also bought in Boston before leaving. The plates were Stanley plates and the nature of my experiments was not revealed to the seller until after I secured the box of plates, but as I had developed films in his establishment before when attempting experiments of this kind, he knew what I was after when asking for the Kodak and explaining what I wanted. But the box of plates was not opened there or until I took them this morning to the dark room of a dealer here in Denver. The films are still locked up at this writing unused, the intention being to use them for other purposes. I also purchased my plate holders in Boston and kept them locked up until I arrived here. I took them this morning to the dealer in optical instruments and arranged with him to help me insert the plates in them, but without explaining the object I had in mind. I wanted to be sure of the mechanical process of insertion and that I could easily distinguish the right side of the plate for exposure. They were inserted in my sight in the dark room and with my help. I inserted them alone in one holder and he inserted two alone in one holder and I helped with the third, but the process was visible all the time under the dark red light. I gave him the plates for the purpose. As soon as the operation was finished I wrapped the plate holders up with their included plates in a heavy black cloth, tho this was not absolutely necessary, and put the package in my valise.

## II

Having observed last Wednesday that Mr. Martin had a large plate holder, perhaps 12 by 10, I resolved to purchase a plate holder for 8 by 10 plates this morning which I could use better than my very small plates and also with a view of another type of experiment, in case it was advisable to try it. I had the dealer insert the plate after purchasing a box of Stanley 8 by 10 plates, which I kept in sight from the time I purchased them until the insertion of two was made by the dealer in my sight. I watched the process

of insertion. I then wrapped the box with the remainder of the plates in a large black cloth and put it in my valise. I then went direct to Mr. Martin's, with the result as described above. There was certainly no opportunity for the dealer to give me prepared plates, especially as he did not know my particular object in getting them.

As soon as I returned home I locked the plates in my valise, both the inserted ones and the uninserted ones. No one about the hotel knows the object of my being here.

August 18th, 1918.

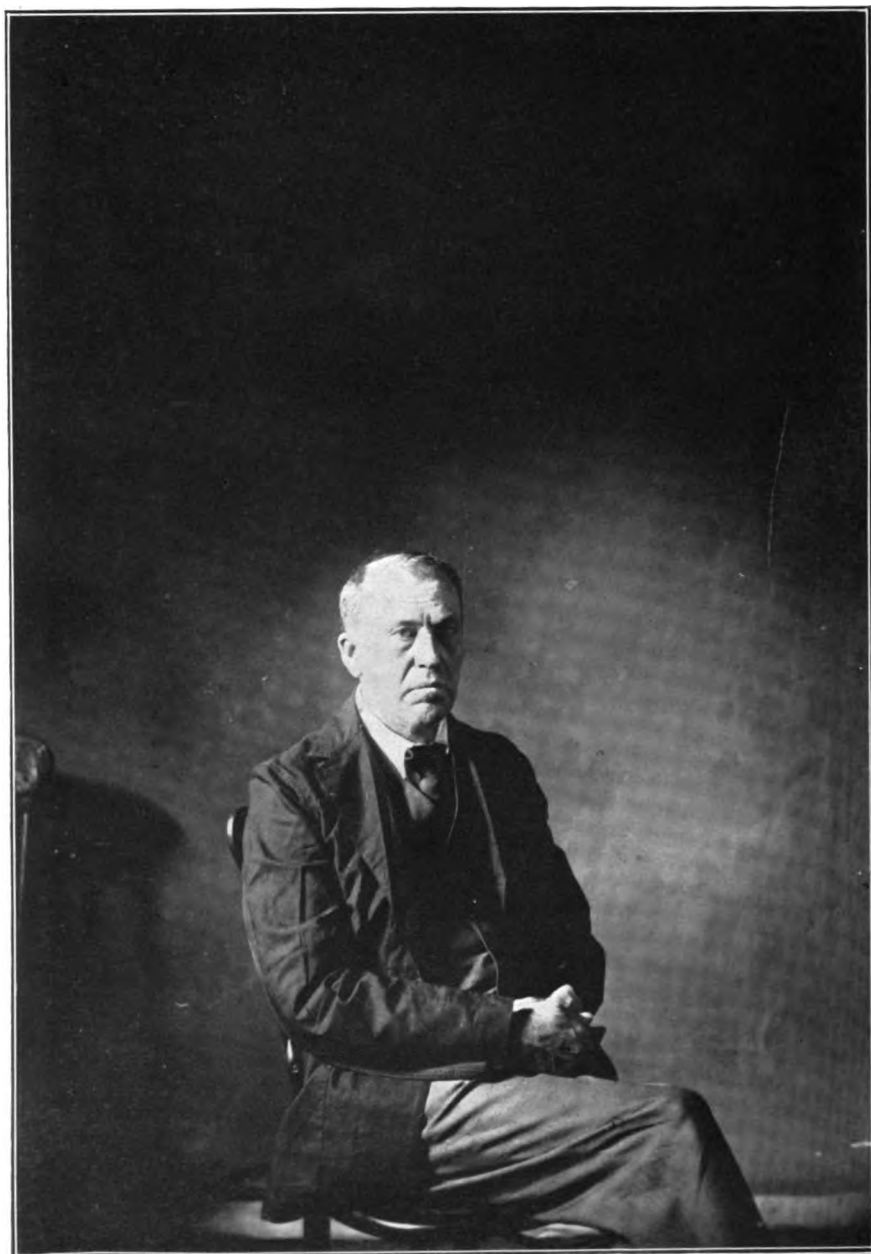
In pursuance of the arrangement yesterday I went out this morning to Mr. Martin with two plates enclosed in a holder, protected by black cloth, as well as the holder, and also a holder with two plates for my camera in my pocket. I took the latter for a certain planned emergency which did not arise. I found however that I could not use my holder in his camera. So I planned to change my plates to his holder when the time came. But I first had him take an exposure with his own plate and holder in the normal way. The conditions were the same as on the 14th. Mr. Martin stood perhaps three or four minutes near the camera before removing the hat or exposing the plate. It was then exposed 15 seconds by my count. There were no test conditions observed.

I then in accordance with a previous agreement with him resolved on my own experiment with my own plates. I had brought them to the place, wrapped in a black cloth, as stated, and enclosed in the folds of the morning newspaper, the *Denver Post*. I kept them away carefully from Mr. Martin not allowing him to touch the holder at any time. While he was taking my exposure I had the holder lying on a small table near by, perhaps two feet, where I could reach it any time, and eight or ten feet from Mr. Martin. When I had been exposed to his own plate I took my holder and his own and went into the dark room alone, Mr. Martin not going in at all but volunteering to remain outside. I removed one plate from my holder and enclosed it in Mr. Martin's and then took both holders with me back into the room for exposure. I put my holder on the table near the chair where I was to sit, holding his holder meanwhile, and Mr. Martin not coming near me. I then placed the holder, his own, in place and took my seat on the chair. Mr. Martin



**2nd Experiment, 2nd Exposure, Aug. 18. Dr. Hyslop's plate.**





**3rd Experiment, 1st Exposure, Aug. 19. All the details of taking the (barren of result) photographs of this date were attended to by Dr. Hyslop, save the releasing of the diaphragm.**

stood near the camera with one hand, the left, on it and not making any motions to exchange or alter the holder so placed, and waited again some minutes before removing his hat from the lens, which he did and exposed the plate 16 seconds by my count.

I then took out the holder and again went alone into the dark room and removed the exposed plate to my own holder which I had kept in sight and took with me and inserted the second plate from my own holder in his and then repeated the experiment precisely as before and then went back into the dark room and removed my plate from his and reinserted it in my own holder and kept the holder in my hands after wrapping it again in the dark cloth. I then came away and enclosed the holder in my valise and locked it up until it could be developed under my own inspection.

Before leaving, however, I frankly told Mr. Martin that I wanted a number of sittings and would like to arrange the conditions to suit me in so far as that was possible. I explained that I was investigating the subject and not him and he readily consented to the experiment, with perhaps a little natural hesitation which could be explained either favorably or unfavorably to him, as he did not know me. I did not reveal my identity.

I asked him why he waited before exposing the plate and the answer was what I expected; namely, that he did not know except that it was the direction of his guides. I had suspected that it was a part of the process on any theory and if the phenomena are genuine it would imply that the extra picture comes on the plate independently of the exposure, and this on any theory of the facts.

So far as tampering with the plates is concerned there is no defect of the conditions for an unusual result, but there are two very important things to be remarked which show that an extra picture on the plate would not be perfectly proof against fraud or accident. First, I did not examine the camera. I avoided that purposely at this time. I neither know what might be inside the camera to produce any possible result and I perhaps could not see it, if there, unless I was familiar with processes that make internal arrangements in the camera practicable. I do not know of such. There were none external that were visible. No electric wires or other resources were visible either outside or inside. I saw the inside without examining it. Second, the drab curtain in the back ground was present and we can imagine figures or faces painted on

that with materials that might produce an effect on a plate without affecting the retina. There was nothing of the kind visible and I did not wish at this stage to remove that obstacle to evidential results. But these two objections remain to anything that might occur on the plate, except certain forms which it would not be possible under the circumstances for Mr. Martin to have prepared.

It is worth remarking as important that, when I asked Mr. Martin, after the sitting, if he was able to take such pictures with other people's cameras, he replied that he had tried it, but had never succeeded in it. He had heard of making them without a camera, but he had never tried it. I suggested that we must try both kinds.

Mr. Martin had a print of the negative taken on the 14th ready for me this morning on my arrival. It has a small face partly covered by my own. It appears to be the face of a female, whether of a child or older person I cannot tell. It might be the face of a boy. The mouth and part of chin are covered by my ear, and the whole of the left side of the face is concealed by my head. It is not recognizable as that of any person I ever knew, at least I recall none such. The consequence is that there is not a mark in the picture that would suggest the possibility of anything supernatural.

August 19th, 1918.

I had the plates exposed yesterday developed this morning at Ossen's developing rooms. I had the plates in my sight and charge until they were handed to the developer and I witnessed the process, the plates not going out of my sight until developed. There was no figure on them whatever. They showed that they had been over-exposed.

I also myself inserted two more plates of my own in my holder. The box of them I had in my valise and opened it myself and inserted the plates.

I went immediately to Mr. Martin's and he showed me the print from his own exposure which was made with his own plate. He also had no result.

I then arranged to have the two exposures of my own plates first and one of his own by himself afterward. I first examined the camera and found that it revealed no evidence of any concealed means for producing figures on the plates. In fact the exposures,

all three of them, the day before were fairly good evidence that such artifices were not there. The simplicity of the camera's construction and the readiness with which I could see all parts of it helped to allay suspicions. We should have to suppose some intricate and concealed apparatus pulled into place when the plate covering was removed for the exposure. I could discover no traces of such apparatus.

I then went into the dark room, taking my valise and his plate holder with me; my valise until this moment being locked and in my sight all the time. I removed the first plate from my holder and reinserted it in his and replaced my holder in my valise and returned into the operating room and put my valise by the chair in which I sat. Mr. Martin focussed the camera and I placed the plate in its place, rising from my chair to do so and returning to it when I had inserted it in the camera. Mr. Martin then stood three or four minutes by the camera before exposing the plate, holding one hand on the camera and the other on his side. After thus standing he removed the hat covering and exposed the plate seven seconds.

I then took out the plate holder and returned to the dark room with it and my valise, where I removed the exposed plate to its former place in my own holder and changed the second plate to his holder. I then returned to the operating room with plates and valise as before, placing the valise again near my seat and inserting the holder in the camera. Mr. Martin stood about three or four minutes beside the camera as before, with one hand on it and the other on his side. Then the plate was exposed and I went to the dark room and changed the plate as before to my own holder.

I had also arranged for Mr. Martin to take another exposure with his own plate and in his own way. But this time I placed my chair so that the background would not be the one we had used in the previous exposures. We removed some pictures from the corner of the room and I sat with this corner and a bare rough wall as the background. The regular drab background would be only in the margin or not at all in the exposure. Only the development will show. Mr. Martin then went and prepared a plate of his own and the exposure was conducted by him exactly as before, with a small piece inserted in the camera to make the exposure longer. The first two exposures were 7 and 8 seconds respectively and this

third one about 18 seconds. I then paid him for the morning's work. He did not wish to charge anything for the previous day's work or for my part of today's. But I insisted on paying him.

His regular charge for an exposure is one dollar and that was all he wanted to charge the day before and when he did not know the outcome of the experiment. But I insisted on paying two dollars, as I had used his time and apparatus. This morning he remarked that he did not like to take money for the failures and showed undoubted hesitation in receiving it when I insisted on it.

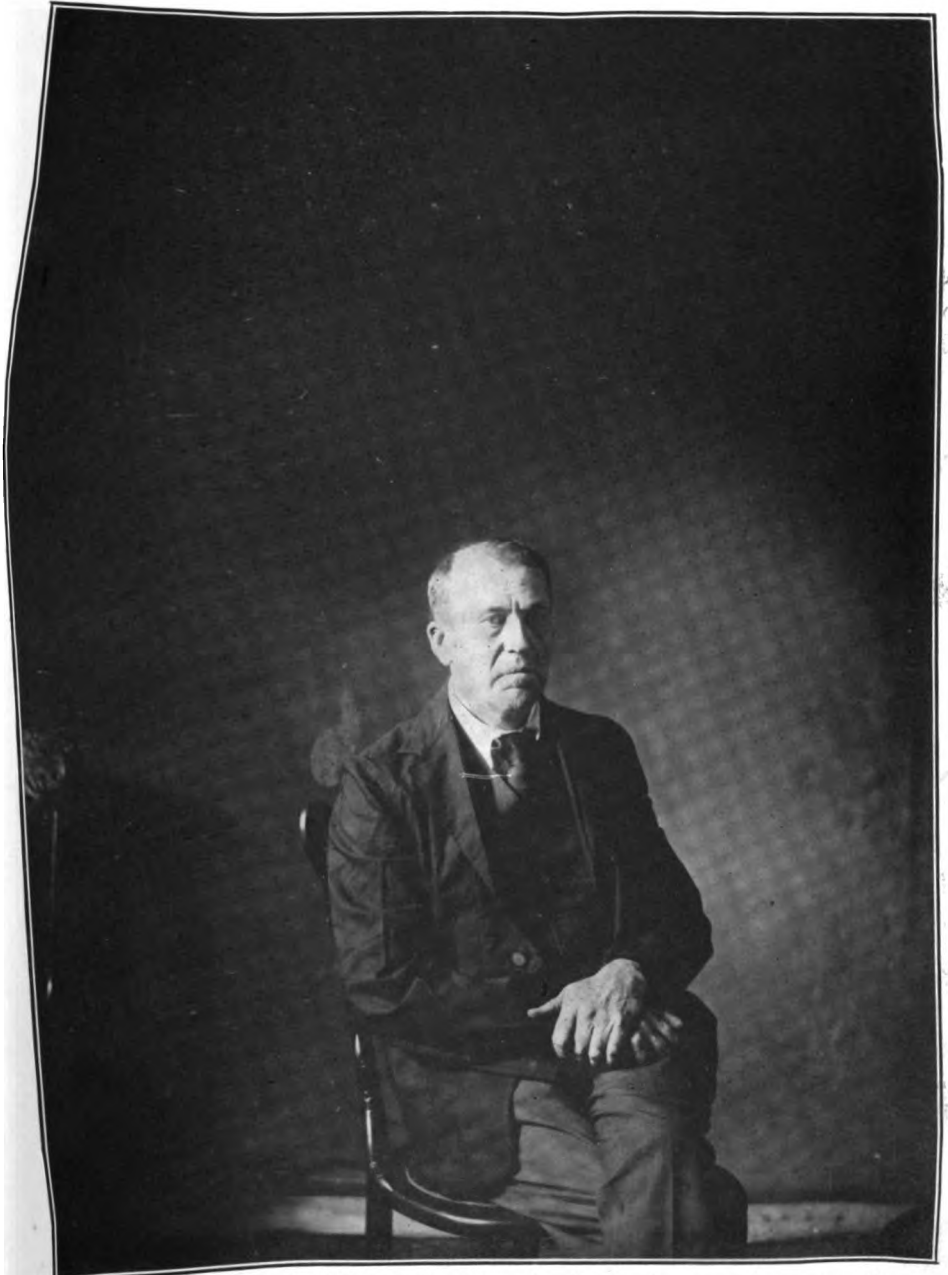
His general manner was that of a man perfectly honest and ready to observe the conditions I felt it necessary to impose, tho he was evidently aware of the difficulties that the critic and sceptic would have in such work. He was not in the least disposed to resent demands that would eradicate their doubts and complied in as commendable a spirit as might be desired.

August 20th, 1918.

Plates of yesterday's works were developed this morning under my inspection, but there were no results. I went out to Mr. Martin's immediately after I myself inserted new plates in my holder. He could not take any pictures for me this morning. He was busy with his other work which is the enlargement of photographs and taking landscapes, according to his statement which I have verified from other sources. He did not succeed with his exposure of me yesterday. There were no traces of anything on the plate except my picture.

August 21st, 1918.

I went out to Mr. Martin's this morning in pursuance of the arrangement yesterday. The experiments were performed exactly as described before, with the difference (1) that I hung a black muslin or cambric curtain over his own background to remove suspicions about its being painted with invisible figures, tho previous experiments rather proved that this was unnecessary. (2) That we held each plate after I had reinserted them in his own holder, in our hands together, for perhaps five minutes each and then I inserted the holder in the camera and he exposed them, this time without waiting any time to do so, as we thought the holding them in the hands sufficed.



**3rd Experiment, 2nd Exposure, Aug. 19. As in the preceding case, the plate was Dr. Hyslop's.**



**3rd Experiment, 3rd Exposure, Aug. 19th, 1918. No test conditions. Plate, camera and operation all Mr. Martin's.**

I also had two plates of my own in a small holder which I brought with me from home. They were for my own Kodak camera. I proposed that we hold them also in our hands and not expose them at all in his own camera which we did, holding each of us our hands on the holder for about five minutes. In all cases I had the locked end toward myself when holding the plates, so that in addition to sight I had touch against any conjuring—which did not take place.

I went immediately to the place where I had the plates developed and witnessed the development of all four plates. There were no extra forms on the first two plates exposed in his camera and no impression whatever on my two small plates which were only held in the hands and not exposed in any camera.

I then talked with him about the history of his experiences and how he found out that he could make such photographs. He told me that, as near as he could remember, it was in 1878 that he first discovered the phenomena. He had gone out to a mining town to do landscape photography and another man arrived in the town for the same purpose. Instead of setting up competing establishments they decided to form a partnership. Mr. Martin discovered one day on a picture of a group of children they had taken about twice as many figures as there were children taken. The partner took the picture away and he has always regretted that he had not kept it. Some ten years later, a man had gone to a medium in this place and the medium or a communicator told the man, the sitter, to go to Mr. Martin's and he would get a photograph. The medium did not know that Mr. Martin could do this sort of work and in fact he was not doing it at the time. The experiment seems to have been tried with success and ever since he has done it at intervals, but not as any important part of his photographic work. He accepts the spiritistic theory, but distinctly shows that he knows little about it. There is some reticence about him which would make it difficult to find out his knowledge of it without having answers to questions, but it was too late to pursue interrogations to any length.

After I had finished my inquiries of him, he asked me if I knew Professor Hyslop and I said I did and he referred to the work of Dr. Cook that had been published. I said a few words more and then simply confessed who I was and he seemed sur-



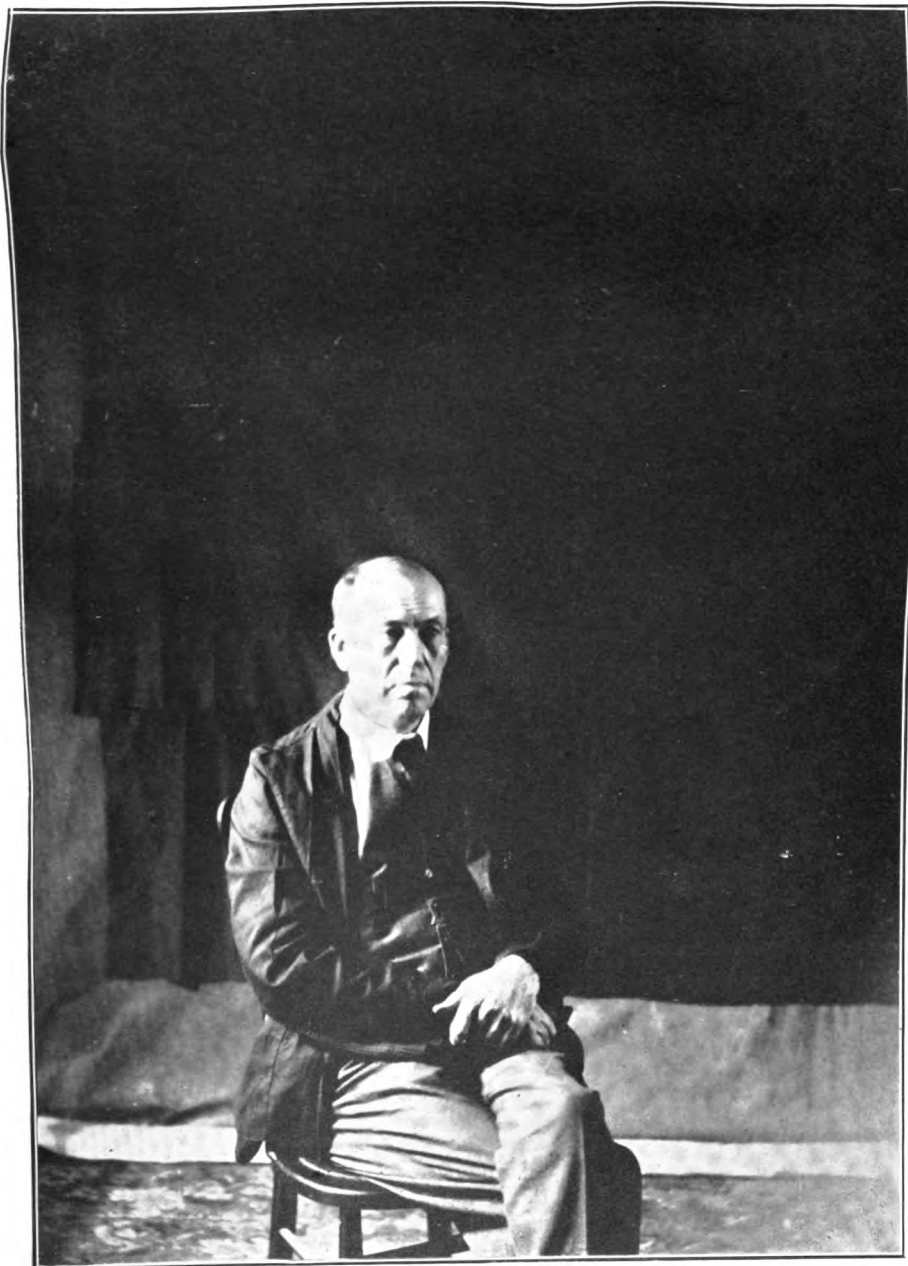
prised. He then said that he remembered I had been in Denver to lecture and that he had a picture of me somewhere that he had seen in the papers. I then explained to him the object of my experiments and methods, which were to exempt the medium from the suspicion of fraud and to make it necessary to impute that to me. He appreciated the point and was perfectly ready to help all he could toward a result. I found him exhibiting all the marks of an honest person and that judgment can be impugned only by attributing to him far more shrewdness and cleverness in playing the game of pretension than any one would suspect. Any observer of him would say that his manners, evident ignorance, and his home and other work on which he depends for his living would make fraud doubtful, or at least would require it to be positively proved against the presumption of honesty shown in all his dealings with me.

August 22nd, 1918.

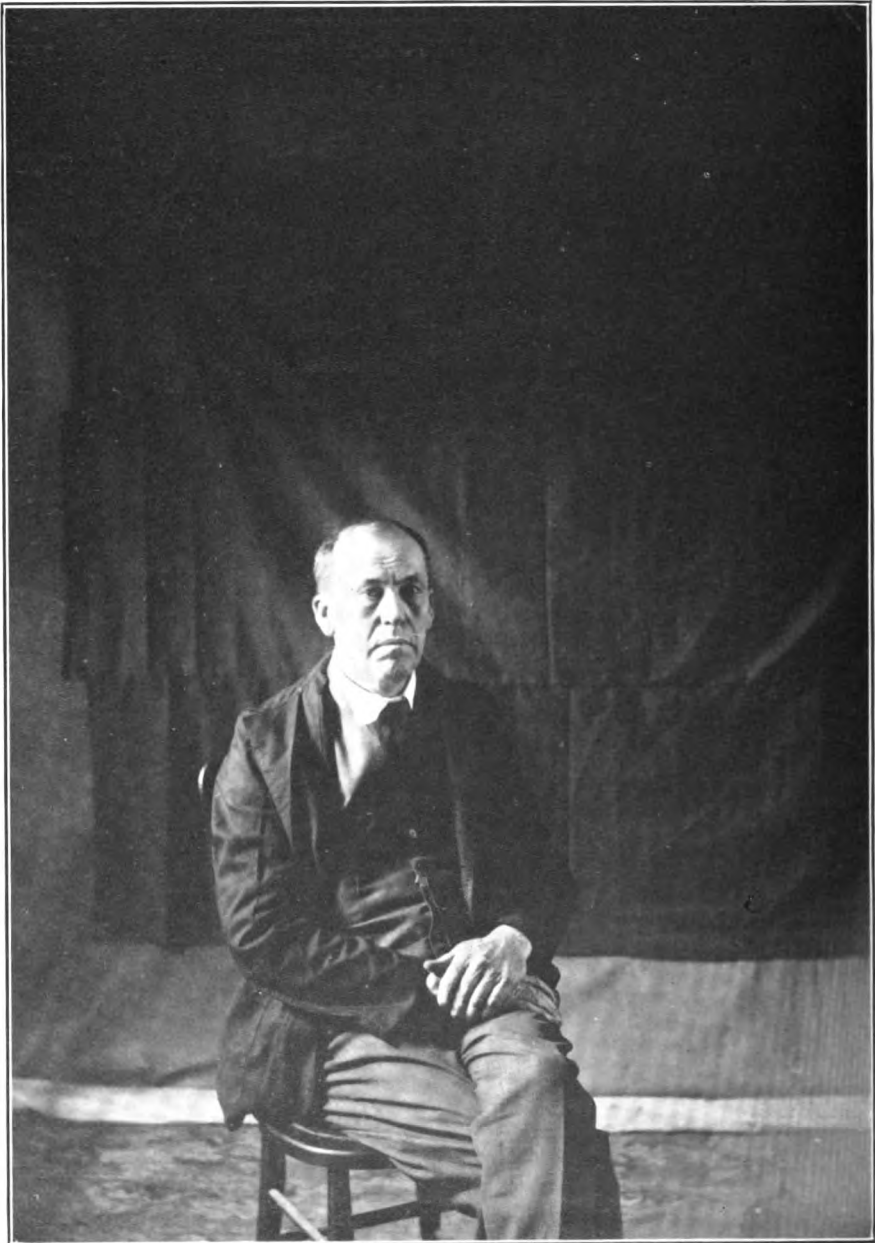
I went out to Mr. Martin's this morning to see if I could arrange for a further experiment under conditions more favorable to results, if there is anything in the claim that better results accompany certain conditions. I secured the negatives and a print of yesterday's work. There were no results whatever and all the negatives show pretty assuredly that there was nothing in the camera or on the background, as I had my own background of black muslin.

The occasion offered me the opportunity to talk with him a little about his work. I found that the reticence of which I spoke about is in fact modesty and diffidence. He was born in Scotland and came out to this country 47 years ago and has lived most of that time in Denver. He lived 7 years at the foot of Gray's Peak. He was brought up in the Presbyterian Church and is a Spiritualist now, but has not joined the active body in Denver because he is slightly deaf. They asked him to do so, but he remained out of it for the reason named. He told me it was his experiences in this work that took him away from his Presbyterian beliefs and he remarked that these experiences had given him a very much wider view of life and the meaning of things.

On inquiry as to what he did when taking a picture he did not understand exactly what I meant, but when I inquired what his state of mind was, he told me that he had a half-brother who was dead and who was his guide and helped him in this work. When



4th Experiment, Aug. 21. Test conditions save for the camera. Black curtain hung over Martin's.



4th Experiment, Aug. 21. Test conditions save for the camera. Black curtain hung over Martin's.

taking a negative he asked this guide to help him in getting results. I learned from Mr. Gabriel and Mr. Scott who know him and his work here for many years, that his occupation is landscape photographer, and that "spirit photography" is not professional with him. He does not depend on it and subordinates it entirely to his chief professional work. I saw myself that this was true, but did not wish to let the matter rest on an inference. The same verdict was given me by Dr. Cook.

My impression of the man was very favorable. He was entirely frank and was quite ignorant of all Spiritualism except what came from his own experiences and a few sittings with some mediums. He was entirely open-minded and frank with me in answering questions and showed no hesitation or reserve as a man practising fraud would do. He asked me a number of questions about my home and work. He thought they were in Washington, as I had said I knew Mrs. Du Pont Lee. He was unsuspecting after finding out who I was and so threw off the querying look and manner which he had before I revealed my identity. I would say that he is an entirely sincere man and I find from others here that there is not the slightest question about his honesty. All are convinced that conscious fraud is excluded from his work. I talked with him on the way into the city on the war and my experiences, about which he asked me, and the impression was that I was dealing with a man whom one would not suspect. This opinion would not modify my opinion of the non-evidential character of his results in the first picture taken. It only serves to make it imperative to investigate the case more thoroughly.

August 26th, 1918.

The arrangement for the experiment yesterday was not carried out. The following is the explanation of the failure:

I had arranged with a friend of his to have some psychic persons present with himself. This friend had always obtained results with Mr. Martin, tho not under adequate test conditions to suit hardy sceptics. He was a friend and convinced that Mr. Martin was entirely honest. I had also arranged with Dr. Cook, whose results have been published in the *Journal* (Vol. X. pp, 1-114), to bring another psychic whose results were published in the same report. I then went to the firm which developed my previous plates

and arranged for two more holders, as I did not wish to develop plates at Mr. Martin's to free my own holder. I loaded these myself in the dark room and also one of my holders for my own camera with plates that I had brought from Boston. I required a little help in this latter instance as there was some difficulty in getting the plates to go in easily.

I then went out to Mr. Martin's to tell him that the arrangements were completed and that the party would be out at 2 P. M. Sunday. When I arrived Mr. Martin had stepped out a few minutes and his wife told me that he had written me a letter declining to keep the appointment and she thought he would not give me the sitting. I saw by the tone of her voice that there was no use to wait for him, but that I should see the letter before I acted. I returned to the hotel and found the following letter there:

August 23rd, 1918.

DR. HYSLOP:

My Psychic experiences of the last few days are herein described. Monday morning the 19th, as I recall it I incidentally remarked to my wife at the breakfast table, "That gentleman who was here yesterday and who give the name of Mr. Buster, Oxford Hotel I have a strong presentiment gave me a fictitious name, he might forsooth be rather indeed Dr. Hyslop of the American S. P. R. and I spent some considerable time trying to find in back numbers of the "Review of Reviews" magazine a Photo cut I had seen therein published in 1905 at which time I happened to be a subscriber but I could not then find it though I ran on to it today when I was not looking for it. It is needless to say, however, that it would not have aided me any on the point of issue.

The following night "They" put me in a trance from which I emerged in a dreadful perspiration with Dr. Hyslop on my mental vision. I leaped from bed, lit the lamp, seized the Ouija board, blindfolded myself with a wet towel, wrapped some tissue paper around my fingers to lessen the friction on the board and at once asked my spirit friends if this was Dr. Hyslop I was experimenting with in Psychic photography to lead my hand to the answer yes or no. I whirled it around several times repeating again my question. Is this Dr. Hyslop, etc., etc. I did this a third time being careful of the Ouija's circumvolutions so the indorsement [indorse-

ment] should be complete and each time my hand was led to "Yes." Thus armed, on the following morning I asked (Dr. Hyslop) Mr. Buster I should rather say—if he was acquainted with Dr. Hyslop and Mrs. Marg. Dupont Lee. Yes, the reply instantly came, I know them and I may as well tell you now what Intended [I intended] to do later "I am Dr. Hyslop." Thus the disclosure was accomplished without any rudeness on my part, and I here protest I did not much like this "incognito" business, it was too much of the miserable "Detective" whom I regard as a quite hateful sort of a creature; but let that pass with a further parting shot that I think the nice and proper way would have been for Dr. Cook—our mutual friend—and yourself to come along together, he to introduce you in the real orthodox way, tender me an apology for the wrong done me in the past. This would have been vastly more delightful and flattering to me and everything would have been well."

In the period of darkness you probably noticed I never addressed you as Mr. Buster. My wife took notice of this and accused me of discourtesy.

The succeeding night my friends again put me in a trance coming out of it again in about the same form as on the former occasion.

Again I rushed to Ouija for an answer to the question whether in the event of my engaging in further experimentation in psychic photography with Dr. Hyslop and others whom he might bring here "they" would assist in obtaining the results he desired? The answer was invariably and three times "No."

The same precise line of action was pursued in this case with Ouija as more fully described above of turning it and turning it so I should be made sure of the ground on which I stood and so in view of all this I must respectfully and peremptorily decline to engage in further experimentation along these lines and your prospective arrangements for tomorrow need not therefore be completed.

(MARTIN.)

The impression that this letter would make on the sceptic, when read uncritically, would be that it was evidence that the man was a fraud. This conclusion would not be correct. It shows marks of a very naïve mind in regard to the scientific situation. If

the facts narrated in the letter had been told me before I had revealed myself, as indicated in my own report, they would have been more interesting. But as they are told after he ascertained who I was, they are open to the suspicion that the account was concocted to hide the real facts. I do not think it probable that this was the case, but the letter is without any value for proving that he got my name in the manner described. He probably suspected who I was and the Ouija simply confirmed his suspicion under the influence of the subconscious, *à la* Freud. Because of his own state of mind, betrayed in the allusion to my need of apologizing for a wrong done him, accepting the genuineness of the record, it is not possible to determine whether the Ouija board answers are spiritistic or not. The man's state of mind would dictate the answers if he were not psychic and, if he were, the same answers would appear under the circumstances. He was in no state of mind, as I have proved since through his friends, to continue the experiments with any hope of success. The answer "No" was perfectly correct under the circumstances, but we have no proof or evidence that it came from any guides.

The crucial matter is that which gave rise to the allusion in the letter that I should have apologized to him for the wrong done him in the past. This allusion was to the facts explained in the correction made above in regard to the statement about his intemperance. His letter above would imply that I had not done so. The fact is that as soon as I revealed myself I mentioned the circumstance to him and admitted the mistake and explained how it occurred. I said also that I meant to correct it and he said it did not matter and showed no anger about it. Moreover I did not know until nearly a week after I had arrived in Denver that I had made this mistake about him and I told him this fact, so that he knew the exact circumstances in the case.

I quite agree, but for other reasons than those Mr. Martin would probably assign, that the "detective" process is not calculated to create the confidence and the conditions necessary to the best results. But in this very case the concealment of identity was absolutely necessary on two counts. (1) The fact that he had felt pained at the published statement and (2) that it was absolutely necessary to have him in complete ignorance of my identity to prevent mental disturbances from suspicion of me in his own mind. I

wanted ignorance and passivity and both would have prevented the mental tension that it was necessary to exclude, to say nothing of the demand for this ignorance by the sceptical critic. Personally I had no objection to telling him in advance that I was coming, because it is easy to observe conditions under which all his knowledge would be ineffective, in case he was a fraud, and equally useless, if he was honest. But any conjurer-critic can imagine all sorts of things where knowledge exists, and this fact made the precaution necessary. But my chief object was to secure a passive and ignorant state of mind about my identity, a condition quite as necessary for successful results as the conditions which exclude the possibility of fraud.

Some concessions must be made to the man's feelings. He is almost entirely ignorant of scientific conditions and entirely so as to psychological conditions for the production of results. He naturally enough resented the statement made in the *Journal* about him, which I was more than glad to find was erroneous, and had he recognized the admission and promise on my part to correct it, he would have seen more readily wherein his own interests lay. Had he not written this letter I should not have published the report at all, as there was nothing in it which would prove either genuine phenomena or fraud on his part. There was nothing of psychological interest in the results and tho I had evidence that he was an honest man, and still think he is, this letter offers the sceptic the opportunity to find fault with all his work and I should be negligent of my duty to the sceptic, if I did not record the exact facts. The sceptic has the right to demand that there shall be no recreancy on my part. The man, as usual with mediums of his type, stands in his own light, tho I do not much blame them when the sceptic equally makes a fool of himself in exaggerating evidence on his side and ignoring the problems of both normal and abnormal psychology in connection with mediums.

After I learned of his refusal I went to his friend and to Dr. Cook to call off the experiment. His friend volunteered to go and talk with him and to try to have him revoke his decision. But he was inexorable, tho his friend talked to him very plainly of his mistaken course. There was some evidence that he felt his friend's position, but like the Scotchman he is, he still insisted on his refusal, and I think rightly enough. for he was in no state of mind to con-



tinue the experiments with any hope of success. I therefore dropped the matter at that point.

Dr. Cook, as I learned this morning, also talked with him the same day, not trying to change his mind, but to show him his mistake. He was very positive and emphatic at first until Dr. Cook made it clear that he was not asking him to continue experiments, but simply trying to tell him the nature of his error and that he was going directly in face of the only method that would vindicate his work and character.

NEW YORK, June 19th, 1919.

Soon after the above experiments were made and the report written I heard of an incident which had some interest in connection with the case and made haste to ascertain the facts. Mr. Gabriel told me the story and I besought him for a written account of the facts which was much delayed, not having been made until about ten months later. The facts were briefly these, stated here a little more fully than in his own account.

A lady died leaving her will in favor of two mediumistic friends. When the relatives in the East learned of the fact they brought suit to break the will on the ground of the insanity of the testatrix, which was presumed by them on account of her belief in spirit photography. At the first trial the plaintiffs won. That is the court annulled the will, apparently on the ground that the decedent was not of sound mind in making such a will. The case was appealed by the defense, using the experiments described in Mr. Gabriel's account to prove that a believer in spirit photography was not necessarily insane, and the defense won the case before the Supreme Court of Colorado. The verdict afforded much comfort to the Spiritualists in that locality.

I publish Mr. Gabriel's report on the incident mainly to see that entire justice is done to Mr. Martin. Tho I failed to secure any results of scientific interest in the supernormal, I have no right to suppress any facts that might reflect in Mr. Martin's favor. Hence I conclude the report with the account of Mr. Gabriel who was the attorney for the defense in the case named. I follow that up with my own experiment with Mrs. Chenoweth for cross reference. The result with her will explain itself in the record of it.

DENVER, COLORADO, June 5th, 1919.

DR. JAMES H. HYSLOP,

*My Dear Sir:*

Replying to your inquiries about the "Spirit Photograph" in which I was interested, permit me to say:

That Messrs. Fred. W. Sanborn, Herbert M. Munroe and myself were engaged in the trial of a will case in the District Court of this City. A contest was filed upon the ground of undue influence upon the testatrix and mental incapacity of the testatrix; the mental incapacity being based upon her belief in spiritualism; the undue influence being practised by a Spiritualist Trumpet Medium and another intimate friend who attended spiritualist seances with the testatrix, both of whom were the chief beneficiaries named in the will, the only other relatives being distant, the nearest being a second cousin while the others were more remote. During the life-time of the testatrix she had her picture taken by one Alexander Martin, a photographer at 4445 Cherokee Street, Denver. This photo was of herself with certain faces upon the plate; one of them said by her to be that of her father, the other of a former lover. A print of this picture she had sent to Des Moines, Iowa, to an old housekeeper, Tena Samp, by name, who was also a beneficiary in the will, to whom Mary Luthe had written one or more letters each week during their separation. The letters were full of newsy details, including Mrs. Luthe's experiences in Spiritualism, her belief and aspirations. Tena Samp became the tool of the relatives and contestors of the will, and the letters of Mary Luthe to her were introduced in evidence together with the photograph mentioned, over the objections of the attorneys of the proponent of the will with whom I was associated. The contestors were allowed to introduce evidence of photographers that such pictures were fakes and that spirits could not be photographed. Proponents were sympathetic and believed in determining the question if possible. Accordingly Mr. Munroe and myself, with four spiritualists who were in sympathy with the plan, on Sunday, April 21 [1918] about the hour of 10 o'clock in the morning, went to the studio of Mr. Martin and asked him to take a picture. He prepared his own plate and the six of us were photographed in a room used as a general commercial studio. Mr. Martin had no knowledge of our coming and

only consented by persuasion to take the photo. The first picture resulted in getting two masks upon the photo; one near the head of Mr. Munroe and the other near the head of the writer. Thereupon the writer asked that another picture be taken and he then sat within two feet of the operator, Mr. Martin, and watched every movement. Upon the completion of the exposure, the writer went into the dark room with Mr. Martin and saw the development of this negative. Two faces appeared upon the plate other than the five persons whose pictures were taken, one of them the face of the testatrix whose head appeared near that of Mr. Munroe and the other over that of the head of one of the ladies present. The writer then asked the photographer [Mr. Martin] to take a new film and expose another. The writer saw him take the plate (glass) from a box of plates that had not theretofore been opened which he said he got from a commercial photographer, and put it into the holder, the writer standing as close as possible to him. He then placed the plate holders with the plate in the camera with the writer standing near at the rear of him not more than two feet away from the camera. The exposure being completed the photographer and the writer returned to the dark room of the photographer's and took the plate from the holder, wrapped it in dark paper, put it in a box and delivered it to the writer who kept it in his possession until the next day.

By the writer the plate was taken to Ossen Brothers, well established photographers of Denver, who explained to them the purpose for which the plate was brought to them and asked them to develop it. Mr. Ossen and his chief operator had both explained to the writer that such pictures could not be made. His chief operator, Mr. Ludwig, took special pains and on the following day reported to the writer:

"That there was something upon the plate and upon a print being made a mask or face was found over the face of the other gentleman accompanying the party." Mr. Ludwig informed the writer that he could make no explanation for the appearance thereon of this face; that it was not a prior exposure because it appeared over the face of the living person. It could not have been put on there subsequently as the plate had been fully exposed.

The photographer [Mr. Martin] was later placed upon the witness stand and detailed fully his method of taking photographs and



**Photograph with five sitters referred to by Mr. Gabriel, page 302.**



said he could not explain the phenomenon; that he did not know how it occurred upon the plate; that he had not used any other than regular commercial methods, except that the surroundings were quiet and he allowed a long time exposure, about twelve seconds, and while making the exposure he called upon his friends who had gone before to assist him. I enclose herewith a print of the last named picture.

I shall be glad if I can be of further service.

Very truly yours,

JOHN H. GABRIEL.

There was a little ambiguity in the use of the term "photographer" by Mr. Gabriel that readers might wish cleared up. Mr. Gabriel had used the name of Mr. Martin until he came to the experiment with the plate that was intended by him to be a test case, and then he used the word "photographer" which, tho it evidently referred to Mr. Martin, might be suspected as referring to the photographer who developed it. Then in the last paragraph of his account Mr. Gabriel refers again to the "photographer" meaning Mr. Martin where, but for what is said, it might be supposed to refer to Mr. Martin. Inquiries, however, clear up the point. In both cases he is referring, as the context implies, to Mr. Martin.

The case would have been stronger, if Mr. Gabriel had secured a plate from some one else than Mr. Martin and never allowed it to pass Mr. Martin's hands. While Mr. Gabriel watched the process and says that the plate was taken from an unopened box of plates, the sceptic would not wish to accept the testimony of Mr. Martin that they were ordinary commercial plates. Inquiry shows that none of the faces obtained were recognizable. Mr. Martin knew after arrival of the party what the experiment was for.

#### EXPERIMENT IN CROSS REFERENCE.

Before I went to Denver for the experiment with Mr. Martin I resolved to say nothing of my plans to Mrs. Chenoweth, as it was a part of my purpose to see what would happen when I returned to my work here. Consequently she had no inkling of either my intention or my results. No mention was made in

Denver of the nature of my work, so that even the newspapers had no material on which information could be drawn. I said nothing to Mrs. Chenoweth of my trip, not even that I had taken one, so that she was in complete ignorance about the trip and the work.

At the first sitting on September 30th, 1918, without any hint or inquiry from me the following came, purporting to come from Dr. Hodgson:

I want to talk a little later about some experiments which have been tried at the other place and I want to give some friends who have more recently come a chance to do what is expected.

It is not assured in this passage that the western locality was meant but there is no mistake about the following:

I know about the trip, since you left, and I was somewhat surprised that the results were not better, and that there was such indication of power and promise of comparatively unusual definiteness and yet it took so long to make connections as desired.

There is the tacit recognition of failure here or of less results than I had expected, tho Mrs. Chenoweth could know nothing of them. The next day Dr. Hodgson came back to the subject spontaneously, after discussing some matters pertaining to another person and communicator who had given his name the day before. The following is what was said relevant to the western trip and work:

There is the matter of the work which I referred to yesterday and which I now wish to say more about.

(Yes, good.)

The effort was made on our part to meet the appointments and, as in some cases in the past, we found a very apparent desire, on one side, to make the work easy for us, and on the other, a clear and well defined purpose to continue with the methods then in use, and not to make any concessions to our desire to clear the whole atmosphere around the light and make our work tell for something.

There are two or three points which I wish to refer to presently

as soon as I get the hold as I want it, and some definite effort to create a new situation which was not received with very good grace. Understand?

(More details.)

And then a final failure is what I want to refer to most.

(Failure to do exactly what?)

To do as we were led to believe could be done. Understand.

(Not yet. What was it?)

To bring about the desired result.

(What was that desired result?)

To free the person from the sus... [Pencil fell and reinserted.] sus... [pause] sus [pause] prise... suspicion. No I have not written the word yet, but there was a state of mind to be overcome and it was not done.

(Which one was that about?)

Man and still needs treatment, not the treatment as might be inferred from that word, but adjusted to some sort of orderly arrangement for better work.

(What kind of work was it?)

I am referring to psychic work.

(Make it definite.)

No, psychic work, and it was of a nature which would create a doubt as to its credibility.

(Tell exactly what kind of work it was?)

Just a moment. I am referring to a psychic work which was of a physical nature, rather there were demonstrations of certain powers which might or might not be spirits, and the whole matter was very strange and unusual mix of the two states of honesty and delusion. Now is that not plain.

(Yes, so far.)

I know there is much more to say, but I want to be clear that you know what I am trying to prove was a very good bit of evidence of supernormal contacts, but the rest deception.

The control broke down before the last word was written and hence it was immediately spoken, so that we are not sure of what was meant. At any rate, the messages fairly well point to Mr. Martin and the experiment I was trying, but it is less definite and assuring than is desirable. We cannot verify the statement about



differences of sympathy with them as experimenters, as it represents events in the transcendental world. The most that we can say, from the failure, is that the statements are quite conceivable, tho not provable. The reference to failure, to suspicion and to the fact that it was a man that was concerned fairly well point to the person I wanted mentioned. For Mr. Martin was the only man I had worked with on that trip, and my record shows how suspicious he became. Then the phenomena were of the physical type. The mixture of "honesty and delusion" also exactly describes the situation, as I was convinced the man was honest but did not have the remotest idea of what was necessary to protect himself from the gibes and accusations of the sceptic. The deception alluded to might imply accusation against Mr. Martin, but the breakdown in the control prevents assurance on that interpretation, and I am inclined to think that it refers to events connected with conflicts on the other side. We cannot be sure of this under the circumstances. There was no further opportunity to discuss the question or to get information about it at that time. Suffice it to say that the situation was reasonably well described, and this was done without impeaching the man for any gross deviation from honesty.

## SLANDER OF THE DEAD.

It is bad enough to coin money out of human grief, and yearning for departed loved ones. But when it comes to the fraudulent exploitation, lasting for years, of the name of an honored gentleman, it is a pity that there could not be action in the courts for posthumous slander.

The outrageous manipulation of the portrait of the late Rev. Kemper Bocock, making him, by process of uniting his pictured head to the pictured bodies of other men, do all sorts of things undignified and foreign to his nature, was fully exposed in the last number of the *Proceedings*, being Vol. XIII, Part 2.

As an act of justice to his memory, we re-print two letters written to the *New York Tribune*, one by Mr. Bocock's sister, the other by Bishop Winchester.

[From *N. Y. Tribune* of April 9th, 1920.]

### SISTER OF DR. BOCOCK DENOUNCES SPIRIT PHOTOGRAPHS.

To the Editor of the *Tribune*.

Sir: In your issue of Sunday, March 28th, there appears an entire page concerning the "psychic" pictures of the Rev. Kemper Bocock, paragraphs found to be fraudulent by the American Society for Psychic Research. I am a younger sister of Mr. Bocock and I am exceedingly grateful to this society for its findings, of the correctness of which I am assured. From the appearance in 1915 of the article by Dr. Hyslop, secretary of the society, I have been fully convinced that the position of those who believed in the genuineness of those photographs could not be maintained.

My brother, the late Rev. Walter Kemper Bocock, was a man of high scholarship, simple and unpretentious life, and of a moral standard that could not be assailed. The very thought of an "affinity" would have been intolerable to him. He hated sin with the same ardor that he loved righteousness. Never for a moment was even his fancy ensnared in wrong direction, far less the integrity of his character assailed. Delicacy forbids me to state my reasons for my absolute knowledge of these facts.

Mr. Bocock was an intimate friend of the Right Reverend James R. Winchester, Bishop of the Diocese of Arkansas at the present time. At one time Mr. Bocock was the assistant of Rev. Dr. Prall, then Rector of the great parish of St. John, in Detroit, Mich. When Mr. Bocock died, in 1904, Dr. Prall wrote, "There was no man among all men for whom I had a greater regard than for my

late dear friend, Bocock. . . . If God in His providence, had given him a strong voice and a presence equal to the demands of our critical times he would have been a modern Savonarola."

The Right Rev. Bishop Mackey Smith, Bishop Coadjutor of the Diocese of Pennsylvania, at the funeral services of Mr. Bocock was the chief link between the Church and the laboring classes.

To those who cherish the memory of an ardent scholar, an unostentatious and dignified gentleman and a saintly clergyman it is most repugnant to see his face and figure enveloped in flying flags, costumed in bizarre raiment, moving through the mazes of the modern dance with astral figures, all the work of a mountebank. There are also other suggestions that would have been unspeakably foreign to his character. If his spirit in its eternal abode is cognizant of these desecrations of his name and fame it is difficult to imagine that he escapes moral nausea and spiritual disgust.

MARY JASPER BOCOCK WILLIS.

MONTREAT, N. C., April 6, 1920.

(Psychic Slander.)

From the *N. Y. Tribune* of April 23rd, 1920.

To the Editor of the *Tribune*.

Sir: The Reverend Walter Kemper Bocock, who, after a faithful ministry in the Episcopal Church, entered into life eternal, was a personal friend of mine in his college days. Association with him in the Delta Kappa Epsilon fraternity united us most closely. I also maintained this friendship until his death, about fifteen or more years ago. He was a splendid specimen of Christian scholarship, with high spiritual ideals, despising anything low, vulgar or uncanny. He would never lend his talents to anything that would destroy or reflect upon Christian principle. The ministry of Christ became his deeply rooted conviction as the vocation where he could best serve God and his suffering fellow men. How it has been possible to get into public print fraudulent psychic photographs of this sainted servant of God I do not know. His character is too far removed from any taint of evil to have the slightest espersion cast upon it. I have known the Bocock family for many years. It was my privilege to be closely associated with Governor Kemper's family of Va. Governor Kemper being the Uncle of my friend. I have also known the sister of Mr. Bocock, Mrs. Richard Willis, whose distinguished husband has done service in this state for Christian education as has his helpmeet, Mrs. Willis.

There should be a penalty attached to the unholy publication of the good and noble men and women who have been translated to the paradise of God and are safely in the Father's house of many mansions.

JAMES R. WINCHESTER.

LITTLE ROCK, ARK., April 6th, 1920.

## CORRESPONDENCE.

ANALOGIES BETWEEN MEDIUMSHIP AND  
INTERPRETING.

419 CUMBERLAND AVENUE,  
WINNIPEG, MANITOBA, June 30th, 1919.

DR. WALTER F. PRINCE,

*Dear Sir:*

You asked me recently to make a note of a remark I had made concerning the analogy between mediumship and interpreting. Upon thinking the matter over the task seems to have assumed unexpectedly large proportions for, especially when the sender and the receiver of the message are considered, mediumship and interpreting appear to have an unlimited number of points of resemblance.

To mention only a few of these:

(A.) The agent or sender, whether "living" or "dead," may or may not give a definite, easily transmissible message. It is difficult to interpret for a man who has hazy ideas; it must be almost impossible to convey an idea for a possible spirit communicator who, instead of concentrating his mental powers upon some one thing, has only a vague longing to get in touch with and to be recognized by former associates.

The agent may have a wrong attitude toward the medium or interpreter, may "rub him the wrong way," causing a lack of sympathy and a loss of *rapport*.

The agent may wish to send a message objectionable to the medium or interpreter, causing the latter, consciously or the reverse, to rid the message of some of its more displeasing features. To illustrate: A short time ago, while in the A. E. F. in France, I used to be called upon to interpret for our company billeting officer. When a disagreement arose between himself and a householder, based usually upon his own inability to look at the situation from the point of view of the latter, he used frequently to make remarks which would, if exactly interpreted, have injured the householder's feelings in the most unwarranted manner, would

have given the French folk an inaccurate impression of "the Americans" as a whole and, since I was almost invariably on friendly terms with the civilians, would have rendered me thenceforth a most reluctant instrument in the hands of my superior officer. So it came about that, instead of learning that a lordly sergeant wished that a few German bombs had dropped in their particular neighborhood and that he considered the whole nation most "ungrateful," a number of householders received only the impression that "the Americans" very much regretted that, for reasons not entirely satisfactory, no arrangements could be made. This proceeding, it must be confessed, always left the interpreter wondering if he were really a diplomat or only a very poor soldier who had failed not only in his first duty, obedience, but had privily committed an offence against the unwritten law that no private shall attempt to use any supposed intelligence of his own without the consent and perhaps the assistance of a corporal at least. The confusion that would be occasioned in the delicately tuned mind of a medium under somewhat similar circumstances may well be imagined.

The agent may not know when his message has been delivered.

If he does get an answer he may not recognize it as having any bearing upon his own message owing to the fact that something merely hinted, perhaps unintentionally, in his message has been enlarged upon to the exclusion of the main idea.

(B.) The medium or interpreter may not be perfectly "developed." He may have mental or physical limitations that prevent his grasping the full import of the message or he may lack the ability—the power, the right condition of mind, the vocabulary—to transmit more than mere fragments of the original message. In this way the meaning of the message may be twisted or lost entirely.

The medium or interpreter may confuse himself with the agent; he may elaborate the message to try and make it clear; he may find himself thus answering questions himself instead of keeping in close touch with the agent.

The agent may drop out entirely, leaving the supposed "go-between" the sole communicator.

It is entirely conceivable that, in some cases, the agent may be from the first a mere invention on the part of the pretended medium or interpreter.

(C.) The receiver of the message or the sitter may confuse agent and medium or interpreter, not knowing which of them to credit with the message; may not recognize any connection between himself and the subject matter of the message; may antagonize either the agent or the message bearer through a wrong attitude or a lack of sympathy.

In case an attempt is made to reply to a message or to carry on anything like a conversation, the agent and the sitter, the sender and the receiver, are constantly exchanging their rôles.

Hoping the above may be of some use to you, I remain

Very truly yours,

J. E. FILLMORE.

## BOOK REVIEWS.

*Spirit-Psychometry and Trance Communications by Unseen Agencies through a Welsh Woman and Dr. T. D'Aute-Hooper.* William Rider and Son, Ltd., 8 Paternoster Row, London, E. C., 1914.

The title does not make clear who the author of this book is, as Dr. T. D'Aute-Hooper might be one of the psychics in accordance with the form of expression in the title. But the contents of the volume show, in certain statements, that he is not the editor. Hence we may assume that he has something to do with the psychic, whether he be one of them or not. The evidence later is that he is a psychic. But it should have been made clear. The *modus operandi* of the work should have been described in some detail so that we could have had an eye picture of the way the experiments were performed. A good biography of the medium should have been given and the nature of her development as such. In such works we need more than the bare record of the facts. Such as is given we may quote in order to let the reader see what the book is.

"The psychometrix whose revelations are herein recorded is a remarkably ignorant Welsh woman of humble birth and in domestic service. She has had no education beyond that acquired at the village school; she has never been out of South Wales, has never seen a mountain, and cannot converse in English, for she is only capable of understanding 'yes' and 'no'. She is forty years of age, of buxom figure and 'bucolic' in face.

"After psychometrizing for some time, she passed out of the position of psychometrix and became a genuine spirit medium; but, as stated, was never informed of the fact, and does not know it to this day.

"She was often clairaudient and clairvoyant while in her normal state and not in a trance; when she merely thought she fell asleep, being totally unconscious of controls speaking through her."

A further most important fact vouched for by the reporter is that the medium or "controls spoke in English, whereas the medium can neither read nor hold a conversation in any language but Welsh."

The mode of experimentation was to have some article in the presence of the psychometrizer and the reporter recorded what she said. These notes are published in detail. The results represent alleged events or descriptions of animal and other life in prehistoric times, just as psychometrizers usually do. Sometimes present day scenes were given. The same articles were given to two different psychics, one the lady and the other the Dr. D'Aute-Hooper. They two gave more or less the same account of them, with variations and confusions that show some resemblances to the coincidences and limitations of the "cross correspondences" in the English experiments. Then all at once a trance came on the woman and the psychometrical work either ceased or seldom appeared. The trance state developed the ordinary mediumistic phenomena, and some cases of personal identity were manifest. But the important thing to remark is that this editor frankly applies the spiritistic theory to the interpretation of the phenomena. He has recognized that the psychometrizing is not isolated, but connected with phenomena that are unmistakably spiritistic at least in their superficial character, and to recognize this alliance of the psychometrical facts is to put forward a really scientific point of view. He shows this spirit most decidedly in the fact that he publishes the detailed records, which is not what is done by most psychic researchers. If he had merely singled out the experiments in psychometry he would have made it appear that the phenomena had no connection with those that actually explain them.

A most striking feature of the phenomena in psychometry is the fact that the work is done by the pictographic process. It is precisely the same in general character, so far as this feature is concerned, as the mental picture work of Mrs. Chenoweth. There was no historical order in narrating the scenes suggested by the stone or piece of pottery, according as the article was one or the other, but now present day scenes were given and then ancient ones without any connection with each other. They could not be telepathy from the mind of the sitter, as he knew nothing of the facts in a number of cases. The articles were not known by the sitter or their source was not known by him. But the mental pictures presented the appearance of being knowledge of some intelligence and lent no support to the insane theory of impressions on the article. There is no excuse for allusions to certain types of prehistoric animals in connection with a stone, which had no connection with such animals but only with the period to which they belonged. Hence the author rejects the fool hypothesis of impressions on the article, while his mediumistic phenomena make the direct claim that spirits are the source of the visions or pictographic phenomena.

The editor compares some of the things told by the controls in the case of the Welsh psychic with the work of Swedenborg and they quite coincide, a fact of some importance when we consider the ignorance of the woman and her inability to speak English. The evidence is apparently good that the medium could not have known anything about Swedenborg and his doctrines. Of course, no one can tell what might have been casually overheard in childhood, when the imagination was active, about ideas that originated with Swedenborg. But whatever she may have heard in this way would not affect the specific coincidences which the editor remarks. One of them relates to the mode of intercommunication between spirits and between spirits and the living as related to language. There were also points of most interesting coincidence between Swedenborg and what this psychic said of the condition of suicides. Swedenborg's ideas on this are not common property outside the Swedenborgians themselves. Some interesting statements were also made about "spirit babies", or spirits of children who die *before* and *at* birth. What is said coincides with what has come from other and similar sources and is valuable in this instance because of the medium's illiteracy. It is not impossible that casual thoughts and knowledge in conversation might have suggested the survival of such children, but even well educated people usually have no views on this matter.

It is not necessary, however, to dwell on these points. They simply illustrate the common character of mediumship wherever it occurs and it has this significance in this instance because of the woman's established ignorance. We can rarely find people who are so exempt from the suspicion of subconscious memories from normal experience and knowledge. The most important feature of the whole case is the fact that the medium spoke in English through the controls and yet did not know a word of the English language, except "yes" and "no". Our Philistines will find such facts inexplicable by their theories and it is very desirable that we should have the means of investigating such cases more fully than was done here.

There are important defects in the work. There should have been an introduction explaining the history of the case and the mode of experimenting with the woman. As already remarked we are not certain until we have read some distance in the book as to who this Dr. D'Aute-Hooper is, and what his relation to the case is. An outline of the whole set of experiments and the personalities involved should have been given in the introduction. While the editor has shown the scientific spirit in publishing detailed records and critically examining the facts, he has not understood the art of effective book making.

With all its faults the book is more than worth reading. It affords excellent corroborative evidence of the kind of phenomena that we find so plenti-



fully all about us, and will go far to arouse interest where the tedious reports of the Societies fail. There is not as much in the volume as our curiosity seeks, but the experimenters were handicapped by the difficulties of the case. The woman would not have allowed the experiments for a moment if she had known what was going on. She thought her trances were sleep and she did not know and was never told a word about what had happened. It would have been impossible to experiment at length with such a case when, the moment that she knew what was being done, she would have refused to allow it. But the book should be read by all psychic researchers interested in the facts. Its most important feature is the frank alliance of the psychometrical phenomena with spiritistic agencies and this, too, whether it be right or not. It is not the importance of the truth of this alliance that I wish to consider, but the readiness to recognize that the explanation of such things must come from their unities, not the separation of them and inventing "faculties". People have resorted to any and every kind of folly just to avoid believing in the existence of spirits. This determination simply blinded them to the real facts and while they were correctly enough discriminating in the evidential problem they sacrificed the explanatory to it.—J. H. H.

*The Problems of Psychical Research.* By HERWARD CARRINGTON. (W. Rickey and Company, New York, 1914.)

The present book is devoted to the mental as distinct from the physical phenomena of the subject. It is very well written and contains new matter altogether, where it deals with facts. There is much material and discussion drawn from various writers on the subject. But the bulk of the important material is new and in this respect the book is better than a previous volume, which was made up largely of quotations from the *Proceedings* of the American Society,—the Palladino phenomena making the other half of the volume. The present book, however, does not quote to any extent from previously published records and can be recommended to readers very heartily on this account. It pursues the subject in a scientific and critical spirit and recognizes the spiritistic point of view as a working hypothesis for certain types of phenomena. Mr. Carrington, however, does not think that this hypothesis explains everything and for this reason makes of it a working hypothesis. If criticism be relevant at this point, such a view, we may say, implies that some people think it explains all the facts. He speaks of it as "at present held". I do not know any one who has defined the spiritistic theory "as at present held". [1914] Perhaps the spiritualists believe something which he thus rejects, but I doubt if any one really knows what the spiritualists hold. They have no theory about the subject. It is a question of evidence, especially because we—as yet—have no such conception of spirits as would justify our denial of anything to them. The perplexities in the problem are of just the same type that are involved in all physical phenomena. No one cause is the sole operating agency in the production of phenomena, even the one cause is the precipitating agent.

But it is not necessary to discuss this question, because no scientific person as yet has formed any definite conception of spirits, farther than to maintain that they are surviving intelligence and that they are in some way connected with groups of phenomena which are evidence of their presence. All this I remark, because I do not believe that we are called upon as yet to discuss the extent of spirit action, any more than we are called upon to assign the part of gravitation in the location of a stone in a river bed, where we speak of the running stream as the causal factor. This limiting or extending of spirit action is a relic of the popular notion that it must be all spirits or nothing of the kind at all. It is not the popular mind that must be reckoned with in a scientific discussion, but the scientific mind.

The chapter entitled, "Is Psychical Research a Science?" I think misconceives the whole problem. I should say emphatically that it is not a science

and never can be a science. It is a department of Psychology and Philosophy combined. It may be scientific, but this is because all science is method. Mr. Carrington thinks that science depends on a thing being true and that if the alleged facts are false in *Psychical Research* it cannot be a science. Science does not depend on the truth in any way whatever. It is a method of ascertaining the truth or falsity of claims. Science has as much to do with error as it has with truth or fact. It is a method, and *Psychical Research* is but a department of a well known science. It is to be hoped that it will never be set up as a separate science.

There is a chapter on "The Psychology of the Planchette." The discussion of this topic is in the manner of one who assumes that there is a "psychology of the planchette." The very title of the chapter is misleading. The real topic is whether the movement of the planchette and ouija-board is due to unconscious muscular action or not. The very resort to this idea is an exclusion of the term "psychology" from the planchette and refers it to the person holding his hand on it. There is no more reason for talking about the "psychology of the planchette" than there is for talking about the "psychology of the pencil in Mrs. Piper's hand," or in the hand of any automatic writer. The problem is the same for planchette, ouija-board, automatic writing, table tipping or any other phenomena associated with automatism. There is nothing any more mysterious about the planchette than there is about the pencil of the automatic writer.

Now this position will help us to look at Mr. Carrington's view of the phenomena associated with the planchette. He says that most of the movements of the planchette are due to unconscious muscular action. He remarks that some will differ with him, but asserts that he believes that there are cases in which unconscious muscular action is not the explanation. I think here that there is a grave misunderstanding of the whole issue. I would maintain that, where the hand or fingers of the automatist are on the planchette, ouija-board, pencil or other physical object, unconscious muscular action is always present. Most people suppose that unconscious muscular action is not present when the facts betray evidence of foreign intelligence. But I believe that there is no difference whatever between the evidential and the non-evidential case in this matter. They are all equally due to unconscious muscular action, in so far as the physical and mechanical part of the problem is concerned. The subject, or the medium, is responsible for all the physical side of it and it is only a question whether the intelligence comes from the medium or from a foreign being. It is the intelligence we have to explain, not the physical act. If the planchette move without a touch of hand or finger on the part of the living, then you may talk about excluding unconscious muscular action, but you cannot exclude it when the hand or finger of the living is on the instrument.

When most people refer to unconscious muscular action they mean that it *originates* with the mind of the medium, and then, when they find the evidence excluding the mind of the medium, they suppose that the motion of the planchette does not *originate* with the medium. This, to my mind, is a mistake. We can refer all of the physical action to the mind of the medium, but not all the intelligence. It may have to act on its own stores when it is not in *rapport* with foreign intelligence sufficiently to get its knowledge from that external source. But, when it gets such knowledge, it simply delivers it mechanically,—just as it does its own.

This is the only way to discuss this problem. It is not a question of any "psychology of the planchette," but whether we have to stop with the subconscious action of the medium. We merely know that we have no reason to stop with that, when the information transcends his or her normal knowledge. But we never require to transcend that subconscious for the physical side of the phenomena, unless they are really telekinetic, that is, independent of physical contact by the medium. The psychology of the matter is all connected with the mind, not with the physical object.

There is no special reason for criticizing other aspects of the book. We are glad to see that Mr. Carrington has published the detailed record of his sittings with Mrs. Piper. In that he has done better than many people who boast of being psychic researchers. The treatment of the facts does not lack in the scientific spirit, and the book will add to the facts pointing in but one direction for the field of psychic research.—J. H. H.

*The Key to Destiny*; a sequel to the *Key to the Universe*, transcribed by Harriette Augusta Curtiss in collaboration with F. Homer Curtis, B.S., M.D., founders of "The Order of Christian Mystics" and "The Church of the Wisdom Religion," N. Y., E. P. Dutton & Co., 328 pp.

As the title indicates, this is the sequel of another book, or more strictly, it is a continuation, since the first book gave the mystic, occult and transcendent meanings, properties and powers of the numbers 1 to 10 inclusive, while this expounds the esoteric nature and multifariously profound functions of the numbers 11 to 22.

Of all the pretentious nonsense clothed in sounding language this is the most infernal. It must be that the wilder the great mass of assertions is, and the more it excludes any shred of evidence or even rationality, the more eager a certain numerous class is bound to read and own it, or there would not be so many books of utter balderdash printed, nor would a reputable house put forth such a masterpiece of solemn waddle as this.

"The first and fundamental meaning of number 11 must therefore be a New Beginning." Why? because it comes after 10, of course. As well say that a man's characteristics are affected by his being the 11th to occupy a particular office. "Number 11 in this sense may be called the Number of the incarnation." Kabalistically, number 11 is called 'the beginning of whirling motion.'" "11 is the link between the macrocosm and man." Number 11 symbolizes "the true Knight." And yet "Number 11 is considered by some an unlucky or evil number." And no doubt they make out as good a case as do those who consider it a lucky number, in that both classes are talking absurdities. "Among trees the aspen and all varieties of pine and cedar are affinitized to 11." "Among the planets the 11th in value is Jupiter." "In the human body number 11 rules the respiratory organs." Kapt, the 11th Hebrew letter "is sacred to Venus, the planet of Love." And so on with a hundred assertions about 11 and thousands of the same sort about the rest of the number and up to 22. There seems to be no reason why the author should not keep on with millions of similar meaningless dogmatics in future volumes, clear on to 999 or the date of their entering a mad house.

It is of no use arguing against such stuff. Those who are capable of becoming impressed by it are mentally damned already, and missionary effort on their behalf is vain. And any writer of books who frankly confesses his indebtedness to the Kabala, Eliphaz Levi and the astrologist and spins out the same sort of material with a facility worthy of his masters, must have seasons of bewailing his fate in having been born, not in the fifteenth century, but the nineteenth.

W. F. P.

**JOURNAL**  
OF  
**THE AMERICAN SOCIETY**  
FOR  
**PSYCHICAL RESEARCH**

**CONTENTS**

	PAGE		PAGE
<i>SURVEY AND COMMENT:</i>	317	Peculiar Experiences Connected with	
<i>GENERAL ARTICLES:</i>		Noted Persons. By Walter F.	
War Predictions Through Mrs. Chenoweth. By James H. Hyslop.	320	Prince . . . . .	362
A Case of Automatic Writing in the Home. By Frank R. Whitzel	353	<i>BOOK REVIEWS:</i>	375
		<i>BOOKS RECEIVED:</i>	379

**NOTICE TO READERS.**

The August and September issues of the *Journal* will constitute Part One and Part Two of a Memorial to the late Dr. James H. Hyslop, and will be sent out at or near the same time, as near as possible to September 15th.

***SURVEY AND COMMENT.***

*Dr. Crawford's Book and Experiments.*

Dr. W. J. Crawford, whose book on "The Reality of Psychic Phenomena" we earlier reviewed (*Journal* Vol. XI, pp. 728-737), has published another small work with the title: "Hints and Observations for Those Investigating the Phenomena of Spiritualism." It is one of the best books we know on the subject. It ought to be read by every one, not for interesting facts, but for the suggestions made as well as the thoroughly vigorous and confident manner in which he deals with his subject. He does not lack in scientific method and spirit. He knows when he does not know, but he also knows when he is sure of his position. He challenges Philistines with a bold front and that is what we want in this age of cowardice.

The book contains accounts of some further important experiments and advice for others. Some of the experiments prove the loss of energy in the course of the experiments, tho we should like to know if he made adequate allowance for evaporation from the body. But that is not important here. What I want to summarize briefly is an experiment of great value in showing what many of us suspected, but never had the means of testing. This is the inadequacy of unconscious muscular action in table tipping where we had to admit that the hands rested upon it. Movements of tables have no value as evidence for telekinesis when the hands are on it, unless we test the matter as Dr. Crawford has done. The spelling out of messages not known to sitters is another matter. It is not telekinesis, however, and this is often the issue.

Dr. Crawford constructed a table which he suspended by cords to scales fastened to the ceiling. The top of the table had four boards hinged on a central board and under them a spring which would be pressed down by the hands resting on it, and if the pressure reached a certain amount, say two pounds by all the persons present, metal contacts under the boards connected with electric wires which would turn on a current of electricity with this contact and ring a bell. If the weight on the scales registered more than two pounds and the bell did not ring, you had evidence of force exerted on the scales that was not exerted by hand pressure. The experiments showed that the scales registered twenty-seven and one-half pounds more than the weight of the table when the bell did not ring, showing that less than two pounds were exerted by hand pressure on the table.

This will show that we cannot always argue with absolute assurance, when hands are on the table, that the subject is the sole cause of the effect. I have witnessed unconscious pressure of large amounts in some instances where the subject denied pressing at all, tho I felt a pressure of fifty pounds at least on my hands under hers. She was undoubtedly anæsthetic and did not know it. But Dr. Crawford's experiments eliminate the source of doubt in his case and we shall have to admit the possibility of foreign influence, where the conditions do not refute the sceptic but can be made to refute him by proper methods.

*Death of Mrs. Elizabeth Blake.*

Mrs. Elizabeth Blake of Coryville, Ohio, whose phenomena were reported at length in Vol. VII. Part 3, of the *Proceedings* (1913) died in April. It appears that four hours after she was first pronounced dead by a physician she revived and that she continued to live for several days. It is said that during her profound coma the usual signs of death including *rigor mortis* appeared and an undertaker was summoned. Sometimes in these rare cases of seeming death there has ensued recollection of a vivid stream of consciousness during the interval but nothing of the kind was reported in this instance.

Mrs. Blake was the woman who held to her ear or in her hand at some distance from her mouth a trumpet from which whispers and voices issued giving evidential statements to strangers which convinced many that they were from the dead. This took place in the broad daylight with Dr. Hyslop, David P. Abbot an expert conjurer-detector of fraud, and a third person who was a business man, minutely scrutinizing the phenomenon. A number of reports of sittings with her have since come to this office, including one from an intelligent Roman Catholic lawyer, who orally stated the reasons for his astonished conviction that the messages received in the manner stated were from no other than deceased relatives.

It is a pity that funds were not in hand to send an agent to study the phenomena of Mrs. Blake for months.

**WAR PREDICTIONS THROUGH MRS.  
CHENOWETH.**

EDITED BY JAMES H. HYSLOP.

INTRODUCTION.\*

The following predictions were made during the war and comparison with the newspapers at the time as well as general knowledge of the belief which the public had will show that the events predicted are closely related to the general state of mind. My notes show just how closely the events named in the predictions are connected with prevailing opinions and also just where they separate. These matters will be taken up in detail later. At present I must discuss briefly predictions in general.

Many people ask how it is possible for spirits to predict human events and whether the possibility of it does not imply some sort predestination or determination of events that contradicts the freedom of human action. I would answer the questions in several ways.

(1) It ought to be just as possible for spirits to predict as for living persons to do it. An astronomer predicts an eclipse of the sun, a physician the probabilities or the certainty of death in given instances, or an ordinary man may be able to predict a rain from the weather signs. So in the various situations of human life many people can predict all sorts of events, and no one imagines that the power to do it indicates determinism of any kind, except in the physical world where determinism is assumed, not proved by prediction. Suppose a man predicted the marriage of two people well known in the community and who were supposed to be wholly unknown to each other. It would seem impossible of fulfilment. But if the person who made the prediction knew that their acquaintance and engage-

---

\*This Introduction was written immediately following the Predictions, for an express purpose not awaiting the events.

ment were concealed from the community the prediction would be easy and determinism of the fatal sort would not enter into the problem. It is knowledge of the conditions that makes prediction possible.

(2) If a spirit should happen to know some facts that the living did not know it might easily enough predict where it would seem mysterious to us. A physician can predict a death where the ordinary person cannot, and a spirit may sustain the same relation to events that an astronomer does to an eclipse of the sun. I repeat that knowledge of facts is all that is necessary to make prediction possible.

(3) Again spirits might be able actually to bring about the events they predict. If they can communicate with the living; if they can produce visions, voices or emotions they can set agoing the machinery which makes all sorts of human events possible. If they can influence motor action in the human organism they can again effect results of all sorts in the physical world, and if they predict them, it may be that they do so only because they are able to bring them about.

It is not the impossibility of prediction or any doctrine of determinism that is primarily against the fact. In no case would determinism affect the question except in those remote physical events which would require such a complex set of causes to fulfill them that prediction would seem possible. But we have no such cases real or alleged to face. We have only those proximate events which are more intimately associated with human knowledge and volition, and the history of such predictions makes them usually events proximate to the time and conditions of their realization. But the primary question is whether the things predicted can be explained by normal guesses and inferences on the part of the psychic. We have no right to give them scientific seriousness for supernormal meaning until we have excluded normal explanations.

It has been apparent from the outset of this war, at least to all unbiased observers who know history; who know the forces involved; and who understand the relative strength of the parties engaged, that the disadvantage was on the side of Germany and Austria. Besides, the sympathies of those who are on the side of



the Allies would make them offer predictions where the knowledge did not justify it. Hope and wishes make us believe statements and assert probabilities which are all out of proportion to the actual facts. Consequently the prediction of defeat for Germany and Austria, a conviction of which the air is full all about us, can have no value even when it comes true. It needed to come out of the blue when nothing was known of the coming war or when the victory seemed on the side of the Germans and Austrians. But the probabilities are too apparent to those who know what the position of England is to make even an apparent triumph of Germany and Austria significant in defence of the prediction.

But the prediction of the safety of Paris has more in favor of its genuineness. At the time it was made the papers were full of the news that Germany was at the gates of that city. It only happened that some items indicated that Germany was attacking the French right and had suspended the attack on Paris. But there was no evidence that she would not soon be able to resume her plans. Nevertheless the prediction is not safe from the suspicion of being a guess. It needed to be predicted before the war or before the appearances became what they were in the papers.

The statement that a battle was raging at the time could be guessed by all of us from what was said in the papers, tho we had to assume that the respite which the Germans had taken was at an end. But it was not definitely known until the next day that such a battle was actually going on.

The three things that have shown no traces of their probabilities either in the newspapers or common gossip are the predicted internal troubles in Russia, the conduct of Japan, and the problems which England will have to face after the war. If those take place they will stand as genuine predictions which could not have been foreseen normally, except by those who are familiar with the conditions in those dominions.

We must remember in all this, however, that Mrs. Chenoweth has purposely refrained from reading the papers and has obtained only from her house maid casual statements about the results from day to day. That maid has no qualifications for importing important truths and Mrs. Chenoweth herself has no

intellectual equipment from her reading even to outline such a course of events as is laid down in the predictions. It is only because we do not know the exact limits of that knowledge that we have to punctuate our statements with an interrogation mark, tho that doubt to me personally, knowing what I do of Mrs. Chenoweth, is very slight.

The putting of the prediction into the mouth of Gladstone and of Napoleon Bonaparte is one of those incidents that will strike most readers with despair. Nothing has seemed more preposterous than the constant appearance of great men of this kind in situations of this type. It is easy to imagine that the subconscious impersonates the proper persons at the right time, as suggested by the associations of history. We cannot escape this liability, especially as their personal identity has not been proved and cannot be proved, tho possibly Gladstone's might, if tried. But the evidential weakness of the matter at this point and the assurance that students of psychology might feel—tho they have no right to any assurance on the point—would put the defender of their genuineness and presence at a disadvantage in the argument.

But the question of the presence of Gladstone and Napoleon is not an important one. It is not necessary to contend that the predictions came from them. We may concede the whole affair of the psychological machinery to the opponents of the supernatural. The real question is whether any predictions were made that were beyond chance and whether they are fulfilled. It makes no difference who or what makes the predictions. It is only dramatic and historically interesting to have them made by such personalities as claimed to have made them. For our purposes it may as well be done by the subconscious, whether impersonating or not. The real issue must not be obscured by irrelevant issues. Could we prove the identity of Napoleon Bonaparte it would help to remove the kind of suspicion that such a name arouses, especially in this situation when all minds are naturally thinking of his career. But in as much as that cannot be done the only course is to insist that it is the prediction and its security against normal knowledge that has the primary interest.

The chief psychological interest in the real or alleged appearance of Napoleon is the fact that the sentiment expressed about his not having a "thirst for conquest" and that "the years had brought understanding," is directly opposed to the belief of Mrs. Chenoweth, as my note at the end of the sitting shows. She believed that he had the same nature as when he carried on his wars, but here this is directly denied.

The next matter of interest has its humorous as well as its curious side. It is the appearance of an alliance between the English and the French in the spiritual world!!! Napoleon, England's great enemy and one who might be thought to cherish eternal enmity for his banishment to St. Helena, is working hand in hand with Gladstone! There is no assertion of this, but it is a natural inference from the situation, assuming that the message is genuine, and quite as interesting on the hypothesis that it is subliminal impersonation, for which there is no more evidence than there is that it is as alleged. I make no defence for this appearance, as I am not scientifically interested in the claim, unless it could help to explain the predictions, but our question is not primarily their explanation, but the assurance that they are beyond normal guessing. Some of them are not beyond this and the unfulfilled ones cannot be invoked to prove anything as yet.

I have said that the difficulty is to assure ourselves that the newspapers did not convey enough information to impair the veridicity of the most general predictions. But for the sake of pursuing another problem in the case, let us assume that the predictions do come from the spiritual world, whether from the personalities alleged or from others or from the subconscious of the psychic. Then how would we explain them?

The answer to this query involves some interesting facts. The predictions center around, not only present events, but such as are, in many instances, in the minds of many people. The personalities predicting the future have only to know what is in those minds and especially in the minds of the statesmen who are responsible for everything and who have had their plans for years. Any spirit which could obtain these, telepathically or otherwise, and who should know the relative strength of the

combatants might very readily estimate the probabilities even to a certainty. I am assuming, of course, that the fact of prediction has been accepted for the sake of argument. It does not require anything miraculous to understand the facts, nor does it imply any determinism in a world of fatality to understand them. All that any intelligence would have to do is to ascertain the states of mind and tendencies of the living and then reason on them as we do in science generally. When we know people's states of mind we can predict with about the same degree of probability.

But if we add to this view, the conceptions that G. P. advanced and explained we shall find an interesting consequence. G. P. said the experiment was to show certain personalities what could be done, and at first I supposed that the idea was that I should communicate the prediction to the officials of the English government to move them and masses of the English people. This seemed to me perfectly preposterous and as marking any man for the madhouse who would try such a thing. Everything in that direction, as I said in my statement to G. P., depended on the acceptance of the message as true, and there was not one iota of evidence that it was true. Besides its truth would not move any number of people to act on it, especially coming from such a source, and mediums are in the habit of trying to get recognition for their "revelations." But G. P.'s answer to my statement represented a totally new idea to me. It was that the influence of a spirit like Gladstone on "masses of spirits" could be made, through this spirit mass of consciousness, to act on masses of the soldiers to inspire courage on the one side and panic on the other. In that way they proposed to influence the victory, just as the opposing forces of evil were influencing or could try to influence the other side!

This is no place to believe such tremendous theory. There is not the evidence that such a thing is a fact, nor is it dogmatically asserted. It seems to be only a matter of belief that it is possible even by the spirits. They want to experiment with it. If spirits can influence the living in telepathy and motor action, however, there is a large field of possibilities here and we cannot deny them, tho we must in scientific affairs demand and secure

evidence before we believe that a possibility established by previous phenomena is a proved fact. I am not disposed either to believe or assert that it is a fact, and even the possibility of such an influence on a large scale has still to obtain proof. But we have no knowledge that would deny the possibility of it.

However, the most important thing, assuming it possible, is the implication that spirits might actually bring about a predicted event in such a way. All that a spirit requires is sufficient knowledge to predict and then the power to influence the human mind and will in that direction in order to fulfill its own predictions. Whether this is consistent with free human actions on the part of the living is not the question now, but whether such a thing is conceivable. With what we know of telepathy and automatic writing it is not beyond the possibilities of nature and it is only a matter of evidence to decide whether it is a fact or not.

Moreover it may be noted that it is possible to have such things occur consistently with the freedom of the living. In telepathic influences, visions, impression, apparitions, there is no repression of the living will, but merely the conveyance of information and the will acts as it would on normal impressions. In the case of automatic action, it is not the act of the living subject, but the liability to that action, under limitations, of course, is conceded voluntarily by the subject when it is either a trance or a waking state. The influence exercised in either way may be nothing more than or nothing different from the ordinary influence of men over each other in normal life. Advice, information, and appeals to the emotions put the living mind into the mental states which the will accepts and follows out. It is still free, whatever its responsibility. But it is still to be proved that spirit intervention acts in any other way. Such as we have observed does not prove anything like the determinism which is so feared.

But it remains for the future to prove any such conception of things as is involved in the communications of G. P. If true it only indicates the possible influence of the dead on the living which has already been sustained in a limited degree, and it would render clear the possibility of prediction on a large scale. But in so far as that has been suggested, so far it is closely

related to proximate events, events which are near enough to the thoughts and purposes of the living to be the subject of telepathically or otherwise acquired knowledge as a basis of prediction and of exerted influence in one direction or the other.

THE SCRIPTS.

Mrs. C. J. H. H.

Sept. 7th, 1914.

9.30 A. M.

[Subliminal.]

[Long pause, sigh and long pause and then reached for pencil and pause.]

[Automatic Writing.]

\* \* [scrawl, and hand relaxed a moment. Pause.]: N [N. R. and pause]: [P. F. R., face twisted and groan or half cry. Pause.]: N [N. R. and pause.]: [Distress uttering 'Oh', and groans. Relaxed hand, pause and groan.] \* \* [scrawl.]: [1]

Conferences of Powers [distress]: expected at once to [distress and groan]: consider war measure new to world and much conflict on passage of such measure. [2]

Fortifications \* \* [scrawl.]:

[Relaxed hold of pencil and moved hand over toward me. I held wrist for a time and after a considerable pause, hand went back to write.]

---

1. N. R.=*Not read*. P. F. R.=Pencil fell, was reinserted in Mrs. C's hand by J. H. H.

2. The allusion to "Conferences of powers" on a new measure of war did not explain itself but now that the war is over we may surmise what was meant, but it will be only a surmise. There is no hint here of exactly what was meant, and I do not know what could have concerned France and England and Russia at this time unless it was the English blockade of Germany. For the submarine warfare had not yet started in a way to excite special danger. If the conference had not been started as expected to take place at once we might conjecture that there was a prediction of what would occur later in the submarine warfare. But the passage hardly warrants that view on any theory of its source. If the conjecture mentioned about the prospective blockade is not correct, and it is not a "war measure new to the world" it is not easily to surmise what was meant, as there is nothing else that I know which could be called new except the submarine policy of Germany and that had not yet been started to justify a conference of the powers. It is not clear, therefore, what was meant by this prediction.

reinforced and \* \* [scrawl. Held medium's head.]: Paris safe from invasion [read 'incursion' doubtfully.]: v a ... [read.] (All right. I understand.) [3]

[Pause.]: N [Pause and P. F. R. Pause and distress and head pulled over to left and groans. I held my left on her forehead and there was a struggle to control, as the writing began with great difficulty.]: \* \* [heavy scrawl: groan and struggle. Long pause, and then hand moved back to write.]: N [pause, and pencil carefully laid down. I gave a new one.]

[Change of Control.]

G. P. Let that record [N. R.] record rest for a little while but

---

3. The sequel showed that the prediction about saving Paris was fulfilled, but the circumstances were such that the prediction is not beyond suspicion. It was well known that she was in danger, but the wishes of all of us were on the side of her safety and this wish might give rise to the prediction. It did not seem probable, however, that she would be saved. The evidence from the newspapers was that she was liable to capture. But the following facts are on the side of the prediction being made in the face of probabilities the other way.

I made the following note of investigation made on the date of this sitting and record.

September 7th, 1914.

There has been no definite news in the papers up to the time of the sitting about the safety of Paris. On the contrary every one has been expecting a siege and a fall. The morning papers indicated that the Germans were concentrating on their left to attack the French right and had abandoned concentration on the French left. But no hint was given, so far as I could see, of any intention to abandon Paris, save that there were conjectures that Germany intended to abandon the siege until she had forced a battle on the Allies. It is Labor Day here and no evening paper has been issued. But the *New York Evening Telegram* which arrived in Boston about 5 P. M., states that the fortifications of Paris have been reinforced with heavy guns from England. I read the *New York Times* and the *Boston Herald* of this date; both morning papers and accessible before the sitting, and no hint of any such facts was found in them about it.

It is thus apparent that the statement in the prediction about the fortification being reinforced was made without any probable knowledge normally of what was going on and from what I ascertained the next day when interrogating Mrs. Chenoweth about her knowledge of the papers it is improbable that she would know details of this sort even if published, which they seem not to have been.

JAMES H. HYSLOP.

The initial capital N is probably for Napoleon, as the record of the following day made apparent. Otherwise the prediction does not indicate its source.

it is a momentes [momentous] yes [to reading which was delayed.] We are not being drawn [N. R.] drawn into an effort which we cannot control but as spiritual beings who have to do with the problems of life and death we have an interest in the turmoil of the nations and some very clear work may be done by some one brought here within a few days.

The pressure was too great to proceed [N. R.] proceed [delay in reading] go on with the experiment this morning for whatever we do must not bring too great a pressure at one time which might destroy some future work. We have learned the value of protective influence and while we sometimes overdo we never intend to bring a nar [N. R., but probably for 'mar'] s ... [erased] an influence that will mar the inner [N. R.] inner self. You know what I refer to.

(" Subconscious " ?)

The self that is so sensitive that when once a thought has been too deeply graved upon it we are seldom able to overcome its effect. [4]

One of the purposes we have had in keeping an active alliance [N. R.] alliance with the interests of the world is that we might be able to have an influence on leaders [N. R.] of, ... leaders of thought over here. Thought is like a live coal that may be dropped into a mind and set fire to slumbering [N. R.] slumbering passions

---

4. G. P.'s complaint of the "pressure" on the psychic may refer to the effect of a new communicator who has never tried before and has only a short time to do his work. The "protective" influence is probably the means to prevent too close contact that might result in at least temporary obsession.

I am not yet sure just what the remark about the effect of a "deeply engraved" thought upon the medium's mind can mean. There have been frequent statements about the effects of one communicator having to be erased before a new one can succeed in his specific message and there is no doubt in my mind as to the fact that it has some importance. The only suggestion of what it means that I can make is that the infusion of personality may be so strong in some cases that the thought of the first communicator affects that of the second one as an apperception mass that will distort the thought of the second and even lead to impersonation all unconsciously. I have witnessed instances in which the thought of a previous communicator has distorted the message of the following one. This may be what G. P. is trying to explain, but if that is not what he means I have no conception of his intention.



and if we may influence the leaders of thought we may be able to have the right influence sent into the world instead [N. R.] instead [read 'instant'] instead of the evil and selfish.

One of our most interested friends is W. T. S. ['T' read 'F'] W. T. S. understand [N. R.] understand.

(Yes perfectly.)

His plan is to get some of the foes of peace into contact with the better class of thinkers and if possible divert [read 'avert'] divert the attention until some new impulse be awakened. It is exactly the same process as was adopted by the friends in the case of the little girl who was here. To supplant the ignorant, the foolish, the imperfect with a strong and wholesome influence with a definite purpose for unfoldment. It was W. T. S.—'s plan to have some one of the rulers of the nations at war come here to make a record of his opinion of what should be done and in this way to really form [read 'rally from'] really form a spirit congress which would be of use to the world. You can see why he would ask W. E. G. to come and witness the effort.

' (Who is W. E. G.?) [I did not suspect for a moment who it was.]

William E. Gladstone would not have the same measure as W. T. S. but because he has a mighty influence still on the affairs of the world and his message to his friends here would instantly react on large numbers of groups in the material [N. R.] world ... physical world. The overshadowing world of thought may transform the world of action.

(But George, it would depend on their believing the message on this side.)

You misunderstand. It is not to be a message to the nations but to have a clear thought established [N. R.] established in the minds of the leaders of thought here.

(I understand.)

It is the masses [N. R.] masses who produce thought on the masses and suppose W. E. G. talks to a mass of spirits that mass of spirits instantly produce a powerful thought influence on the masses who are at war. Suppose the utter futility of the assault is so strongly impressed on the minds of the soldiers that panic and fear control them instead [read 'without'] instead of assurance of

victory. You have an army fleeing in disorder instead of attacking with desperate strength.

It is the host of the Lord God Almighty marching with the Cause of Right..

(I understand.) [5]

and the confusion of the hosts of evil. The plan to have some of the strong personalities express themselves here is to find the vulnerable part of their program of campaign. I am sure that some clear prophecy will be given.

(Was that given as a prophecy?)

Surely and more is to come but I do not wish to turn myself into a prophet. It is enough to be a Psychic Researcher without adding new lustre to my fame.

(Good, George.)

It was the intention to have this sitting for just this purpose that you might understand where we were in this problem.

(Yes, George, and if you like you can use all the time this week

---

5. The purport of this long passage, as I understand it, is that those on the other side have conceived the possibility of an experiment on a large scale to influence the leaders of thought in the war in a way analogous to that employed here to get messages through: namely, to have a number of persons unified in thought and purpose on that side to act as a mass upon the leaders among the living to cause unity of thought and purpose. The reference to the "little girl" carries with it the same analogy and principle. It was a case with which I had been experimenting when these predictions interrupted my plans. It was a case of obsession affected by very bad conditions, a case that would be diagnosed as combined dementia precox and erotomania and our method of cure was to substitute a better influence upon her for those who were dragging her life downward. This situation was here used to make clear to me what they were proposing on the other side as an experiment on a large scale: namely, to have some well known and trusted spirit address a mass of spirits and get the effect of this unified and concentrated thought on the leaders of the present conflict on the earthly side and move their minds toward a better end.

The conception is an interesting one and does not profess to be anything representing actual practice in the spiritual world, but an experiment which might work on a larger scale than the one employed in curing obsession.

W. T. S. stands for Mr. Stead. The conception is characteristic of the man, and perhaps more so than Mrs. Chenoweth knew, and so also that of Mr. Gladstone. Otherwise the use of their names has no evidential significance, but both in life had a strong interest in the study of the psychic, and a high opinion of the value of such research.

for it, as I can bring up the matter of the child when I return to the regular work.)

It may be best to do so for this is an hour for men and angels to enter into [pause] combination for the best good for the whole world. The politicians must bow to the statesmen and the [N. R.] ev ... the evil must have a set back. God still rules in the world and not the devilish power of conquest as is somehow thought by some.

This has long been planned by some on [read 'one'] on this side Out of it all comes downfall to some powers which though [for 'through', but read 'thought' and 'though'] through conceit and envy had grown to outrageous proportions.

(Do you know which powers they are?) [It has been apparent to me and perhaps most people just what powers are involved in such a prediction, but I wanted to see what the reaction would be here.]

Oh yes and it is not Turkey which has been the menace to civilization but an empire which held within [neither word read] held within its gates the possibilities of the highest and best achievements known to man. I refer to Germany which has been almost disrupted [read 'disabled' doubtfully] disrupted by internal warfare between liberty and slavery menial [mental, but read 'menial.] mental for some years. The achievements of her lower classes the student bodies and the brave far seeing academicians have been the subject of fear [N. R. ] f ... [read] to the ruling [N. R.] ruling powers and have only been kept in hand by the belief that in the end the Empire would be etended [extended] and give freedom of expression and potection [protection] but the end has come and a revolt is near at hand and dissension [read 'discussion'] dis-sension will follow defeat and the division of spoils will be as the Alliance decides [N. R.] decides.

(Will Turkey go into the war?)

Will tell you tomorrow but it is doubtful. No great power of its own so devastated by divisions of the last [?] year ... [Pencil fell. Indian words and pause.] [6]

---

6. There was nothing in the situation in Europe to encourage the prediction that Germany would fall as is foretold here. The event has come to pass. The attitude toward her is far beyond the grasp of Mrs. Chenoweth,

[Subliminal.]

[Medium partly raised head in apparent astonishment and showed great tension of mind.]

---

as she is not familiar enough with German accomplishments to reflect more than the popular idea of greatness and large achievements. But her whole policy and the relation of the intellectuals to it are well summarized here and tho they were known to all in a general way, Mrs. Chenoweth had not read on the subject to the extent necessary to enable her to make the summary from appreciative knowledge of it, tho we may suppose that casual remarks by others or the newspapers might well find expression in this way. But the prediction of her fall was not natural with the city of Paris in such danger and Germany's armies gaining victories everywhere.

The attitude on Turkey is more oracular. The communicator does not predict the fall of Turkey, nor does he say clearly that she will not fall, tho this latter might seem to be implied by his expression. The manner of singling out Germany for emphasis may have been a way to minimize the importance of Turkey's overthrow, if that was in mind, and besides the message may be so fragmentary as to represent but a small part of what was actually said. The doubt at the end about Turkey's going into the war would seem to imply that the communicator did not know the situation and that it was a mere guess about Germany. I accept that view of the prediction. I think such predictions are usually based upon reading the minds and tendencies of living people. The sequel of events shows that the doubt about Turkey was natural, as the parties in power at that time were not decided themselves about it. Ambassador Morgenthau's book issued at the end of the war proves this beyond question. It was not Turkey that performed the hostile act that took her into the war, but Germans disguised as Turks on a warship disguised as Turkey's. This forced Turkey's hand and some of the leaders in the Turkish government would not believe that the attack had been made. The inference from this is that Turkish officials had not yet decided the matter finally and so the doubt might arise, especially if we assume that Mr. Stead had delegated himself to ascertain their minds, as he had spent much time in Constantinople with some of the leaders before his death, working for peace, having seen what the dangers were far ahead.

The statement about students and academicians would seem to contradict the position taken in the document signed soon after the declaration of war indorsing the German government's acts. But the remark here is made of the "brave far seeing academicians" and it seems that there were a few who foresaw the consequences but were powerless to prevent the government from seeing the consequences of their action. The revolt mentioned did not seem near at hand and, as time is reckoned by us, it was not near, but when we consider that spirits have no such sense of time as we, we may regard the statement as possibly true, in their conception.

What is that? [Pause.] Oh, Oh! [Pain in face.] Oh look at that lurid sky. [Pause and distress.] Oh, Oh! You can't see that fire.

(Oh.)

[Pause. Left hand of medium put on her eyes.] Oh. [Pause.] I see ships on the water. [Pause.]

(Whose are they?)

Wait a minute. My God [great mental tension.] Oh, it is a foreign city, just like, not France, another city, a city where it is so hot, such narrow streets and such blue, blue sky and people are dressed in such strange costumes. Their garments are not like American or French or German or Russian or English. It is Moorish ... What is Moorish? It is where they are Moorish. [Pause.] They fight like demons. [Pause and distress.] But it is quick.<sup>1</sup> They are repulsed, lying dead everywhere and the streets, right in the streets there is fire, fire, the women are screaming and running. [Pause.]

I don't know what Moorish is. \* \* [Word or two lost because not spoken clearly.] Oh yes. [Puts both hands over her face.] I can't see it. It makes me sick. Is Turkey and Moorish alike?

(Yes.)

Has Turkey got a seaport?

(Yes.)

Oh I see a great battleship coming right in here to take a seaport.

(Whose?)

England I think. Is England's battleships like ours?

(I don't know.)

Well. I don't know what it is. It is American. It is not German. Oh it is ... [face turned away.] I don't know if it is ours, but it is all the same. Please let me go. [7]

---

7. It is not possible to attach evidential value to the vision of foreign habits and manners. Reading might account for them, tho I do not think it actually does so, as the habits of the subliminal in its pictograph are in favor of foreign stimulus even when the pictures are supplied by memory. The allusion to Moorish sights seems to be unrecognizable to the subliminal itself, tho this may be the term only, as it is probable that Mrs. Chenoweth has seen Moorish things without knowing them under that name. She does not seem to know the connection with affairs Turkish.

[Long pause, opened eyes gazed at me a moment and closed them again, but awakened almost immediately.]

Before the sitting Mrs. Chenoweth had told me of a prediction made by Starlight to her husband and I asked that it be written down for me.

Also in the course of the conversation I remarked that there was danger of Turkey going into the war next and that Germany and Austria had withdrawn their consuls from Egypt and that this meant war there and the need of protecting the Suez Canal. I said England had asked us to send warships to Turkey to protect Christians. But I said no more, save that Arabia and India might be involved. I did not expect the sitting to be devoted to the war. I came with the expectation of continuing the work of the last two weeks.

There is no assurance from what the papers say that Turkey will go into the war, but all the signs point that way, tho it was a matter of surprise to Mrs. Chenoweth when I remarked the probability, because she has purposely avoided reading the papers generally and gets little summaries of it from the maid who reads them. Turkey has figured enough in the news to be the subject of remark.

---

It is probable on any theory here that the conflict of the Braslau and the Goeben, German warships, with the English navy is in mind. It was reported as early as August 13th, 1914, three weeks prior to this sitting, that they had been sold to the Turkish government to save the accusation of unneutrality by Turkey in not sending them out of the Dardanelles to face sure destruction. On September 8th it was reported that they had been taken over by the Turkish government. But I find no mention of them in the papers of September 7th which Mrs. Chenoweth might have seen. She took the Boston Post and the Boston Transcript. The latter, however, was not published on that date because it was Labor Day, and even if it had been published it would have come out six hours after the sitting. What might have been inferred from casual information from the beginning of the war or from items in the papers casually read no one can tell. She did not read the papers at this time, but, as stated in a previous note, relied on her maid telling her the important incidents. It is very probable that she knew little or nothing about the events connected with these ships or the probabilities in Turkey.

It was pertinent to refer to an American ship, as there was talk prior to this time about sending an American warship through the Dardanelles to supply aid to Americans in Constantinople. Mrs. Chenoweth might have heard or read of this casually.

Mrs. C. J. H. H.

Sept. 8th, 1914.

9.30 A. M.

[Subliminal.]

[Long pause. Sigh and long pause. Face showed signs of distress; a slight groan emitted. Long pause and reached for pencil, which was used with difficulty and in a manner hardly describable. The fingers seemed powerless and did not grasp it, but were straightened out and the pencil lay on the hand between the thumb and first finger while the hand rested on the lower cheek of the palm on the pad. Pause.]

Oh, I can see that man! Oh, I can see the man who took the pencil! [Head turned away as if avoiding a bright light and as in terror.]

(All right. It won't make any difference.)

[Distress and pause.]

[Automatic Writing.]

N a [Not read aloud, but 'a' mentally read 'o'. Pause and P. F. R.]

(Stick to it.) [I saw what was coming as it reinstated the suspicion about the meaning of 'N' the day before.]

[Long pause.] \* \* [part of 'N' made, pause and distress with choking in the throat.] [Long pause.]

N [long pause. P. F. R.]

(Stick to it.)

[Pause.] N a [distress in face.] pole on [Not a letter read aloud till completed.] [Written with extraordinary slowness.]

("Napoleon". Capital, I got the name.)

[Pause.] B o n a p a r t e. [Very slowly written.]

("Bonaparte", that is fine.)

I would serve my [pencil broken by pressure and new one inserted.] [My hand rested on medium's wrist.] country now.

(Thank you, I hope you can.)

Of what avail [read 'wait'] avail to enter into compact with Hungary and Austria for conflict so terrific. [8]

---

8. It goes without saying that the name of Napoleon is not evidential, but there is no ordinary reason for the manner of alluding to Austria Hungary in the manner of the text. It was not so apparent at the time that the alliance was of no avail, tho it was true that the Austrian armies did not succeed so well against the Russians as did the German armies.

I tried to tell you of this war in the earlier days when here in company with some of your compatriots but succeeded only in picturing assassination [read 'association' doubtfully] assassination which I was unable to name. You will recall.

(I recall the prediction of the assassination of the present King of England and also the former King, but I do not personally recall just now any other predicted assassination.)

[P. F. R.]

(Stick to it.)

Yes I did not name the King in my picture. I have no love for the present C Z a r but he will do as much to serve my people as George [distress and groans. Shook her head violently and uttered some exclamation of distress that I did not catch.] [9]

Battle now raging but a decisive victory near and Vive La Belle Paris. Nonpareil France. [Groan and struggle, evidently because I first read 'France' 'Lorraine' doubtfully, but corrected it in a moment. Struggle to keep control and pencil fell and reinserted and a pause.]

starvation for Germany but plenty for France.

(I understand.) [10]

---

9. This allusion of the communicator to his previous effort to tell me of this war is remarkably interesting. My statement shows that I recalled at once the prediction which I have included with the report on these sittings and which I never suspected as a prediction of this war until the present statement of the communicator, except that the expression "destiny of nations" might have foreshadowed it. But this was not clear at the time or not plain enough to venture on such an interpretation at that time. No hint of the presence of Napoleon was made in the prediction and as she made the mistake of locating the assassination on King George instead of the Archduke Ferdinand, I had no clue to its interpretation when the event came. The statement here is mainly interesting for its spontaneousness. Mrs. Chenoweth had no normal clues to the existence of the prediction or its meaning and hence the present explanation has interest.

There was some fear that Russia might not keep her treaty of alliance long with France and this fear was more or less justified by events. How much Mrs. Chenoweth may have known of the situation no one knows. But she certainly knew little of the situation to understand it so clearly as it seems, tho I cannot assure myself or any one else that she could not have known enough to make the present statement.

10. The issue of events proved that the statement of "starvation for Germany but plenty for France" would have required rather intimate knowl-



Some squanderings of kingdoms to make peace after this foolhardy attempt to surprise the Alliance and capture it sleeping. Not so easy a conquest as when communications were silenced by a wo r ... [part of 'r' made and the whole erased.] command [N. R.] Command. [Distress with groan: 'Oh'.]

I do not thirst for conquest. The years have brought me understanding and I fight only for the safety of a country whose name and mine are indissolubly bound [scrawly, but so read and not rewritten.] [11]

You want my vision. Paris restored to peace. Germany disrupted forever. Russia overwhelmed by demands and internal strife that make mobilization of forces as now exist impossible in the future. England proud triumphant and gathering [N. R.] force ... gathering ... by victories only to face new and unlooked for disturbances. America with unintangled [read 'an entangled'] un ... [read 'untangled'] unen .... [read.] fates proceeds [proceed] to dictate some terms of arbitration to the Alliance for liberties taken at the time. Japan a power unlooked for in warfare but not true to the triumvirate making effort to attach itself to belligerent and peaceful nations at the same time. Its dual policy revealed by a strategic move made within a month but unable to maintain the attitude assumed. Soon removes its sinews of war to parts of less danger. I will report again. [Pencil fell, medium began to choke and lose breath, rose in chair and struggled as if dying. I held hand

---

edge of inside things to say this confidently. It might be guessed from the blockade, but few would have guessed it from what was known at the time.

11. The tone of this passage involves a large insight into the conditions and consequences of the action of Germany. The confidence of it is not natural to Mrs. Chenoweth, whatever the knowledge she may possess, and in my opinion she has no digested knowledge of the economic and political conditions or history of the facts to make this judgment unless it is a passive reproduction or representation of casual information from the gossip or statements of the more informed.

The statement: "I do not thirst for conquest. The years have brought me understanding" is a remarkably beautiful statement to come from any personality with the history and character of Napoleon and is contrary to the actual belief about him by Mrs. Chenoweth. When I told her of it she expressed surprise and thought his character and ideas would be the same, and thought it a beautiful thing that he had changed his ideas. Hence it is not a natural expression of the subconscious.

on head and after some struggling she sat down and became calm and there was a long pause before the breathing became normal.] [12]

[Subliminal.]

[Distress.] I don't want to see the war. [Long pause.] The Germans are retreating, but they come up again. [Pause.] Paris is saved. [Pause.] [Rubbed face in distress.] Is Brussels in danger?

(Has been, at least. Is it safe?)

No.

(What is going to happen?)

[Pause.] It will be saved, and Antwerp is saved. [Hands then folded as in prayer.] Oh my God! Berlin.

(What about Berlin?)

Oh Berlin, Berlin, Berlin! [Pause.] Do the Russians look like Cossacks?

(I don't know.) [I know nothing about the appearance of the Russians.]

Yes you do. It is terrible, terrible, terrible. There is fire again, a city all ... something the Germans do themselves. They are doing something to their own rather than to some others. It is fire,

---

12. This passage is a remarkable summary of what has actually taken place since the prediction was made; unless the statement about America may be treated as not clear. But we have seen that this dictatorial spirit has manifested itself in our President. It is not clearly hinted here that we shall be in the war, but this dictatorial attitude could hardly be assumed or predicted without supposing that we were in the war. In any case the prediction of "internal strife" in Russia is perfectly clear and it occurred at a time when none but the most able students of history could have suspected it. There were no signs of it to external observers at the time of this prediction. Able statesmen might have known or feared the rise of a revolution as the consequence of the war, but only because they knew history in general and the Russian situation in particular, but people who depend upon superficial indications for their judgment—and Mrs. Chenoweth had no other source for information—would not have ventured on such a statement at this time.

The attitude affirmed of Japan was not noticeable at this time. Nor did it fulfill the prediction within a month, so far as public information is concerned, but her double-faced policy did show itself in six months. She has apparently been unable to maintain it.

rather than be taken they do it themselves. [Pause.] I think it is Berlin. Berlin is the capital isn't it?

(Yes.)

Oh they are fleeing from the city! How dreadful! And Kitchener is so happy. [Pause and sigh.] Oh! I would rather see heavenly things. [Hand reached to me and I took it.]

I do not want to be killed. [13]

[Rubbed face and awakened in a few seconds, feeling all right but excited.]

Day before yesterday, speaking of their own circle last Friday night, Mrs. Chenoweth remarked that one of the persons present, somewhat psychic, said she saw Napoleon on the battle field, and spoke of him in a way that caused one of the friends to ask Mrs. Chenoweth about his new attitude of mind. She told me that she said to the friend that it would take Napoleon a thousand years to get rid of the spirit of conquest. Readers will see that this view is diametrically opposed to the attitude taken in this message.

Mrs. C. J. H. H.

Sept. 9th, 1914.

9.30 A. M.

[Subliminal.]

[Long pause.] It makes me so sick. [Pause.] I can't look at it. [Pause and left hand covered eyes.] Oh I don't like to see that. It is awful.

(What is it?)

Why, it is just mud made of blood and dirt, and men walking in it. The sky is clear but all over is mud and blood. I'd rather

---

13. In this subliminal passage we have a fair measure of what Mrs. Chenoweth knows and does not know, and so of her capacity to make the preceding predictions. Every one of her statements about the consequences to various cities turns out to have been false. If her knowledge, casual or the result of reading, is here represented, it is certainly very poor. The implied burning of Berlin is more a wish of the enemies of Germany than either a probable fact at the time or a realized one now. What might occur as a consequence of the present revolution there is another matter. But it is not apparent that any such consequence is intended in it. Whatever her visions in this state of subliminal action they are mixed up with very defective ideas of her own and certainly contrast with the clear knowledge of the automatic writing.

go over farther to the spirit land. [Long pause and reached for pencil. Pause and hand fumbled pencil with Indian gibberish. Pause.]

Hear the birds? [Birds singing outside.]

[Pause.]

[Automatic Writing.]

Good morning.

(Good morning.)

R. H.

(Thanks.)

I have a few matters I wish to write about. The work is most extraordinary and I would be willing to give up this hour to the same communicator but I fear to leave too deep an impress by the two successive sittings and the result would not be as good so take this time between for a few things I wish to say.

(All right.)

If the impression of some of the things written about yesterday stayed in the subliminal it would be hard indeed to have a clear mind for the same subject which must be treated of later. Such a dominating [read 'announcing' to have corrected.] dominating personality is bound to linger and the same strength which gives remarkable utterances finds it impossible to remove traces of itself. I was glad to have the experiment go on and I am eager to have all such work as we can arrange for it.

These are wonderful days for the work and wonderful opportunities are coming as fast as we can use them. In the beginning cases were not so easily procured. Time and [pause] experience will bring to you people and work which make records of inestimable value. The pioneer never has a good garden but shots [shoots] the game for his table from his dor [door] yard. I was a pioneer. You have a garden. The thing is apparent to you is it not.

(Yes indeed.)

Now [read 'How'] about the future. Now about the future work. There is so much to be done that I have many misgivings about some plans for private work which I know are on the taps [read 'tops' doubtfully.] tapes [so read: pause.] docket. I do not know how to get at this matter.

(Do you see any risk to me and my condition?) [Had my health in mind.]

You mean your health.

(Yes.)

No not yet. I see so much care being expended on your case over here.

(All right. It has been my plan this coming year to shut out private sittings except a few and take up several other things. What about that?)

Yes I understand, and believe the results will warrant the undertaking, you have in mind some definite experimental work.

(Yes I have. I want among them to finish up the Hayes, Mrs. Hayes matter.)

Yes and that is important and she has signified her desire to return to do it.

(Will it be best to have the man on this side present?)

[Pause.] I will think that over. I am not sure yet and would like to confer with her. He is not very much of a help except as an attracting power but she is rather stronger than before [N. R.] before and may like to try the experiment alone. [period inserted.]

(All right.)

I know that there is a plan to take engagements for some lecture work by the light and I fear that the travel and strain may have an effect on our work here but I do not feel like saying anything about it for it is a matter of personal gain in many things to the light.

(Shall I mention it?)

Not yet. I am trying to see what can be done and until I can see I think I would say nothing but I wished you to know and that my desire to have all the time was well grounded [N. R.] grounded [read 'granted' doubtfully.] gro ... [read.] yes [to reading] G. P. told me about it. He keeps in [read 'us'] in touch with the plans for he has some plans of his own to work out. [14]

(Would it be all right to take the light to California for a special purpose?)

[Pause.] Yes the work could be done to good advantage and it is a good field but I do not know as the guides will agree.

---

14. Mrs. Chenoweth had kept her plans and desires from me; but the subconscious, or the spirit, whichever you please, revealed them to me and as the objections of Dr. Hodgson are very characteristic, which she did not know, the passage is at least psychologically interesting.

(Well, just take that into consideration and I shall abide by the results.)

Yes I understand. There has been some talk of photography [written and read 'philography' and so read thinking it intended for 'pictographic'] pictures ... photography [read as before and apparently so written.] Pholography. [so read.] Phot ... ['t' crossed, and correctly read.] yes and I am \* \* [scrawl.] interested. I ...

(What about trying it?)

I think we could get some results. It may not be the exact thing we start for but some emanations and surrounding ethers may be visibly impressed upon until the camera [read 'aura'] Ca ... [read] catches them. That might help to explain some of the difficulties because of the statu [so written and read.] strata observed in various etheric waves.

(I understand.)

It is to overcome [N. R.] over ... [read] the [read 'one'] p ... the pressure of certain etheric waves [read doubtfully and not corrected.] that much of our energy goes into—you understand.

(Yes I do) [15]

I have never written much about this subject but the currents are visible and contact [read 'covered' and 'could'] contact is pleasant unpleasant or modified in degree as we harmonize with these wave vibrations and when an unpleasant condition exists we are out of right relation so to speak and unpleasant [pause] sensations arise and communication is retarded [read 'retraced' doubtfully] retarded. It is like swimming in water too cold [N. R.] cold. One is likely to have cramps. Unpleasant sensations recall other unpleasant sensations and the stream [read 'strain'] of ... stream of recollections runs wildly. [Not clearly written but not corrected from reading. Changed pencil, and new one, broke and second had to be given.]

What did you do take two pencils from the hand.

---

15. Experiments for "spirit photography" were tried but were not successful. The statements about the conditions affecting such phenomena are not verifiable; but the reference to etheric waves is characteristic of Dr. Hodgson but has never once manifested itself in any normal expression of Mrs. Chenoweth.

(I changed the pencil and the new one was broken and still another had to be given.)

Just what I thought and I wanted to see if I were right.

(Good.)

I am not writing very easily. The pressure of yesterday left a result.

(Yes, how many sittings shall I have this week?)

You will come tomorrow. I think that will be all.

(Then I shall rest a few weeks and return.)

Yes we shall be ready for you. Tomorrow may bring some fine [read 'force' and 'free' to get correction.] result ... fine ... We are planning for it.

(All right.)

The little Miss had some sittings of value value yes [to delayed reading.] to her ... to ... aside from the extraordinary [N. R.] extraordinary value to us. The influence will help adjust her and bring a strong element of good power to her.

(Yes.)

strange case it was but well managed and I congratulate you.

(I hope to take it up when I return and add still to the evidence.)

Yes the record is not quite complete.

(I understand.) [16]

I think I have pretty well overcome the war scare [read 'severe' doubtfully.] scare left on her subliminal.

(Yes, good.)

It was most too much to have her begin with pictures of wading [N. R.] wading in bloody mud.

(Yes it was.)

Quite real and exact [N. R.] ex ... [read] though and if the world could look on war madness ['madness', but not read.] madness without the war fever there would be peace forevermore.

(Yes indeed.) [17]

---

16. I had very good results in the sittings for the "little girl", but Mrs. Chenoweth knew nothing normally about them.

17. The presence of "war scare" in the subliminal was illustrated both in the subliminal recovery of the day before and in the subliminal entrance to the trance this morning. Evidently the plan in this sitting was to erase its effect before proceeding with the predictions.

Goodbye for now and I add greetings and love from your collaborators on this side.

(Mine to all on your side.)

R. H. [Pencil fell with a snap.]

[Subliminal.]

[Pause and distress with twisted face and long pause.] Oh it is so lovely. [Pause and suddenly awakened.]

Mrs. C. J. H. H.

Sept. 10th, 1914.

9 A. M.

[Subliminal.]

[Long pause, sigh, pause.] I guess Jennie P. has gone to the war.

(What makes you think that?)

Because she is French.

[Pause, and half groan. Long pause and marked distress in face, half crying and catching breath. Pause and then opened and closed mouth as if trying to quench thirst or some such act. Pause and catching breath. Then reached for pencil, and pause again.]

[Automatic Writing.]

[Scrawls and moving pencil but no real attempt to write. P. F. R. and then line drawn, and a pause.]

B [purposely not read tho suspecting who it was.] P \* \*

[D ?] [P. F. R.]

(Stick to it.)

[Pause.] B is ... [P. F. R.]

(Stick to it.)

[Pause and I laid my left hand on medium's wrist to help supply energy.] B is ... [Pause. P. F. R.]

(Stick to it. You will get it.) [Saw clearly it was intended for Bismarck, but would not yet reply in German.]

[Pause.] In sorrow I come. Scarce [so read and not corrected.] knowledge is Bismarck's of waning duplicity broken trusts imposture Alas [read 'Cease' to have correction.] Alas for the Empire. [Relaxed pencil and then renewed hold.]

[There followed 9 dots with pencil and a dash, but unexplained.]

Fortifications unknown confront the brave men who give [P. F. R. Distress.]



(Stick to it.)

[Pause.] all to country and to God. [Pause.] The strong [relaxed hold on pencil, pause and Indian and seized pencil again.] irony of fate to rush to the teeth of the world to be [groan] torn asunder and be [distress.] spit [spat] forth like vomit from a sickened stomach. [Pause.] Now too late to retreat. Surrender or anni [pause and not read.] annihi ... [N. R.] anni ... [read 'annihilation' and not finished.] [Pause.]

I weep for the rash ... [Groans, 'Oh' and I put my hand on head of medium a few moments.] Reichstag [pause] too hot headed with no firm hold on the [Distress, Indian and French words, long pause and a scrawl.]

Do you friend think my war policies brought such unbounded assurance.

(I fear that they did. I am speaking with Count von Bismarck, am I?)

Yes and his head is bowed in the dust his will has passed [passed] into the minds of the Army and the policy of knowing no defeat brings disaster to mein country.

(Sie meinen Ihre Vaterland.)

Jah, Jah mein friend. [sic]

(Ich verstehe.)

[Struggle to keep control and distress. P. F. R.]

(Noch halten Sie. Es wird kommen.)

[Struggle and scrawls to keep control.] B [distress, and pause.] Ein night ... Ein nicht ... [struggle.] fatherland nein roesn blume [N. R.] blume [Pause and P. F. R.] -

(Stick to it.)

[Distress.] \* \* [scrawl made like a very small capital 'B', but no evidence that it was intended for this.]

(Halten Sie. Die deutsche Sprache wird das beste Zeichniss.)

[Pause.] Wsas icht ... [pencil fell, medium raised her head from the chair and groaned heavily. I held my hand on her brow awhile and she sat back relaxed. Long pause and then face much twisted with apparent pain.] [18]

---

18. The change of mind on Bismarck's part is as interesting a fact as that of Napoleon; and his whole statement, especially with its mingling of German, is beyond Mrs. Chenoweth's normal knowledge. His query about the consequences of his own policy is interesting tho we cannot say that it is

[Subliminal.]

Oh dear, I don't I don't . . . [Long pause.] I can't get any more.  
(Let some one else come.)

Yes I think so. I see such a wonderful country and mountains everywhere. It is beautiful, such a view. [Pause.] Do you know anything about Strassburg?

(Yes.)

Is there a beautiful view there?

(I am not sure.)

[Pause.] Well, are there any near Belgium?

(No.) [I understood question to ask if Strassburg was near Belgium.]

[Pause.] Somebody is coming here. I can feel them. I thought I was coming out, didn't you? [19]

[Change of Control.]

G. P.

(Good, George.)

The experiments are infinitely interesting and if we could go on without interruption we would [neither word read.] we could probably get finer [read 'more'] results . . . finer . . . but it proves that we are able [N. R.] able to get the personalities pretty [pretty] well controlled or able to control at [read 'be'] at very little expense of energy only [N. R.] we cannot . . . only . . . keep them long but the contact is good.

We do not mean that we even [N. R.] desire . . . even . . . to have you continue just now but we are glad of this much for it gives us much hope for future work. [Distress.]

(I understand.)

You have a question have you.

(Nothing special now, except I want to know if I spoiled

---

absolutely impossible for Mrs. Chenoweth to make it, tho she would have to make it from casual remarks or reading. She has no digested knowledge of his career. The prediction that Germany would have either to surrender or be annihilated turned out true. It might be a guess by any one.

19. The allusion to Belgium has no suggestiveness, but that of Strasburg has, as Mrs. Chenoweth does not know anything about the meaning of it in relation to Alsace. If the message were more complete it might foreshadow the return of that province to France. But as this was a matter of general public knowledge or guessing no value attaches to it.

Bismarck's message by ... ) [Writing began. I intended to say: "speaking German"]

No he was eager to write in his own language and would have lost [N. R.] lost control in a moment if you had not held him by the familiar sounds. It was really a sustaining power but when he came to express he lost again.

He wanted to say Night [read 'might' and hand pointed till corrected.] for his fatherland. No roses bloom.

(I understand.)

It was a bit of sentiment which your words [N. R.] words [N. R.] p ... words produced.

(I understand.)

Strange but striking [read 'sensing'] striking difference \* \* [apparent start to write 'B'] between his work here and Napoleon's.

(Yes indeed.)

One spirit imbued [read 'imbrued'] bued [read correctly.] with the knowledge of the righteousness and one with the knowledge of wrong and yet there are those who would have peace [N. R.] peace. B. above N. [N. R.]

Bismarck above Bonaparte ... above ... [not read first time.] in honorable mention [N. R.] honorable mention.

(Yes I understand.)

Spirits recognize right and wrong irrespective of nations. [Pencil fell.]

[Subliminal.]

Who pounded me? I will be all right pretty soon, won't I? (Yes.) Nobody hit me did they? (No.) [Pause and awakened suddenly.]

The writing of Bismarck was extraordinarily slow and difficult and that of G. P. afterward very scrawly and difficult to read.

### LATER REMARKS

The Introduction to the present paper was written at the time the predictions were made. The reason for that was that I resolved to make that statement before any fulfillment arose to affect the appearance of things at the time. Hence the Introduction is simply a general note on the facts and the statements

of the controls at the time. The Notes represent what can be said after the results of the war were known and hence they were made after the conclusion of the armistice. They represent also evidence that the predictions have more verisimilitude to supernormal knowledge than appeared at the time, a view which it was impossible to hold while events were in the crucible. But they do not remove the possible influence of the subconscious on certain statements by the psychic. We have three types of facts in the record. (1) Statements which are clearly not due to subliminal knowledge, whether we regard them as guessing or a reflection of desires. (2) Statements which are so consonant with ideas and wishes floating in the intellectual atmosphere at the time that, even if they were actually supernormal, they are not evidence of it. (3) Statements that are undoubtedly influenced by subliminal knowledge. It is therefore a free field for speculation as to the probabilities in the case for genuine prediction. The evidence for this is stronger for my own mind than it would be for outsiders. I have been at close range with the mind of Mrs. Chenoweth for years and I have some knowledge of its limitations which affect my opinion of its action. I can estimate probabilities more confidently than a stranger. My opinions, however, as to that matter do not affect the objective evidence, as I must discount those opinions in recommending the force of the facts to those who have not the personal knowledge that I have. Whatever may be due to my opinion any one can estimate for himself. I have tried in the Notes and Introduction to be fair to both sides. But I may say that I have been surprised to find the sequel of events made the predictions stronger than I expected to be the fact. They may not be what we desire or must have in order to prove the fact of prediction, but I do not expect them to do that in any scientific way.

I think the objections to premonitions and predictions are due largely to the assumed consequences of such facts to our scheme of things. But such objections do not weigh with me. Predictions in mediumship do not interfere with our systems any more than scientific predictions do in the sphere of physics. We have no difficulty in recognizing the fact of prediction, not always more than an inductive probability, whether small or

great, in the field of all the sciences, and the same process may be active in communications with the dead. I have discussed this somewhat in the introduction, and I allude to it here to emphasize it still more. If we can ascertain that mediumistic prediction may be based upon one or more perfectly normal processes in this life and a slightly wider access to knowledge on the part of the dead, we may not take offence at prediction, especially if, in some cases at least, the prediction is based upon ascertaining what is in the minds of persons capable of determining public events. There will be error, as there is normally in human predictions, and that error will be so much in favor of this ordinary method of obtaining the information on which the predictions is based.

With these superficial difficulties out of the way, we may weigh the evidence impartially regarding the claims of prediction, and perhaps we could more easily admit the correctness of prediction in the present case, whether it be made by spirits or by the subliminal of Mrs. Chenoweth. There is prediction without doubt and the only question is whether it is based upon normal or supernormal knowledge. If the supernormal knowledge be admissible the fear of the consequences of admitting that it is from spirits will be lessened by having to think that it is liable to the same errors as with the living and does not involve a purely mechanical interpretation of nature. There will be less mystery about it on this view of it. But we have a problem also, if we attribute the predictions to the subliminal of Mrs. Chenoweth. How she could know enough to make them I do not see, when many of us a thousand fold more acquainted with the situation, history, and the facts than she is, might not have felt any assurances about such details as she mentions. Any one might predict the general outcome, but to say that there would be internal dissensions in Russia is probably not within the range even of the statesmen who were at the helm of affairs. Let me illustrate.

I have no psychic powers whatever. I have never had any personal experiences, save those with raps already published in the *Journal* (Vol. IX pp. 322-329). But I predicted this European war at my own table at the close of the Balkan war. My basis for it was this. The Balkan federation prevented

Germany from carrying out plans which were apparent to every intelligent man. As long as that federation held, Germany would hesitate. But the moment that Bulgaria, Servia and Greece went to war about the spoils, I saw that the way was open for a war over that situation. As soon as I saw in the papers that the three countries had thrown the federation over and went to war I said at my table the following words: "There is going to be a European war." It was a perfectly natural inference from the situation and what one knew of history during the previous thirty years. It was not extraordinary knowledge, but what any person of ordinary intelligence might have done. My prediction might have wholly failed. All sorts of circumstances might have intervened to prevent such a war or to have postponed it until the causal connection would not easily be discoverable. All that the situation wanted was the will to avail oneself of it and to lay the mines for war which Germany and Austria did. The prediction was only an estimation of the inductive possibilities or probabilities based upon the situation which made it natural. But I did not and could not predict the particular form which that war would take. Details were beyond my purview. The only thing within range was the known conflict between the great powers. Just how they would align themselves would depend on events which the bare Balkan situation did not necessarily imply. For instance, the violation of the neutrality of Belgium. Any one with access to the German mind, its responsible leaders, might have forecast even that event. But no one else could do it.

In some such way we might suppose that the mind of Mrs. Chenoweth with a small amount of knowledge, whether acquired casually through gossip and the newspapers, or by actual reading of history, might have predicted things in general, as many of us did. But she would not probably know as much as the best informed men of the world who could not or did not predict its outcome. It will be difficult to estimate the probabilities of supernormal prediction and to distinguish them from normal possibilities in the same direction, and it will only be in certain definite details that any probability for the supernormal can be suggested. I have done this in the Notes.

On this whole matter I made the following Note on the second day of the predictions and before they had all been made. It gives my knowledge and impressions at the time when everything was fresh.

HOTEL BRUNSWICK, BOSTON, MASS., Sept. 8th, 1914.

So much is in the air about the defeat of Germany and the success of the Allies that the general features of these predictions may have a normal explanation. Mrs. Chenoweth told me that she had purposely omitted reading the papers on the subject, but the result of reading them by others might easily filter into her mind from casual remarks summarizing the situation and the general drift of the war. The sympathy everywhere with the Allies is so great that it might well imbue the subconscious with enough information and sympathetic tendency to make the general predictions what they are. Even the statement that a battle is now raging represents what the morning papers indicate and what was expected yesterday. Consequently the points of interest must be those about the internal strife in Russia after the present war, the conduct of Japan, and the problems that England must face after the victory. Those are not matters of general belief or interest at present. The subliminal vision of Berlin on fire and caused by the Germans themselves is unexpected, but it may be a confusion, tho the statement as it stands is apparently quite clear.

JAMES H. HYSLOP.

As the reader will have seen, other "points of interest" appeared in Mrs. Chenoweth's Script of this series, later than September 8th.

## A CASE OF AUTOMATIC WRITING IN THE HOME.

By FRANK R. WHITZEL.\*

The Family.

A. The automatist (my wife).

M. Mother.

B. Sister in law.

N. Brother.

F. Myself.

Cases.

1. During an early sitting on a rainy night, a man came to the kitchen door and N. left the room to answer his knock. A. sat with her back to the door and could see or hear nothing. When the writing was resumed, the first words were, "Man stumbled up the steps, blood all over his face." F. said, "You are mistaken. A man called, but he was not bloody." The writing insisted he was, and F. continued in good faith to demur until N., appealed to, said, "The writing is correct. The man did

---

\*Mr. Whitzel, the writer of this report, is well and favorably known to the Society. An article of his entitled "The Ordinary Man and Psychological Research" appeared in this Journal for October, 1917, and an experience of his mother, Mrs. S. M. Whitzel, in the issue for September, 1918.

In a letter which accompanied the report, dated Aug. 7, 1919, Mr. Whitzel says:

"Enclosed you will find an account of the experiments conducted with my wife since May, 1919. Having seen her automatic writing, though under such adverse conditions that nothing important could be expected, you may be interested. I have had dozens of instances of her answering questions in her script that she could not possibly answer herself, some of which I have told you. Not that she *always* can answer, by no means. Failures are more frequent than successes. But she succeeds sometimes. It may be only a coincidence that usually someone present knows the answer—number 16 would indicate this to be the case. It is rather hard to ask a reasonable question the answer to which is *not* known. At all events, I thought this case might be worthy of record."

Note by W. F. P.



stumble up the steps and did have blood on his face." N. thought the man was intoxicated. It is possible that mud instead of blood covered his face, but N. in the darkness took it for blood. As N. alone knew anything about the facts, as A. faced away from the door and hence could have seen or heard nothing in any event, the writing certainly showed knowledge of the circumstances that A. did not possess. In fact she was quite incredulous until N. confirmed the writing. The man was a stranger and was not heard of again. Success.

COMMUNICATOR Q. (M'S BROTHER.)

2. What is the peculiar mark you had on your arm?  
 Answer. Queer stars.  
 Only partly correct. Known to M. alone.
3. What was your brother's army nickname?  
 Sweetly.  
 Wrong. But rather significant in that it was his own army nickname. Had he been able to get the brother's nickname through, the case would have been strengthened materially; but he was never able to do it. Failure.
4. What game did you, while at Greenville Illinois, play with F. and Dr. H.?  
 Chess.  
 Correct. Prompt answer. Known to F. alone. Success.
5. Describe the Kansas town where you practised medicine.  
 High walls all around. Water. Flowing wells.  
 Very fair description, as the town was nearly surrounded by high hills and was remarkable for the number and size of the springs. Success.
6. Said voluntarily. "M. (his sister, calling her by name) gave me a wooden box with bottles in it. Poison. Medicine.  
 Correct. Known to M. alone. F. knew he had a medicine case but thought it was leather and did not know M. had given it to him. It was a wooden case covered in imitation leather.  
 Communicator Col. R. Success.
7. a. Voluntarily stated. F. and I with two girls in Columbus.  
 Took them out.

A true incident, and the girls were aptly characterized. Known to F. alone. Success.

b. Describe the girl F. was with.

Dark: a little plump; a little bold. Correct. Success.

c. Did we call on them or they on us?

They came to us

Correct. But possibly suggested by the form of the question. Success.

d. Did they come to our room or the office?

Old ladies.

Correct. The question was so stated to avoid any possibility of suggestion. We had no office. Very striking, as F. had forgotten that there were *two* old ladies who owned the home and rented out the room. The answer was not the one supposedly to be found in F.'s mind; in fact it was a better answer than he would have given. Success.

e. What did we have to drink?

Bottle beer.

Wrong. But Col. R. may easily remember it differently; in fact it is barely possibly that his answer is correct. In any case F.'s mind seems excluded as the source of the information. Failure.

8. The incident in 7 recalled something long forgotten, and F. asked,

a. Did we ever try any of this work there?

About spooks?

Yes.

We did. Correct. Success.

b. In what manner?

Table tip.

Correct. All this known only to F. and about forgotten. A single test had been made, table tipping, in which one of the old ladies was fairly successful, though nothing of an evidential nature came. At the time F. was dogmatically sceptical, Col. R. probably the same. Both thought the table moved through unconscious muscular action, and that the whole incident was self deception. Success.

9. What event happened while we were in Columbus, something of a striking nature?

Storm. Water.

Correct. But from F.'s mind the automatist should have obtained "flood." It was a very disastrous flood. Success.

Communicator Robert, uncle of M.

10. What was the cause of your death?

Hit by horse.

Wrong. But he was struck by a loose board while in his barn. Known to M. alone. The pictographic process may here be responsible. Failure.

11. Where were you buried?

Saint Elmo.

Correct. Known to F. and M. Not much weight is to be given this case as A. might easily guess the correct answer and probably was once informed of it. Still, as the answer is correct, it must be classed as Success.

12. How did you take F. to town one time when he was sick at your home?

Sled

Correct. Known to M. and F. Would have found "sleigh" in F.'s mind. He owned both a sled and a sleigh. His answer is technically accurate and in accordance with his own correct usage of the terms, not with F.'s Success.

13. What game did you and my father play a great deal?

Checkers.

Correct. Known to M. and F. Compare with 4. Both answers came without the slightest hesitation. Success.

14. In what regiment did you serve in the civil war?

Five. Illinois.

Wrong. Changed at once to 7 which was correct. But this answer was given on a Ouija board, and when it was remarked that a rear leg rested on 7 while the pointer was on 5, Ouija at once accepted the suggestion. Hence, to be classed as Failure.

15. What branch of service?

Cavalry.

Correct. Not asked same night as 14. Known to M. and F., but M. was asleep in another room at the time. Success.

16. What company?

F.

Correct. Unknown to any present. Known to M. who was asleep in another room. This is the only question correctly answered when no one present knew the answer, hence probably the most evidential. F. knew the regiment and branch of service, but not the company; therefore he could not avouch the answer. But next evening with M. present, questions 15 and 16 were repeated and the same answers received. Success.

17. What was the original name of St. Elmo?

Howard's Point.

Correct. And to me the most remarkable answer of all. The question was first asked early in June and repeatedly thereafter. No hint of the correct answer came until July 18. Then the communicator wrote several pages of illegible matter; and pressed to answer this question, got fairly close to the first word three times. But I refused to recognize it. Suddenly the pencil wrote a capital H. and waited. I pronounced; and the writing proceeded, I pronouncing each letter only after it was fully made, "H-o-w-a-r-d." I asked for the rest of the name, there were several lines of scrawls, then suddenly, "Howard Point." The second word is very plain, the i is dotted, and the only defect is that the i seems also to have been used for the first loop of the n. Considering that the name St. Elmo succeeded Howard's Point about 1869, some 50 years ago, and that the fact was totally unknown to the automatist, (known to M. and F.) it is certainly a strong incident. Success.

REMARKS.

All these answers were given in automatic writing; but 11 to 16 inclusive were first given on a Ouija board, afterward repeated in the script. The answers, save 2 and 17, came promptly, without hesitation or guesswork; but there was some guesswork by other communicators. As significant cases alone are cited, a numerical comparison of successes and failures, 17 to 5, has no value.

All of the family were present during the first six of these cases, thereafter all except N. A. was both the automatist and the moving power of Ouija. F. did the questioning. On the spirit side there

purported to be present one Wellstone who managed the writing and spoke for the communicators, sometimes in the third person but more often in the first. He occasionally made "asides" on the communicators, and once he described fairly accurately Q's personal appearance.

In compliance with requests for proof of identity, attempts were made to recount certain incidents. A very few of these were not recognized, but most of them seemed to be genuine. Aside from those given, however, none were so far completed as to remove all doubt of the allusion. The automatist's knowledge of the incidents did not seem in the least either to increase or to diminish the difficulty of describing them. The communicators, except for several intruders, though Wellstone was generally able to keep command of the pencil, were all near relatives or close friends of M. and F. Only half hearted and unsuccessful attempts were made by friends of any others present, though we often asked for them. At first my father and a few other communicators sent short and pertinent messages, but they soon withdrew; after which only one of them would come on an evening, often none at all. Wellstone explained that they had their own work to do and had commissioned him to learn the *modus operandi*, after which they would communicate freely. But Wellstone never seems to learn. His writing has become more and more illegible until now hardly a word can be read. Yet some times, right in the middle of pages of scrawling, he will give an answer or make a remark showing knowledge certainly supernormal. (17).

With one exception the dramatic content is correct. Communicator Q. referred to his sister in much more affectionate terms than he would have used when alive. Barring this one *faut pas*, each communicator had distinct and so far as could be known correct characteristics. For instance, Wellstone seems to be illiterate, says "Me come in," "Me say," "Not are dead." Once he answered in the affirmative when asked if he were an Indian, though he has not since confirmed this assertion. He is extremely stubborn and independent. He will take no advice, accept no suggestions. He will ignore any questions at times unless an answer is insistently demanded, scratching away serenely and rapidly even while being told that his product is quite illegible. That he hears is shown by the fact that he will repeat the same words with changed and still

more impossible spelling, "cavavallary" "warapaperer" for "cavalry" and "wrapper." He is easily offended and receives an explanation as if he were accepting an apology, but never holds aloof for long.

Uncle Robert is particularly life-like. He seemed intent only on such messages as would befit a meeting between us after a long separation. After answering 10 and 11, he broke in with, "Why do you ask such silly questions?" When F. had explained at some length he assented and did the best work of any communicator, though he always appeared reluctant, as if the matter bored him and was beneath his dignity, as if he wanted to get to sensible conversation. All communicators find it hard to understand my desire for exact evidence. In fact some of them will not bother with that phase at all, saying, "We will all meet again and then you will know." There is also a pronounced desire to prophesy, the predictions being invariably of a favorable import, and the communicators cannot understand my indifference. They have told us somewhat concerning conditions on the other side, their work, relations to us, etc., etc., which, while interesting, has no evidential weight and is probably in great part due to the automatist's subliminal.

Even had I not had previous and convincing proof, I take it that the evidence above given definitely demonstrates that the automatist does sometimes give correct answers to questions of which she could by no possibility, normally or subliminally, know the answer. Usually some one of those present does know the answer, but this is not always the case. (16). The question then becomes, *a*: Does she have some mysterious access to the minds of living beings? or *b*: Are the communicators what they claim to be? If *a*., it can hardly be access to any conscious mind as the answers are seldom if ever in the words or even conformable to the ideas of those present. Correct answers are obtained, but not the answers expected. (7d. 9. 12.) Wellstone had been promising that F. would receive a certain letter, and eventually it came. At the next sitting no hint was given of having received the letter, but he was asked about when it might be looked for. "Do you think I can't see?" was his rather hurt and wholly unexpected reply. So too, the incorrect or only partly correct answers, frequently given, make strongly against the "*a*" supposition, (2. 3. 5. 7e.)

Very serious objections are also to be found to the theory of

access on A.'s part to a subliminal mind, either her own or another. Repeated efforts were unsuccessful to get from Q. the name of the Kansas town wherein he had practised medicine. After about a month the automatist was purposely told the name of the place. Yet Q. has never been able to write it through the hand. Her own normal knowledge of the correct answer to a question does not in the slightest degree help to get that answer from a communicator, nor, and this is the point, does it facilitate matters if she knows the answer subliminally but has forgotten it normally. (9. 10. And other test not quoted.)

Often the statements made are directly opposed to her own knowledge. A certain cousin, an inveterate smoker when living, claims now that tobacco is very nauseating to him. Once he said, "I can't stand that awful pipe." Now there was no pipe in the room, none had recently been smoked about the house; there had been no smoking at all save of cigarettes of which this cousin was in life very fond. All this A. well knew. If the remark originated in her mind, why the mistake about the pipe? Why indeed should he be represented as averse to smoking at all? None of the other communicators object to it, and A. herself enjoys the fragrance of tobacco.

Answers to questions as to conditions on the other side are frequently antagonistic to her own belief, and expressions used, "plane" "sphere" "earth-bound" etc., are totally foreign to her vocabulary or modes of thought. She has read almost nothing on the subject and is an entire stranger to the other world scheme as reported by modern mediums. She habitually speaks of death in the common phrase, "so-and-so died," or "has been dead" so long. Yet never by hook or crook can communicators be tricked into speaking of any creature as dead. Recently we lost a pet dog, and the very next writing opened with, "Sorry the little dog—at rest." F. expressed surprise that the communicator knew of the death, and was at once corrected, "No, no. Rest. Now sleeping." Be it ever so casual, such a question as, "When did you die?" is always answered, "Not dead," and the question must be reworded to suit the communicator's idea before he will reply. There is nothing in the messages to indicate subliminal fabrication, at present barely a trace of impersonation, and there is very much to negative either suggestion. Indeed, the theory of subliminal action seems to me

very much overworked and in direct contradiction both to the vast bulk of all evidence and to any sensible conception of how such action might be expected to manifest itself.

Yet the objections to a spiritistic source are about equally valid. First, why should some communicator or other, usually Wellstone, be always on the spot to write? It matters not when or under what circumstances this automatist takes pencil in hand, some alleged spirit is always ready to begin. Many total strangers came, particularly at first, claiming to be friends but usually refusing to give their names. Once an intruder secured full control, and we were obliged to suspend experiments for several months. The usual course is for immediate relatives to come the first two or three sittings, then to absent themselves one by one until none appears at all. The writing, at first reasonably legible, rapidly deteriorates, the great promise of the early messages is unfulfilled and we are forced to discontinue. When after an interval we begin once more, the first few sittings again are good, supernormal information is given, and then the decline sets in. Despite promises of the communicators that they will learn to manage the writing, it always degenerates in quality and legibility. This is hardly what one would expect, unless the spirits, like ourselves, start with high hopes and then become disgusted at their own non-success, and this seems doubtful in view of the sustained power and earnest efforts of the writing.

The inability to follow up a real achievement is disconcerting. Some of the communicators, after answering correctly some important question, fail on others much more simple. (5. 6.) Q. was unable to give his daughter's second name, his brother's army nickname, the mark on his own arm. Other communicators scored equal failures. If we accept the supernormal as proving the communicators to be genuine spirits, how shall we account for the inability to give the other and equally easy proof requested, and for the glaring mistakes, impossible for the real individuals, which are sometimes made?

For myself, I am in the same puzzled state in which such investigations has always left me. The evidence seems strong both for and against the spiritistic hypothesis, and the balance is tipped, if at all, only by the fact that we *can* imagine a reason for the failures, the unknown difficulties of communication, but can hardly account for the successes on any other theory.



## PECULIAR EXPERIENCES CONNECTED WITH NOTED PERSONS.

(Continued from November, 1918.)

EDITED BY WALTER F. PRINCE.

### XXII. PREVISIONARY DREAM BY CHARLES DICKENS.

This incident in the experience of Charles Dickens (1812-1870) is to be found in the standard biography by Forster, III, 484-5 (London, 1874). On May 30, 1863, Dickens wrote:

Here is a curious case at first-hand. On Thursday night in last week, being at my office here, I dreamed that I saw a lady in a red shawl with her back toward me (whom I supposed to be E). On her turning round I found that I didn't know her, and she said, "I am Miss Napier". All the time I was dressing next morning I thought—What a preposterous thing to have so very distinct a dream about nothing! and why Miss Napier? for I never heard of any Miss Napier. That same Friday night, I read. After the reading, came into my retiring-room, Mary Boyle and her brother, and *the* Lady in the red shawl, whom they present as "Miss Napier". These are all the circumstances exactly told.

I can imagine the late Professor Royce (see *Old Proceedings of the American Society for Psychical Research*, March, 1889, p. 366) saying, thirty years ago—for I much doubt if he would have said it twenty years later—, "*In certain people, under certain exciting circumstances, there occur what I shall henceforth call PSEUDO-PRESENTIMENTS, i. e., more or less instantaneous hallucinations of memory, which make it seem to one that something which now excites or astonishes him has been prefigured in a recent dream, or in the form of some other warning, although this seeming is wholly unfounded, and although the supposed prophecy really succeeds its own fulfillment.*"

Apply this curious theory (which has probably not been urged

for many years) to the incident just cited, and see how loosely it fits. What was there about three persons, one a stranger, coming to Dickens after he had finished a reading from his own works, to "excite" or "astonish" him, make his brain whirl and bring about a hallucination of memory, an illusion of having dreamed it all before? It was the most commonplace event to him. Besides, as in most such cases, he had the distinct recollection of his thoughts about the dream on waking, thoughts inextricably interwoven with the acts performed while dressing! Again, a "pseudo-presentiment" should tally with the event as a reflection does with the object, but in the dream Miss Napier introduced herself, yet in reality was introduced by another.

### XXIII. DICKENS EXPERIENCES A SINGULAR COINCIDENCE.

The story is told, with extraordinary accessories, elsewhere, but at present I give only what is stated on known authority. So much may be found in Forster's *Life of Dickens* (London, 1874), III, 483-4.

Dickens published a ghost-story in the 125th number of *All the Year Round*, which before its publication both Mr. Layard and myself saw at Gadshill, and identified as one related by Lord Lytton. It was published in September, and in a day or two led to what Dickens will relate. "The artist himself who is the hero of that story (to Lord Lytton, 15th of September, 1861) has sent me in black and white his own account of the whole experience, so very original, so very extraordinary, so very far beyond the version I have published, that all other like stories turn pale before it \* \* \* but conceive this—the portrait-painter has been engaged to write it elsewhere for a story for next Christmas, and not unnaturally supposed, when he saw himself anticipated in *All the Year Round*, that there had been treachery at his printers. "In particular", says he, "how else was it possible that the date, the 13th of September, could have been got at? For I never told the date, until I wrote it." Now *my* story has NO DATE, but seeing, when I looked over the proof, the great importance of having a date, I (C.D.) wrote in, unconsciously, the exact date on the margin of the proof.

XXIV. THE ΔAIMON OF JOSIAH QUINCY.

Josiah Quincy, 2nd (1772-1864) was member of Congress from Massachusetts, 1805-13; Mayor of Boston, 1823-28; President of Harvard College, 1829-45, and well-known as a statesman, orator and historian. Edward Everett Hale, in his *James Russell Lowell and His Friends*, (page 18), has this to say:

It is interesting now to know, what I did not know till after his death, that this gallant leader of men believed that he was directed, in important crises, by his own "Daimon", quite as Socrates believed. In the choice of his wife, which proved indeed to have been made in heaven, he knew he was so led. And in after life, he ascribed some measures of importance and success to his prompt obedience to the wise Daimon's directions."

XXV. MRS. HAWTHORNE'S CONSCIOUSNESS OF SPIRIT GUIDANCE.

Julian Hawthorne the novelist, in his book, *Hawthorne and His Circle* (page 76), speaking of his mother, wife of the great Nathaniel Hawthorne, says:

"My mother always affirmed that she was conscious of her mother's presence with her on momentous occasions during the remainder of her life, that is, following her mother's death.

XXVI. TASSO'S ΔAIMON.

Torquato Tasso, the celebrated Italian poet (1544-1595), whose leading poem, the epic '*Jerusalem Delivered*', has been translated into many languages, is a person around whom suspicion darkly gathers, for he was "subject to delusions" and kept in an asylum for seven years. But there is constructive insanity as there is constructive crime. As the record goes, John Bunyan, and many another upright man, was a criminal. Lombroso not only would have agreed with Porcius Festus that St. Paul was mad, but with him genius at once raised the presumption of insanity. Whether Tasso was insane at one period,

or only "different", I doubt if it can be determined. As reported, some of his visions and other experiences do have a pathological appearance. But he seems to have retained a keen ability to reason. And if insanity ever confers, *per se*, clairvoyant or previsionary powers, it is well that we should ascertain the fact, which would be a supernormal one, for all that.

One passage in Milman's biography of Tasso (Londón, 1850, vol. 2, pages 203 ff.) is worth transferring. He is relying on the authority, and in part quoting, from Manso, Tasso's friend, host and biographer.

Tasso had other still stranger associates, and took part in conversation of a yet abstruser and more mysterious nature. Here at least it was, in the old gloomy hall of the Castle Bisaccio, with the split pinelogs blazing gloriously on the hearth, that after reviewing events of the day's sport, and partaking of the Marquis's pleasant wine, and listening perhaps for a while to the merry song and music, as they wheeled themselves round to the fire to enjoy a more private conversation, Tasso would affirm that he had continued communings with a spirit. It was not, he was sure, an evil spirit, as it conversed with him frequently on religious subjects, and urged and persuaded him to piety and devotion; further, it often named the holiest names, and everyone knows that fiends could not do this, and that in the "Inferno" of the "Divine Comedia" the holiest name is never mentioned, in accordance with this opinion, and it revered the Cross, and the relics of the saints, and which was still more, it gave consolation and comfort, and left him cheered and strengthened, when it departed, contrary to the practice of all evil spirits.

"I on the contrary affirmed", says Manso, "that, nevertheless, it could not be an angel because, although he was a Christian, and a virtuous man, these favors of angelic appearances are not granted to persons of ordinary goodness, but to the perfect, and the saintly, so that it would be arrogance to believe that this spirit was an angel, as it would be unjust to conclude it a demon. Wherefore, since it is neither angel, nor demon, while there is no other kind of spirits, it followed, of necessity, that this was no real spirit, but rather a delusion of the imaginative faculty, really represented to him, as to many others, especially if of disordered vision, as he was." In

fact Manso endeavored to convince his guest that the appearance was, in Dr. Dendy's expression, "an intensive idea".

Tasso defended the reality of his spiritual friend by observing that he always reappeared in the same form, such a form as he described in the commencement of his dialogue, "*The Ambassador*", which, if he was to have such a visitor, was by no means unwelcome for him to assume, and certainly more correct than the perpetual ballet, and pleasanter than the old woman in the red cloak, or the grinning scull, or the gentleman in brown, or the noisy crowd of Nicolai, or any other of the numerous spectral intruders, whose repeated appearance under the same aspect rather invalidates this argument of Tasso, and exhausted the patience of those who had to witness them.

Tasso, moreover, maintained that if the sights and voices of which he was conscious, were mere fantastic imaginations, they would not transcend his own knowledge, since the imagination can only recall the same fantasies, or the same realities, which the memory has stored away in its cells from actual observation. He, on the contrary, in the frequent and protracted discourses which he had held with this spirit, had repeatedly learned from him things which he had never heard or read or known before; whence he concludes that these visions were not the mere creations of fancy, but true and real apparitions of the spirit, which whatever the reason, chose to show himself visibly."

Thereupon Tasso said he would convince Manso, "turned his gaze toward one of the windows, and kept it fixed there a considerable time", then announced the presence of the spirit and held a very interesting and profound conversation with it. Tasso was surprised that his host could not see the spirit as well as himself, and the biographer concludes from the failure of the latter to do so, that it was mere "imagination". Without knowing what the things unknown to Tasso were, which the "spirit" told him, whether truths or objective facts, or what was their nature, it is of course impossible to come to any decision on this case. But, considering the achievements of Socrates and Tasso and Josiah Quincy; it looks as though even an imaginary "daimon" might be a good thing to have around.

XXVII. MRS. STOWE'S "INSPIRATIONAL" EXPERIENCE.

The story of the inception of *Uncle Tom's Cabin* is told by C. E. Stowe and L. B. Stowe, on pages 144-45 of their biography of Harriet Beecher Stowe (1811-1896).

Mrs. Stowe was seated in her pew in the college church at Brunswick during the communion service. \* \* Suddenly, like the unrolling of a picture scroll, the scene of the death of Uncle Tom seemed to pass before her. At the same time, the words of Jesus were sounding in her ears, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It seemed as if the crucified, but now risen and glorified Christ, were speaking to her through the poor black man, cut and bleeding under the blows of the slave whip. She was affected so strongly that she could scarcely keep from weeping aloud.

That Sunday afternoon she went to her room, locked the door, and wrote out, substantially as it appears in the published editions, the chapter called "The Death of Uncle Tom". \* \* It seemed to her as though what she wrote was blown through her mind as with the rushing of a mighty wind."

The writing of this chapter of "Uncle Tom's Cabin" has many analogues in authorship, ranging from the inditing of fiction, philosophical or ethical matter, poetry, etc., without conscious participation in the composition, to the same with some conscious effort, and yet such facility that it seems as though in the main the material gushed up from a concealed spring. At one extreme are the works of "Patience Worth", a yet unpublished but noteworthy treatise of a philosophical-religious nature produced in Oakland, California, and many other well-written literary compositions, the mechanical agents in which appear never to have known in advance what sentences were to be written. At farther removes are the sheaf of remarkable poems which Stephen Crane wrote with such strange facility, and which ceased to come as suddenly as they had begun, and "Kubla Khan", which came to Coleridge in his sleep. Mrs. Stowe's experience particularly finds points of contact with that of Chauncey M. Depew (*This Journal*, March, 1918).

XXVIII. LUBBOCK'S EXPERIMENT IN "THOUGHT READING"  
WITH W. I. BISHOP.

Sir John Lubbock (1834-1913), noted as archæologist, naturalist and member of the British Parliament, wrote a brief account of an experiment with Washington Irving Bishop, during the period when the latter was exhibiting his skill in alleged mind-reading. It has been pretty generally set down that Bishop's success was due, really, to "muscle-reading", but the question whether that was the sole element in the phenomena is not satisfactorily closed. The following incident is by no means conclusive, for an eminent scientist may not be proof against unconscious muscular betrayals. But if only to illustrate that great sagacity and acquaintance with the explanatory theory could not avail to prevent the movements, the incident is worth placing here. It is to be found in the *Life of Sir John Lubbock, Lord Avebury*, by H. G. Hutchinson (London, 1914, I, 189-90).

Mr. Bishop, the thought-reader, was asked to meet him. It was suggested that Mr. Bishop should try to read the number of a £ 5 note in Sir John's purse. "He placed his hand over, and sometimes grasped my wrist, writing at the same time on a blackboard. The following day he called and asked if he might give an account of what took place. I did not much like this and thought it better to put the matter in my own words." Accordingly he wrote Mr. Bishop the following letter.

LONDON, 25 August, 1882.

DEAR SIR: When I met you at Canon Wilberforce's, I did not expect to be asked for a statement of what took place, but as you wish me to put down what occurred with reference to the £ 5 note, I will not decline to do so.

I took the note out of my purse, looked at the number, and then replaced it without showing it to anyone else. The number was, if I remember right, 95,974. You gave the first number right, and almost at once, then hesitated some minutes, eventually making a three, but at the same time expressing doubt. The remaining numbers you wrote down correctly. I was not conscious of giving any indication which could have guided you, and whatever the explanation may be, the experiment interested me very much.

I am, yours truly, JOHN LUBBOCK.

W. I. Bishop, Esq.

P.S. You subsequently rubbed out the three and made a five, but I do not mention this, because I had in the meantime stated that five was the right number.

XXIX. COINCIDING EXPERIENCE OF CALVIN.

The *Life of John Calvin* (1509-1564) written by Theodore Beza, who, next to Calvin himself, was the foremost of the Genevise reformers of the sixteenth century, relates this incident (page 77, ed. of 1836, Phila.) :

It affords us satisfaction to mention in this place a circumstance which deserves to be stated. On the 19th of December [1562], which was the Sabbath, the north wind having been unusually high for two days, Calvin (although confined to bed by the gout) said, in the hearing of a number of friends, "I know not indeed what it means. I thought I heard last night a very loud sound of drums used in war, and I could not divest myself of the opinion that it was reality. I entreat you to pray, for some event of very great moment is undoubtedly taking place." On this very day, the battle of Dreux, distinguished for its great cruelty, was fought, the news of which reached Geneva a few days after."

It could not have been unusual for Calvin to hear the wind blow. And even though we should concede, what would be a matter of mere conjecture, that the beating of war drums was an auditory illusion, it would not annul the fact that the illusion and oracular utterance of Calvin were vindicated by the news which several days later arrived. Nor will it be claimed in this instance that it was a case of auditory hyperæsthesia, since Dreux is more than 300 miles from Geneva.

But was not the fighting at Dreux simply the most conspicuous event that happened to be taking place that day, and could not some event as striking and of as much moment to Calvin and his friends have been found almost any day, somewhere in the world. We are forced in honesty to answer, No. Calvin was deeply interested in the affairs of the Huguenots in



France, and through his letters and particularly through his able emissary, Beza himself, had exerted much influence among them and in their behalf. Now the battle fought in Dreux on the day of Calvin's utterance (and, considering the mental make-up of Beza and the fact that he was Calvin's most intimate associate, we can hardly doubt the essential correctness of the account) was the first great battle of the religious wars of France, wherein the Huguenots suffered a great defeat, and their leader, Condé, was taken prisoner. The slaughter on both sides, in this battle, was very great. So it was no ordinary event that took place on the day that Calvin bade his friends to pray, but one of very unusual character, and one which deeply concerned the group in that chamber, since it seemed to indicate the downfall of the Protestant cause in France.

#### XXX. HIRAM POWERS'S DREAM OF A STATUE.

Some curious facts were set down by the sculptor, Hiram Powers (1805-1873), in correspondence with his cousin, Hon. Thomas E. Powers, of Woodstock, Vt. The latter printed extracts from the letters in the *Woodstock Standard*, in July, 1873. The first passage is from a letter dated Dec. 31, 1849.

Little did I dream that the day would come when I should be here in Italy, a sculptor; but I used to dream of a white figure standing upon a pillar over the river near your father's house, which I longed to get near to but could not for the water—it was too deep to wade through. This dream haunted me for years afterwards in Ohio, and it ceased when I first began to model in clay. It was a female figure and naked, but it did not seem alive. At that time I had never seen nor heard of anything in the way of sculpture.

Later, on Jan. 8, 1851, he wrote:

I had not heard until Mr. Reed told me that my "Slave" had been in Woodstock. This almost verifies an often repeated dream of mine in all respects but one. It was this—I used to see in my sleep, when a child, a white female figure across the river, just below your father's house; it stood upon a pillar or pedestal, was

naked, and to my eyes very beautiful; but the water was between me and it, too deep to ford. I had a strong desire to see it nearer, but was always prevented by the river, which was always high. This dream ceased years after when I began to model. Altogether, one may conclude that this—the dream—was not entirely a phantom. At that time I had no wakeful thoughts of sculpture, nor had I ever seen anything likely to excite such a dream.

Viewed from whatever angle, this dream is worth thinking about. Reduce the whole incident to its lowest possible terms, and consider that the dream fulfilled itself by helping to turn the dreamer toward his true vocation, yet we must inquire, "How did it come about and so persistently recur,—that dream of a nude female figure, that did not seem alive, on some kind of a pedestal—before he had ever seen sculpture or had his waking attention called to the subject of sculpture? Was there an influence external to himself directing him toward his destined career, or was it his own subliminal consciousness, singularly sagacious and prescient?"

XXXI. SPIRITISTIC PHENOMENA IN THE FAMILY OF  
SENATOR TALLMADGE.

Nathaniel P. Tallmadge (1795-1864), United States senator from 1833 to 1844, governor of the Territory of Wisconsin, 1844-6, etc., wrote a letter to the *Spiritual Telegraph*, and his letter is copied in "Modern American Spiritualism," by Emma Hardinge, New York, 1870, (page 263).

FOND DU LAC, WISCONSIN.

MESSRS. PARTRIDGE AND BRITTAN:

You have no doubt seen in the public papers the melancholy fate of our friend Hon. John B. Macy, by the burning of the steamer "Niagara" near Port Washington, on Lake Michigan. He, with several others, was precipitated from the small boat into the water, whilst it was being let down at the stern of the steamer. \* \* \* Mr. Macy was drowned on the 24th instant, about four o'clock, P. M. On the morning of the next day, and before any rumor of his fate could possibly have reached us, my daughter saw shadows flitting across her room, which she mentioned to the family as a

presage of bad news. Mr. Macy, who had been our near neighbor, had started for Lake Superior, and was not expected home for several days.

In the night, after the family had retired to rest, my daughter discovered a bright light in the sitting-room opening into hers, and the same shadow, which she had indistinctly noticed in the morning, now appeared in the shape and exact semblance of Mr. Macy. She informed her mother of the apparition, immediately adding, under impression, "Mr. Macy is drowned." Another daughter, who is also a medium, sleeping in a different part of the house, saw the same light and the shadowy form of Mr. Macy as he appeared to her sister, upon which she was influenced to write "Niagara—drowned by the upsetting of the small-boat". The next day, and for the first time, the news of the catastrophe, and the manner of Mr. Macy's death, reached our village. \* \* \*

Yours very truly,

N. P. TALLMADGE.

#### XXXII. PREDICTIVE DREAM OF THE FRIEND OF ROBERT COLLYER.

The next incident is taken from a sermon delivered by Rev. Robert Collyer (1823-1912), and printed in the *Religious Magazine and Monthly Review* for August, 1872. What gives the incident a place here is the fact that the eminent and conservative Collyer knew the original narrator well, and stood sponsor for his intelligence and trustworthiness.

I have a friend, a man of great intelligence, who told me that when he was in the middle of the Pacific on a voyage, he saw a face in a dream, and it was borne in upon him that this was the face of his wife. He went through many adventures after that, was away about seven years, came back, went home, went to a quarterly Quaker meeting in Bucks County, Penn., and there saw, in a Quaker bonnet, for the first time with his human eyes, that face he had seen in his dream. The maiden became his wife, and I never saw a happier pair on earth, or a sweeter home of children, and I have no doubt of the perfect truth of the story.

XXXIII. BAYARD TAYLOR'S EXTRAORDINARY AUDITORY HALLUCINATION.

The author of many well-known books of poetry, fiction, travel, etc., Bayard Taylor (1825-1878), related the following in the *New York Mercury*, but it may be more conveniently found in *Seers of the Ages* (N. Y., 1869, pages 225-6) by Dr. J. M. Peebles.

Let skeptical, hard, matter-of-fact men talk as they may, there is a lingering belief in the possibility of occasional communication between the natural and the supernatural—the *visible* and the *invisible* world—inherent in human nature. There are few persons whose lives do not contain at least some few occurrences, which are incapable of being satisfactorily explained by any known laws—remarkable presentiments, coincidences, and sometimes apparitions, even, which seem to be beyond the reach of accident or chance, and overcome us with a special wonder.

It was, perhaps, an hour past midnight, along the foot-hills of the Nevadas, when, as I lay with open eyes gazing into the eternal beauty of Night, I became conscious of a deep, murmuring sound, like that of a rising wind. I looked at the trees; every branch was unmoved—*yet* the sound was increased, until the air of the lonely dell seemed to vibrate with its burden. A strange feeling of awe and expectancy took possession of me. Not a dead leaf stirred on the boughs; while the mighty sound—choral hymn, sung by ten thousand voices—swept down over the hills, and rolled away like retreating thunder over the plain. It was no longer the roar of the wind. As in the wandering prelude of an organ melody, note trod upon note with slow, majestic footsteps, until they gathered to a theme, and then came in the words, simultaneously chanted by an immeasurable host: *Vivant terrestria!*” The air was filled with the tremendous sound, which seemed to sweep near the surface of the earth, in powerful waves, without echo of reverberation.

Suddenly, far overhead, in the depths of the sky, rang a single, clear, piercing voice of unnatural sweetness. Beyond the reach of human organs, or any human instrument, its keen alto pierced the firmament like a straight white line of electric fire. As it shot downward, gathering in force, the vast terrestrial chorus gradually dispersed into silence, and only that one unearthly sound remained.

It vibrated slowly into the fragment of a melody, unlike any which had ever reached my ears—long undulating cry of victory and of joy; while the words "*Vivat Coelum!*" were repeated more and more faintly, as the voice slowly withdrew, like a fading beam of sunset, into the abysses of the stars. Then all was silent. I was undeniably awake at the time, and could recall neither fact, reflection, nor fancy of a nature to suggest the sounds. \* \* \* How does the faculty of the brain act, so far beyond our conscious knowledge, as to astound us with the most unexpected images? Why should it speak in the Latin tongue? How did it compose music—which would be as impossible for me as to write a Sanskrit poem.

## BOOK REVIEWS.

*Realms of the Living Dead. A Brief Description of the Life After Death.* By Harriette Augusta Curtiss in Collaboration with F. Homer Curtiss, B. S., M.D. Edward J. Clode, New York, 1918.

There seems to be a great rush for paradoxical titles in these days. Within the last few years this sort of play has gone on in several instances, It may help in selling a few copies of the book, but it does not encourage intelligent readers to expect anything of a scientific or convincing character. The authors take for granted that survival is proved, and with this verdict we should hardly disagree. But it is not so clear that the doctrines and ideas of this book are well enough established to play on the credulity of a public under the illusion that any high-sounding message from spirits is to be taken as gospel. The authors say of the contents of the book the following. "The teachings herein presented are not the result of psychical research as ordinarily conducted, but are the teachings on this subject given the authors by the teachers of the *Order of Christian Mystics* from the higher Realms, transmitted through Mrs. Curtiss by the *independent method* known as *Theophany* while in full waking consciousness, in collaboration with Dr. Curtiss, and verified by their personal psychic experiences in the Astral World."

There is no attempt to verify the revelations so received, and indeed but for this statement we might have supposed that it was fiction or imagination of the old theological type. The authors, however, have not the slightest sense of responsibility to the world in the matter of evidence. They naively think that we have only to get something which we call messages from the dead and expect both that fact and their own statement to carry conviction and to obtain followers. The credulity of the authors is amazing. Much that they give may be true, for all that we know, but it has no evidence in its support and often no meaning except what the imagination, and the untrained imagination at that, can give. Then what is the "independent method" called "Theophany?" Is that word self-explanatory? We know what automatic writing is because it is but a form of normal process with a slight difference. But "theophany" we know nothing about and require to have a detailed description of it and its dovetailed connection with normal life.

But there is no use to go into the details of the book. We have no criterion to distinguish between what is pure imagination of the authors and what is or may have come from beyond. Indeed we have no evidence in the volume that any of it came from beyond. There is no evidence for any supernormal information in it. It depends for acceptance only upon the false assumption that what comes from spirits is to be accepted as true, especially if what the spirits say pleases us and conforms to our preconceptions of what ought to be true. What evidence have the authors that the personalities delivering the revelation are more than ordinary persons dealing in platitudes? Are they stating *facts* or merely their *opinions*? These questions have to be answered before we can accept a single view expressed in the book, tho it has much sound ethics. But these ethics we did not get from spirits.

As a sample of what needs careful scientific investigation and verification I shall quote at length the only thing in the book that has any ring of communication from another world. It purports to come through Mrs. Curtiss

while she and Dr. Curtiss were in an automobile on the way to New York from Philadelphia. It was on July 18th, 1918. It claims to be from a young aviator apparently killed in the war. The narrative tells its own story. He appeared as stated and Dr. Curtiss interrogated him.

"As soon as the name of the young man was given to Mrs. Curtiss, Dr. Curtiss challenged him as follows:

(Are you . . . . in very truth?)

Yes, I am . . . . at your service.

(We are glad to meet you. Is there anything we can do for you?)

Thank you, no. I am meeting with so many strange adventures I like to talk them over.

(How did you come to meet with us?)

Oh, I just met up with you and felt attracted.

(Then you have really passed over?)

Passed over what?

(Passed out of your physical body. You are now in what many people would call heaven.)

Heaven nothing! And I know I'm not in the other place.

(Of course you are not dead, but you have left your physical body.)

Oh, no. I have just had a wonderful adventure, that's all. I've discovered a country that's not on the map and I mean to spend some time here and study it. Then when I've got the facts I'll come back and tell the boys.

(Tell us how you got there.)

Well, I was flying and we got into a bit of a row with the Boches and I felt a sting in my head and my machine began to fall.

(What did you do then?)

Why, I jumped out. I always felt I could fly myself. Only instead of falling down I flew up here.

(How do you explain that?)

Well, there are lots of strange things happen to an aviator. I had always felt I could fly. Ever since I was a small boy I had dreams of flying through the air and since I joined the flying corps the feeling came back so strong that I had hard work to keep from stepping out of the machine and trying it. So when I saw I had lost control of the machine I jumped out as I had planned, and, just as I expected, I could fly and went straight up until I landed here safe and sound.

(Of course it is only your body that is dead, not you.)

But my body is not dead. If I had struck the earth of course I would have been smashed, but I never struck the earth. I came up here.

(While you are not dead, for there is no death, you have put off your body of flesh and are now living in a finer, more ethereal body just like the physical.)

Atta-boy! Stop trying to kid me! I never was a good one to kid. I've got my body just as substantial as ever. I've got on my aviator's uniform and I fill it all round. You couldn't put a uniform on a ghost, could you?

(Well, if you will read our book on the subject along with your father you will find it all explained.)

Well, when you make your point I'll admit it. But you've got to prove it.

(Were you at all afraid when you began to fall?)

Afraid nothing! I never knew what fear was. I've proved there was nothing to fear.

(What do you eat up there?)

Come to think of it I haven't eaten since I've been here. But then I often go without eating for quite awhile and don't mind it. Now you mention it I do feel hungry. Guess I'll go and get some chow to eat.

[After the lapse of a few minutes he reopens the conversation.]

Well, here I am again, and I've proved it.

(Proved what?)

Why, that I'm not dead. I've not only had a swell meal, but I've met up with an old chum who is in the service and we both had a fine chow. Now where is a ghost going to put a big meal like that? Does a ghost have a stomach? Ha! Ha! And my chum is just as alive as I am. I pinched him to see and he hollered 'Ouch'! What do you say to that?

(Did you pay for your meal?)

Sure I did.

(Where did you get the money?)

I don't know. I didn't have my purse in my uniform and yet somehow I paid for the meal. Look here, Doctor, I'm willing to play this game fair. If you can prove to me that I'm a ghost I'll admit it, but if I can prove that I'm alive you must admit it too."

The conversation went on with further evidences of a curious confusion and occasional hints of curiosity and perplexity, tho they did not come to the surface in definite expression or self-consciousness.

Now the first thing to us is whether we can accept the narrative as told. It is reported from memory and we wish we could have had more of it. But I shall not enter into the credibility of the story. I am assuming it *bona fide* for the argument. There are so many independent instances of the kind that we may accept it as a genuine deliverance, whether it be sub-conscious or transcendental. On any theory it represents a dream state in the dead aviator. He does not know that he is dead. He is in a delirium caused by having been shot and only a part of his consciousness is active and that part obsessed with the ideas he had as a boy about flying. What he sees is only his own mental creations. This is most distinctly evident in the eating incident. He had not thought of hunger *until it was suggested to him*. Then his mind wanders off by association and memory to eating and in a moment returns to the subject of discussion. He has gone through the mental imagery of eating and resumes the argument about his being dead which he evidently half suspects, but cannot believe.

Now our authors ought to have realized that the man was not *perceiving* any reality, but dreaming or in a delirium, creating his own phantom world. Accepting this fact which is evident in the case, what evidence have we that the "Order of Christian Mystics" are revealing anything else in their deliverances?

Here is a very large problem and this book does not even suspect it, but narrates everything as if it was the revelation of a reality representable in terms of sense perception of the living. Worse still, he mixes it up with quotations from others which are hardly messages from the "Mystics", and has no appreciation of the evidential problem involved in establishing the validity of such communications. They may all be dream hallucinations like those of the aviator.

J. H. H.



## BOOKS RECEIVED.

- Proofs of the Spirit World (On Ne Meurt Pas)*, by L. CHEVREUIL, translated by Agnes Kendrick Gray. pp. 297. E. P. Dutton & Co., New York \$3.00 net.
- Visions and Beliefs in the West of Ireland*: collected and arranged by LADY GREGORY, with Two Essays and Notes by W. B. YEATS, in Two Volumes: First Series pp. 293. Second Series pp. 343. G. P. Putnam's Sons, New York, 1920. \$4.50.
- To Walk With God: An Experience in Automatic Writing*; by ANNE W. LANE and HARRIET BLAINE BEALE. pp. 120. Dodd, Mead & Company, New York, 1920.
- "*The Little Book*": *Key to the Bible and Heaven*; by LUDWIG B. LARSEN. Illustrated. Published by the Author, Portland, Ore. pp. 280. Gift of the Author.
- Meslom's Messages from the Life Beyond*; by MARY A. MCEVILLY. pp. 139. Brentano's, New York, 1920.
- Spiritualism: A Personal Experience and a Warning*; by COULSON KERNAHAN. pp. 59. Fleming H. Revell Company, New York, 1920.
- The Immortality of Animals: And the Relation of Man as Guardian, from a Biblical and Philosophical Hypothesis*; by E. D. BUCKNER, M.D. pp. 291. George W. Jacobs & Co., Philadelphia. Gift of Mary Keegan.
- The Philosophy of Mystery*; by WALTER COOPER DENDY. pp. 442. Harper & Brothers, New York, 1847. Gift of Mrs. G. Alger.
- Arabula*; or, *The Divine Guest*. Containing a New Collection of Gospels: by ANDREW JACKSON DAVIS. pp. 403. William White & Co., Boston, 1867. Gift of Walter F. Prince.
- The Present Age and Inner Life: A Sequel to Spiritual Intercourse*; by ANDREW JACKSON DAVIS. pp. 281. Partridge and Brittan, New York, 1853. Gift of Walter F. Prince.
- Eternal Hope: Five Sermons Preached in Westminster Abbey, November and December, 1877*; by the REV. FREDERIC W. FARRAR, D.D., F.R.S., Canon of Westminster, etc., etc. pp. 225. E. P. Dutton & Co., New York, 1878. Gift of Walter F. Prince.
- Tale of a Physician*; or *The Seeds and Fruits of Crime*; by ANDREW JACKSON DAVIS. pp. 325. William White & Co., Boston, 1869. Gift of Walter F. Prince.
- The Witches of New York, As encountered by Q. K. PHILANDER DOESTICKS*, P.B. pp. 405. Rudd & Carleton, New York, 1859. Gift of Walter F. Prince.
- A Cloud of Witnesses*; by ANNA DE KOVEN (MRS. REGINALD DE KOVEN), with an Introduction by JAMES H. HYSLOP, PH.D., LL.D. pp. 273. E. P. Dutton & Co., New York, 1920. \$2.50 net.
- La Mort Et Son Mystère*; par CAMILLE FLAMMARION. pp. 400. Ernest Flammarion, rue Racine, 26, Paris, 1920. Gift of the Author.
- The Psychology of Dreams*, by WILLIAM S. WALSH, M.D. pp. 361. Dodd, Mead & Co., New York, 1920.
- Modern Spiritism: Its Science and Religion*, by A. T. SCHOFIELD, M.D. pp. 259. P. Blakiston's Son & Co., Philadelphia, 1920.

- You Can, But Will You?* by ORISON SWETT MARDEN. pp. 338. Thomas Y. Crowell Company, New York.
- Dawn of the Awakened Mind*, by JOHN S. KING, M.D. pp. 451. The James A. McCann Co., 188 West 4th St., New York. 20 Illustrations. \$4.00.
- A Subaltern in Spirit Land: A Sequel to "Gone West."* By J. S. M. WARD, B.A., F.R. Econ.S., F.R.S. pp. 310. William Rider & Son, Ltd., 8 Paternoster Row, London, E. C. 4, 1920. 6/- net.
- The History and Power of Mind*: New and Revised Edition: by RICHARD INGALESE. pp. 329. Dodd, Mead & Company, New York, 1920.
- The Vanished Friend*: Evidence, Theoretical and Practical, of the Survival of Human Identity After Death: From the French of JULES THIEBAULT. Foreword by MARGARET DELAND. pp. 226. E. P. Dutton & Co., New York.
- Children of the Dawn*, by E. KATHARINE BATES. pp. 147. E. P. Dutton & Co., New York.
- Tertium Organum* (The Third Organ of Thought): A Key to the Enigmas of the World. Translated from the Russian of P. D. OUSPENSKY, by NICHOLAS BESSARBOFF and CLAUDE BRAGDON, with an Introduction by CLAUDE BRAGDON. pp. 344. Manas Press, Rochester, N. Y., 1920.
- Facts and Masterpieces of Spiritism*: Learned by Seven Years' Experience and Investigation: With a Sequel; by JOSEPH HARTMAN. pp. 378. Thomas W. Hartley & Co., Philadelphia, 1885. Gift of the Rev. John Whitehead.
- The Illusions of Christian Science*: Its Philosophy Rationally Examined: With an Appendix on Swedenborg and the Mental Healers: By JOHN WHITEHEAD, M.A., Th.B. pp. 247. The Garden Press, 16 Arlington St., Boston, Mass. 1907. Gift of the Author.
- Scripture Testimony Concerning the Other World*: In Seven Discourses, by the REV. JAMES REED. pp. 81. American New-Church Tract and Publication Society, Philadelphia, 1916. Gift of the Rev. John Whitehead.
- Four Pamphlets: Immortality and Sir Oliver Lodge*, by WILLIAM DEAN HOWELLS, (Editor's Easy Chair, *Harper's Magazine*, November, 1917); *Is Genesis Divine?* by REV. JOHN WHITEHEAD, A.M., Th.B., 7 Winter St., Arlington, Mass.; *Testimony for Survival*: Psychical Research; Swedenborg; The Bible; by the REV. JOHN WHITEHEAD; *Beyond*, by FRANK SEWALL, D.D., with Helen Keller's Message of Comfort. Gifts of the Rev. John Whitehead.
- The Best Psychic Stories*: Edited with a Preface by JOSEPH LEWIS FRENCH. Introduction by DOROTHY SCARBOROUGH, Ph.D. pp. 299. Boni & Liveright, New York, 1920. \$1.75 net.
- The Release of the Soul*, by GILBERT CANNAN. Boni & Liveright, New York, 1920. pp. 166. \$1.75 net.
- Immortality: A Study of Belief: And Earlier Addresses*, by WILLIAM NEWTON CLARKE. Yale University Press, New Haven, 1920. Published on the Fund Given to the Yale University Press in Memory of M. A. K. pp. 132.
- Practical Views on Psychic Phenomena*, by GEORGE E. WRIGHT. Harcourt, Brace & Howe, New York, 1920.
- The Mystery of Space: A Study of Hyperspace Movement in the Light of the Evolution of New Psychic Faculties and An Inquiry into the Genesis and Essential Nature of Space*; by ROBERT T. BROWNE. E. P. Dutton & Company, 681 Fifth Avenue, New York, 1920. pp. 395.
- The Nurseries of Heaven*: A series of essays by various writers concerning the future life of children, with experiences of their manifestation after death. Edited by G. VALE OWEN, Vicar of Orford, Lancs., and H. A. DALLAS. KEGAN PAUL & Co., London. E. P. Dutton & Co., New York, 1920. pp. 174.

380 *Journal of the American Society for Psychical Research.*

Received by Gift from the Library of James H. Hyslop, in May, 1920, 1,461 items, including:

1,239 volumes upon philosophy and psychology and psychic research.

180 volumes of periodicals, philosophical and psychological.

42 pamphlets and a large number of related brief articles in miscellaneous magazines and reprints.

GERTRUDE O. TUBBY,  
*Acting Secretary.*

**JOURNAL**  
OF  
**THE AMERICAN SOCIETY**  
FOR  
**PSYCHICAL RESEARCH**

**CONTENTS**

	PAGE		PAGE
<i>SURVEY AND COMMENT:</i>	381	<i>BOOK REVIEWS:</i>	418
 <i>GENERAL ARTICLES:</i>			
A Notable Psychometric Test. By G. Pagenstecher, M.D.	386		

**SURVEY AND COMMENT.**

Owing to the slowness with which part of the promised material has been coming in, probably because of the summer weather and vacations, the Memorial to Dr. Hyslop will have to be postponed one month beyond the time previously announced. It will consist of two parts, representing the September and October *Journals*, and both will reach subscribers at the same time, about the middle of October. This should be remembered, since no *Journal* is to be expected in September.

*Not This Society.*

It is a little late to warn our readers that the American Society for Psychical Research never had any connection with, nor responsibility for, the acts of the so-called "Psychological Research Society", now dead or moribund. But people still write and telephone to this office under the impression that they are thus getting into touch with one Christiansen, who was at the head of the organization with the last named title, or with his late assistants. And as Christiansen decamped from the city, under dubious circumstances, if the indignant gentlemen who claim to be his creditors say truly, some rumor injurious to this Society could easily get afloat.

The name, "Psychological Research Society," was undoubtedly selected for the purpose of producing that very confusion as to its identity that it actually did produce in the minds of a number of people. The concern ran for a few years, having public shows of supposed occult phenomena, part of a questionable character by Christiansen, part by Zancig, a member of the American Society of Magicians. It also issued for a time an ambitious but queer periodical called the *Psychical Research Review*, but this became defunct before its editor took a journey to distant regions.

Several societies within the field of psychical research in this country have been founded in the past. The two perhaps most ambitious ones, prior to Christiansen, were the "American Psychical Society," started by the Rev. T. Ernest Allen, in 1892, and an organization instituted by the Rev. Henry Frank, about 1899. These were respectable enterprises, and they had a right to whatever they could win. The former had as its first president the Rev. Minot J. Savage, and for two years printed "*The Psychic Review*," but difficulties multiplied and both magazine and organization ceased to be. Mr. Frank's creation started out with enthusiasm, public meetings, manifestos, etc. The calliope was magnificent, but the steam insufficient.

Anyone who regards it wise to start a society to parallel the work of the American Society for Psychical Research has a perfect right to make the attempt, but unless he can successfully demonstrate to the very small percentage of Americans interested enough to part with their ducats that there is a real *raison d'être* for a new association of the kind, he is likely to repeat history.

#### *What Class is Competent to Investigate?*

Especially since Sir Oliver Lodge began speaking in this country it has been alleged to the point of nausea that, since psychical research is not within the special field of a physicist, Sir Oliver is not competent to conduct it. Thus Dickinson S. Miller, professor of philosophy in Columbia University, says in *The Churchman* of April 17th:

"Men of science have each of them his own field; spiritism is not the field of any one of them. By their training they are qualified each for his own field. So far as their studies go they

are qualified for special observation, and disqualified for general observation."

It was never discovered, hinted or imagined that "men of science" are unfitted for investigating "spiritistic" phenomena until so many of the first rank came to unexpected conclusions. It is a thought born of disappointment, and flavored with the juice of sour grapes. If Crookes, Lodge and many more scientists who have taken pains to investigate had reported to meet expectations, it would not to this very date have been discovered that they are unfitted.

As long ago as 1871 it was objected that Crookes was "a specialist of specialists." He thereupon inquired what his specialty was supposed to be, general chemistry, chemical analysis, thallium, photography, metallurgy of gold and silver, physical optics, solar and terrestrial spectra, astronomy, meteorology, the spectrum microscope, or what, for his important work had been done in connection with all these and other special subjects. It would seem as though he might have been able to add another "specialty" such as the testing of the alteration of weights by an unknown force in connection with a medium. Why not? Is it indeed a fact that large experience in the estimation of a variety of physical facts lowers a man's ability to test other physical facts? And if an element of human deception enters, is it true that a scientific man, as such, is perforce so mentally hidebound that he cannot by long practice become a specialist in fraud as well as the next man? And if a medium says to a man of science that she sees his mother who is a tall, thin, dark woman, blind in one eye, and that the mother who died two years ago of a fever used to call him a "dumpling" when he was a boy, is he crippled in his ability to tell whether or not these assertions are correct because they do not lie within the field of his specialty? And yet it is to such absurdities that the large general claims of the unfitness of scientists boil down.

What class of men is competent for psychical research? Not artists or doctors or mechanics, or business men, as the "field" of each is a "specialty". Not even novelists or penny-a-liners, though a number of them who inveigh against the fitness of scientists seem to suppose that the practice in exercising imagination has made themselves competent. What class? A Miss Wash-

burn, in a periodical called "*The Chronicle*", answers us. The psychologists. It is their field and it is mere impertinence for anyone outside their Brahmic circle to meddle. But there are difficulties even yet. William James was a psychologist, some think even greater than Witmer and Leuba and Joseph Jastrow. But it counts nothing that he was impressed with mediumistic clairvoyance, reported a case of telekinesis observed by him and took great interest in the automatic writing of Mrs. Piper, which he felt showed "a will to communicate". F. W. H. Myers was a pretty fair psychologist—at least all psychologists today are using some of the words which he invented for psychological conceptions—and he was convinced that messages are received from the dead. Schiller, of Oxford, they do say is something of a psychologist as well as a philosopher and he has a hearty respect for psychical research and is not exactly a skeptic to spirit return. But these voices are lost in the chatter of Professors Smith, Brown and Robinson, whose opinions were formed as the sentiments of certain ancient gentlemen were formed regarding a man who fell among thieves—by taking a contemptuous glance and passing by on the other side. What is the use of psychologists being so competent by virtue of their being psychologists if they will not exercise their distinguished abilities in an intelligent manner, but deliver themselves as prey into the hands of the spoiler every time they open their mouths on the subject of psychical research? Thus, psychologists who studied the problems enough to give their opinions weight have no more respect paid their views than have men of the physical sciences, while other psychologists who have incautiously become vocal have not always given brilliant evidence of competence, or at least of the employment of competence in this field.

But there is one step more, and here we fall off the cliff. Professor Muensterberg (in the *Atlantic Monthly*, January, 1899) declared that he, *by virtue of being a psychologist*, "should be the last man to see through the scheme and discover the trick" in a case of fraud. *As an experimental psychologist*, he regarded himself as absolutely spoiled for the business of a detective. He, too, thought scientists unfitted for psychical research but reckoned psychologists among them and as in the same box. Miss Washburn can hardly claim that it is the psychologists who do not do

experimental work with human subjects that possess the skill which Muensterberg denied to experimental psychologists, for psychical research deals with human subjects, and peculiar competence can hardly be gained by avoiding first-hand acquaintance with the subject matter.

Of course the fact is that no man is competent or incompetent because he belongs to the herd of a particular brand. Competence for the investigation of psychical phenomena is a matter of individual intellect, judgment, open-mindedness, general and special training, patience and long practice. Lacking these, no professional collar will prevent a man who spills ink in this difficult field from making a sorry spectacle of himself. With these, no matter whether he is initially a technical scientist or not, he may attain competence.



**A NOTABLE PSYCHOMETRIC TEST.**

REPORTED BY G. PAGENSTECHEK, M.D.

(Edited by W. F. P.)

The American Society for Psychical Research welcomes any manifestation of a desire on the part of scientific and qualified professional men to conduct experimental inquiries directed to the solution of any of the problems which constitute its *raison d'être*. It is supremely indifferent, in advance of any such inquiry, as to what the results of it will be, so long as it is conducted fairly and intelligently. But on this side of the water there are very few men of scientific standing, or connected with colleges or professional schools, who will attack any one of the problems squarely and continue it patiently, so as to give their opinion material weight. Nor does the plea that the phenomena involved are unpleasing and beneath the dignity of the men of learning lighten the mystery of this neglect. Cockroaches are unpleasant and undignified objects, yet there are not wanting earnest investigators of cockroaches and other loathsome insects, to work out their life histories, inventory their "insides", and ascertain methods of dealing with them. There are repellent diseases, also, but we would not entertain respect for the anatomist or physician who actuated by the "argument of emotion" would turn away, crying that his "whole being abhors" these horrid maladies so much that he must be excused from any examination beyond a hurried and perfunctory one. Yet this is the very language employed by the late Professor Muensterberg regarding certain matters of psychical research (See *Journal* for January, 1908, p. 37), and more than one living American psychologist, physicist, *et. al.*, has been betrayed into the use of similar terms, which, however high he may stand in connection with some branch of science, are quite out of tune with the scientific spirit.

There are indeed not wanting academic gentlemen who will take their little fling at psychical research. Especially since the

lectures of Sir Oliver Lodge began in America, some have consented to give interviews or have even written little articles or delivered addresses designed to consign forever all "supernormal" claims to the ash can. But how little knowledge of their subject-matter have these displayed! Or how studiously they have avoided the great cases, or the real evidence connected with them, and riveted their own and the attention of their audiences upon weak cases, or incidents which, however amenable to explanation, no psychical researcher would offer as evidence of anything supernormal!

The editor of this article lately was invited to debate before a prominent club in a large city. He was told that there were to be two speakers on each side. But he found upon the platform not only the one Professor who became his colleague, but three Professors of three different institutions and a fourth person to take up cudgels on the negative side. The purpose of the management was evidently to have a debate but to see that the negative appeared to have the best of it by sheer weight of numbers and time consumed. The affirmative brought forward some concrete and massive cases. The negative completely declined the issue and remained off in a corner of the field, so to speak, picking holes in one and the same book which the affirmative in opening had never referred to and would never have offered or accepted as of special evidential significance. All except the fourth person, and he talked grotesquely about jugglery, dark séances, and frauds, which were still more irrelevant to the issue.

Years ago Professor George M. Beard, in an article against spiritism (*American Review*, July, 1897), had, nevertheless, humor enough to admit that "for logical, well-trained, truth-loving minds the only security against spiritism is in hiding or running away." But this amusing but significant admission contains a paradox, for how can a truth-loving mind either hide (evade, dodge an issue) or run away (ignore it, pretend it does not exist)? But one or the other course is generally pursued, on this side of the ocean, by men who thus rank themselves, as to these subjects, with the college professors who, after the famous demonstration by Galileo from the tower, went back to their classes and continued to teach, on the authority of Aristotle, that objects fall with a speed proportioned strictly to their weight.

The experimental test, reported by Dr. Pagenstecher and conducted by himself and other physicians of high standing, is a good example of what should be done on a large scale, in various fields of "residual phenomena". We need not remind our readers of the fact that there are physicians and scholars in Mexico worthy to rank with the highest circles in this country. And now we will let Dr. Pagenstecher speak for himself.

MEXICO, 23 de February de 1920.

DR. G. PAGENSTECHER,  
Av. Veracruz 102.  
Mexico, D. F.

*Consultario: Av. Hombres Ilustres 55.*

PROF. JAMES H. HYSLOP,  
Sec. of the American Society for Psychical Research,  
c/o Columbia University, New York, N. Y.

DEAR SIR:

After long years of study and close experimenting with an extraordinarily sensitive non-professional medium, I have come to certain conclusions which may perhaps prove to be of some interest to the American Society for Psychical Research.

Not having the pleasure of your acquaintance, and being unknown to the American Society for Psychical Research, I deemed it wise to be endorsed by a reputable Medical Society, and I had the pleasure of having my experiments witnessed and tested by a Commission of Scientists named for that purpose.

As you know by personal experience, things like those I am treating cannot be proved at large to the public, but only to some few, who are *willing to be shown the truth*: that is the reason I appeal through your kind intervention to the American Society for Psychical Research, as I am aware that its aim is to look for the truth, and accept it wherever it is to be found.

It would be a great honor to me if the facts I refer to should be thought worthy to be looked into, and if the Society should appoint anyone to look into the facts, it would be immensely gratifying to me if you would accept the task.

My studies have carried me far beyond the horizon mapped out in my article, and once the same has found some favor, and has been looked upon as a certain progress in Spiritualistic Researches, I

shall have much more to say about matters related to "Psychometry" and also to "Exteriorization of Sensibility", which I will keep back until I have seen the acceptance my ideas and findings have had in leading circles, among which you rank as one of the foremost authorities.

\* \* \* \* \*

Yours respectfully,

GP/rtw

G. PAGENSTECHER,

Hon. Member of the Mexican Scientific Society,  
"Antonio Alzate".

Hon. Member of the "Medical Society of San  
Luis Potosi", (Mexico).

Hon. Surgeon to the "American Hospital" at  
Mexico City.

Fellow of the German Gynecological Association.

Member of the Medical Society, "Pedro Escobedo", Mexico.

Correspondence resulted in the reception of the following five documents: (1) The report of Dr. J. E. Monjarás, official delegate of the medical society, of Mexico City; (2) Annex No. 1, being a program of the proposed experiment submitted to Dr. Monjarás in advance; (3) The minutes of the meeting at which the experiments were made, and which was attended not only by Dr. Monjarás, Dr. Pagenstecher and his medium, Madame Z., but also by Dr. José Irueste (acting President of the Medical Society), Dr. Rafael Lopez (Treasurer), and Dr. Luis Viramontes (former Secretary); (4) a resumé of the institution of the experiments and their results, with some reflections thereon, entitled, "Is Occultism Necessarily Anti-Scientific?" by Dr. Pagenstecher; (5) an essay by Dr. Pagenstecher, entitled "Science and Psychic Phenomena."

REPORT OF DR. J. E. MONJARÁS.

On January 25th of this current year, I presented myself at the office of Dr. Pagenstecher, in my official capacity of Delegate of the

Medical Society, "Pedro Escobedo", (1) commissioned to witness the experiments referred to by said Doctor in the Medical session of December 5th, 1919, and to testify to the veracity of the related facts. Doctors J. Irueste, Rafael Lopez and L. Viramontes were also present, all of whom are members of said Medical Society, previous permission having been obtained from Mrs. Maria Reyes de Z—, who was to act as unprofessional medium.

The program for the experiments, as well as the questionnaire to which the medium was to be subjected (identical in every case), was submitted to my approval, copies of which are attached to this report under No. 1.

By general consent, Dr. Luis Viramontes was elected acting secretary in charge of recording the minutes of the facts observed during the séance (Annex No. 2).

Dr. Pagenstecher used a combination method of hypnotizing Mrs. Z. (Braid's method, with so-called "passes"), without suggestion of any kind, *either verbal or physical*. After five minutes, the medium was in a state of profound trance, **WITH ALL HER SENSES IN SUSPENSE**, which was duly ascertained by testing each—

#### 1. MINUTES OF THE PROCEEDINGS OF THE MEDICAL SOCIETY "PEDRO ESCOBEDO."

Meeting of Friday, December 5, 1919. Pres. Dr. Yrueste.

Present: Messrs. R. Lopez, E. Lamicq, Gonzales, Marin, J. Monjarás, Montañó, Pagenstecher, Viramontes and Jose Mareno Saucedo, Sec. (pages 140, 141.)

Dr. Pagenstecher advances the opinion that the ear is not the only organ which transmits the vibrations of sounds to the auditive centres of the brain. He asserts that these sounds or vibrations may reach the cerebral centres of perception (at least in some persons), by direct conduction from the sensitive nerves of the external tegument through the posterior cords of the spine. He has come to this conclusion after long years of study, experimenting with mediums in deep hypnosis, and therefore, he does not hesitate to declare that in order to hear, to see, to smell and to taste, it is not an absolute necessity to have ears, eyes, tongue and nose. The exquisite sensitiveness of the skin is able to furnish these sensations, the skin being the original general sensitive organ of the species, while the so-called specific senses are to be considered as later differentiations of said general organ.

Dr. Pagenstecher asks that one member of the Society be named as special delegate in charge of watching and testing his experiments. Furthermore, Dr. Pagenstecher requests that these facts be incorporated in the Minutes of the meeting, in order to protect his right of priority.

The acting President names Dr. J. E. Monjarás, a delegate, who accepts the commission.

Dr. Lamicq objects to the facts mentioned, considering them as not yet proven.

(Translated from the Spanish.)

**SIGHT, HEARING, SMELL, TASTE, and the SENSIBILITY OF THE SKIN.**

After the corroboration of this fundamental fact, the experiment was commenced by putting the tips of the fingers of Mrs. Z. into contact with the various pieces of pumice stone, each duly labelled. Some of these pieces, (1, 2, 3, 4) had previously been subjected to certain preparations, (vide Annex No. 1), while the Nos. 0, 00, 000, 0000 were in their natural state. Nos. 1, 2, 3, 4 were *fragments of the same piece of pumice stone*, while the others were bought at different stores.

**RESULTS OF THE EXPERIMENT.**

**1. Organ of Sight:**

*In every one of the six experiments performed, vision was obtained*; in the experiment 1, 2, 3, 4, corresponding to the fragments of the same stone, the vision was identical, while Nos. 000 and 0000 produced altogether different images.

**2. Organ of Smell:**

While holding Nos. 1, 2, 3, 4 (*procured from the vicinity of the stagnant lake, Texcoco*) the medium perceived a foul smell in every one of them. In addition, she perceived with No. 1 (TREATED WITH TINCT. OF ASAFETIDA) a very disagreeable odor, unknown to her, and in No. 4, the pungent odor of sulphur (PIECES SUBJECTED TO FLAMES AND VAPOR OF BURNING SULPHUR).

**3. Organ of Hearing:**

Out of the six pieces submitted to the experiment, *only one* gave positive results, No. 2 (PIECE ENCLOSED IN THE CASE OF A WALL CLOCK FOR THREE WEEKS).

**4. Organ of Taste:**

Out of six pieces, *four* gave a *distinct sensation of foul taste* (Nos. 1, 2, 3, 4, FROM THE STAGNANT LAKE); In addition, No. 1 gave an exceedingly bitter taste (PIECE TREATED WITH TINCT. GENTIANA) and No. 3 gave a sweet taste (PIECE SUBMITTED TO A SOLUTION OF SUGAR AND SACCHARIN).

5. *Organ of Touch* (Thermic Organ) :

Only the pieces labelled 3 and 4 (PIECES SUBJECTED TO THE FLAMES OF SULPHUR OR TO REFRIGERATION) provoked the sensation of burning heat or icy cold at the tips of the fingers.

RESUMÉ.

It is a fact, duly established, that Mrs. Z., while in deep trance, and while *all her senses were blocked*, was, nevertheless, able to perceive SENSATIONS OF VISION, SMELL, TASTE, HEARING and TEMPERATURE, corresponding in each instance to the potential result, according to the label and former experiments.

I affirm that upon every occasion when an object was handed to the medium, she automatically lapsed into a state of catalepsy, which disappeared, also automatically, when the object was removed from her fingers.

The *weight*, both of the experimenter and the medium, varied during the séance to the extent of 15 grams in the former, and 110 grams in the latter (Fairbank's scales for medical use).

In addition to the six pieces of pumice stone prepared for the experiments, there chanced to be on the table another specimen (LABELLED No. 7 AND ORIGINATING FROM THE LAVA BED OF AN EXTINCT VOLCANO NEAR MEXICO CITY) which specimen was not intended to be included in the experiment; Dr. Irueste conceived the idea to make a counter experiment, and without warning placed said piece in the hands of the medium. She thereupon *became very agitated*, exclaiming that she *felt the earth quake*, and experienced shortness of breath. (2) The object was immediately withdrawn, and upon comparison with former experiments of Dr. Pagenstecher, it developed that identical sensation of earthquake, shortness of breath and nervous excitation had been observed.

In conclusion, I will state that during the entire experiment, Dr. Pagenstecher, (the experimenter) was unable to observe which particular article was handed the medium, on account of having his back

---

2. In the weeks previous to this experiment everybody has been greatly alarmed by frequent earthquakes, and Mrs. Z. was in particular dread of them.

turned at the moment of change of pieces; besides, the hands of the medium were kept covered with a large towel.

As a witness of the above stated facts, I hereby affix my signature, this nineteenth day of February, in the year nineteen hundred and twenty, A. D., at Mexico City.

(Sgd.) J. E. MONJARAS, M.D.,

Hon. Pres. of 1st Scientific Pan-Am. Congress  
at Chile.

Gen. Inspector of Public Health of the Republic  
of Mexico.

Hon. Vice-Pres. of American Association of  
Hygiene.

President of Section of Hygiene of the Int'l Con-  
gress of Medicine at Rome.

Hon. Pres. of 1st Latin American Congress at  
Santiago, Chile.

Hon. Pres. of 2d Latin American Congress at  
Buenos Aires, etc., etc., etc.

#### ANNEX NO. 1.

##### PROGRAM TO BE COMPLIED WITH BY THE EXPERIMENTER.

(Submitted to the Delegate from the Medical Society for approval.)

*A. Description of the Objects to be Experimented with. All of them of a Porous Consistency: Pumice Stone.*

This material was selected, after long experimentation, as the best fitted for the purpose, for reasons which will be expounded at a later date when the theory is discussed.

1. The pieces labelled with Nos. 0 to 0000 are fragments of pumice stone, bought at different stores, *i. e.*,

0 In New York many years ago (Parker-Pray).

00 At the American drug store, Sanborn Bros. (Mexico).

000 At the Felix Drug Co., imported from Italy (Sicily).

0000 At the Labadie Drug Co., shipped from Guadalajara, Mex.

All of these fragments are in their natural state and *have not undergone any preparation.*

2. Pieces labelled Nos. 1, 2, 3, 4 are *fragments of one large*



*pumice stone*, which was brought to this city from the nearby lake Texcoco, (stagnant water).

Each particular piece has been submitted to a particular treatment during a period of from three to five weeks, viz. :—

- No. 1—Was submerged in a solution of Tincture of Gentiana and Asafetida.
- No. 2—Was enclosed in the case of a large wall clock striking the hours and half-hours.
- No. 3—Was submerged in a solution of sugar, and exposed during many days to refrigeration.
- No. 4—Was exposed several times to the flames and vapors of burning sulphur.

*B. The Program of the Session.*

1. Weigh both the hypnotist and his medium on an insulated scale.
2. Examine the sensorial functions of the different organs of the medium (with ammonia, sugar, alcohol, sounding of a gong, and a needle).
3. Experiment with the different objects prepared by the experimenter, and note down results obtained by the Commission.
4. Weigh anew both persons, on the same scale.
5. Awake the medium.

*C. Set form of Questionnaire. (3)*

- 1.—Do you see, hear, smell or taste anything?
- 2.—What do you see, hear, smell, taste or feel?
- 3.—Tell us all you see, hear, smell, taste or feel.
- 4.—Is that all you see, hear, smell, taste or feel?
- 5.—Can you tell more precisely what you see, hear, smell, taste or feel?
- 6.—Do you feel cold, warm, in your fingertips, or what do you feel in them?
- 7.—Are you tired and nervous, or am I authorized to go on experimenting?

---

3. This identical questionnaire has been resorted to in order to preclude any suspicion that certain questions might elicit certain answers; being uniform in every case, it is evident that the answer must correspond exactly to what the medium senses.

*D. Final Comparison.*

Compare the results obtained by the Medical Commission with those obtained by Dr. Pagenstecher, (Experiments 36, 46, 47 and 49), and also with observations made by Dr. L. Viramontes, in the session of January 25th, 1920.

ANNEX NO. 2.

MINUTES OF THE SESSION OF JANUARY 25, 1920.

On January 25th, 1920, Messrs. J. E. Monjarás, M.D., representative of the Medical Society, "Pedro Escobedo", José Irueste, M.D., (acting President of said Society), Rafael Lopez, M.D., (Treasurer), and Luis Viramontes, M.D., (Ex-Secretary) gathered at the office of Dr. G. Pagenstecher, at his invitation, and with the previous consent of the medium, to witness certain experiments and attest the veracity of the attending results.

By unanimous consent, Dr. Viramontes was elected as Acting Secretary, in charge of recording the minutes of the proceedings. Dr. Irueste began by weighing both the experimenter and his medium, with the following result: Dr. Pagenstecher (experimenter), 87 Kilos, 550 gr.; Mrs. M. R. de Z (medium), 86 Kilos, 150 gr.

Using the Braid method of hypnotizing, aided by so-called "passes", Dr. Pagenstecher, within a few minutes, succeeded in placing the medium in a state of deep trance. The witnesses then proceeded to test the reactions of the sensorial organs of the medium by holding liquid ammonia under her nose, applying salt and sugar to her tongue, sounding a gong near her ears and pricking her skin several times with a sharp needle. No reaction whatsoever was obtained, and the medium, upon being questioned, stated that she had experienced no sensations whatever.

Dr. J. Irueste was chosen to select the articles, from the specimens displayed, to be placed in the hands of the medium (vide. Program of Experimentizing).

The article selected for the first experiment was a piece of pumice stone, labelled No. 2, which was placed in the hands of the medium, who expressed the sensations perceived as follows:—

"I see at my right a mountain and at my left the huts of Indians. I see in front of me turbid water in which are fishes of from twelve

to sixteen inches in length. I hear the splash of waves, and, likewise, the tic-toc of a clock, and a far-off sound as of church bells."

The next piece selected was labelled "ooo", with result as follows:

"I see a mountain of volcanic aspect; men and women are cutting stones which are collected in baskets. Tropical vegetation abounds. The men wear straw hats and the women a white apron and a black waist. It resembles the costume of Tyrolians."

The third piece to be examined was labelled *No. 4*. The result was as follows:

"I smell the pungent odor of sulphur and I feel the tips of my fingers warm, or, rather, burning hot."

The fourth piece to be examined was labelled *No. 7* (a piece of lava proceeding from a neighboring extinct volcano). This experiment was not included in the series to be held according to the program submitted to Dr. Monjarás. The result was as follows:—

"I feel earthquakes and am short of breath. I must be very high."

The fifth experiment was made with an object labelled "oooo", with result as follows:—

"I see a big room with a large table, with many books, bottles glasses, flasks on it. It looks like a laboratory. A man is parting stones on a large table."

Next came *No. 1*, with the following result:—

"I smell a very nasty odor, which I cannot describe, (asafetida), and also have a very bitter taste in my mouth."

Finally came *No. 3*. The result was as follows:—

"I have a sweet taste in my mouth, and have an icy-cold sensation in my finger tips."

Before awakening the medium, Dr. Irueste proceeded, at the request of Dr. Pagenstecher, to weigh anew both with the following result: Dr. Pagenstecher...87 Kilos, 400 gr. Diminution: 150 gr.

Mrs. Z.....86 Kilos, 040 gr. " 110 gr.

It is to be noted that the various objects put into contact with the medium were voluntarily selected by Dr. Irueste, without any interference on the part of Dr. Pagenstecher, who did not even see what was about to be experimented with. It is equally to be noted that Mrs. Z. had the *same identical vision while holding the Nos. 1, 2, 3, 4*, (water, fishes, mountain and huts).

The experiment made with *No. 7* (lava from an extinct volcano) provoked a great nervous excitation and was hurriedly removed from her for fear of nervous shock.

It is further to be noted that at each experiment the medium automatically went into a state of catalepsy, which subsided automatically a short time after the object was withdrawn from her fingers. We noted also that while holding the different objects the medium *always managed to put the tips of all her fingers in contact with the specimen.*

After the experimentation had been concluded, the facts as recorded in these minutes, were compared with the results obtained in preceding experiments by Messrs. Pagenstecher and Viramontes, and proved to be identical.

These minutes are signed as proof of the veracity of above stated facts, by the Special representative, Dr. Jesus E. Monjarás, and by Dr. Viramontes, Secretary.

J. E. MONJARÁS.

VIRAMONTES.

#### IS OCCULTISM NECESSARILY ANTI-SCIENTIFIC?

The year of 1893 was of unusual importance for Occultism, inasmuch as it was given a fair chance of a hearing by a prominent scientist at the head of the well-known French medical faculty of Montpellier.

“My undertaking of patronizing a paper on ‘Occult Psychic Phenomena’, (presented by Dr. Albert Coste), was paramount to an Academic revolution, being considered as a bold attempt to ‘officialize the marvellous’.” These were the words the great French clinical teacher, Professor J. Grasset, used in order to describe the impression created in scientific circles by his daring step.

The Orthodox Church is not the only institution to be charged with reckless intolerance—Orthodox Science is quite as ruthless in fighting anyone who indulges in adverse opinions on matters already classified, judged and labelled by the high priests of Science. Heretics in religious faith were burned at the stake in former centuries by the uncompromising Church. Heretics in Science are nowadays mercilessly roasted as imposters or as lunatics. Whoever dares openly to declare that he is a student of “Occultism” is looked upon with disdain as a man with a crack in his brain, not worthy to be taken seriously.

Therefore, it has taken me a long time before I made up my mind to lay before the public at large the results of long years of hard and earnest study, until the time had come that I believed myself strong enough to stand any rational criticism, or even any assaults of bad will. On the fifth of December, 1919, I took it upon myself to appear before the Medical Society, "Pedro Escobedo", of this city and to state:

"Medical science is mistaken when it claims that it is an absolute condition in order to see, to have eyes; that it is an absolute condition in order to hear, to have ears; that it is an absolute condition in order to smell, to have a nose, and that it is an absolute condition in order to taste, to have a tongue! I do claim that our human brain is so marvelously adapted to receive impressions from the outside under special conditions, that our brain centres perceive with absolute clearness, visions, sounds, smells and tastes even while the terminal receiving apparatus corresponding to each sense, *i. e.*, the eyes, the ears, the mucous membrane of nose and tongue is temporarily cut off and not in working condition."

Upon the solemn query of the President of said Medical Society, as to whether I was unduly joking or speaking in earnest, I stated formally that I was not only absolutely in earnest, but that I requested the favor of having my experiments tested by a member of the society. The President of the Medical Society, "Pedro Escobedo", named as its official representative, Dr. Jesus E. Monjarás, considering him to be the best fitted for said investigation on account of his selection as one of the official government delegates appointed to represent Mexico in practically every scientific Congress held in the last twenty years.

In consequence, Dr. Monjarás witnessed on the 25th of January, 1920, accompanied by several members of said Medical Society, a series of experiments, the results of which are laid down in an official report, a copy of which is attached herewith. In presence of the invited physicians, I proceeded to put Mrs. Maria Reyes de Z. in the state of deep hypnotic trance, in consequence of which, *all her senses were entirely blocked*, as detailed in the official report of the session. I then proceeded to have the tips of her fingers put into

contact with several pieces of pumice stone, some of which had been artificially submitted to different treatments, while others were left in their natural state, and without any preparation. The results obtained were the following:—

(1) The medium had plain vision in every one of the six experiments made. (Clairvoyance by contact.)

(2) The medium, (while being unaffected by the smell of strong liquid ammonia held under her nose), noticed plainly the foul smell corresponding to four pieces of pumice stone, brought from the shore of a stagnant lake; besides, she noticed plainly the pungent odor of sulphur, while holding in her hands the piece of pumice stone exposed to the fumes of sulphur. (Could be styled as: "Clairolfaction" by contact.)

(3) The medium, (while insensible to strong prickings with a sharp needle), perceived with clearness the sensation of cold, as well as of burning heat, while holding the pieces submitted to refrigeration or to burning sulphur flames. (Could be styled as: "Clairtaction" by contact.)

(4) The medium, (being unable to perceive the taste either of sugar or salt put on her tongue), declared positively to have a foul taste in her mouth in every instance where she was given a piece of pumice stone from the stagnant lake; besides, she announced an intense bitter taste, while holding a fragment submitted to a treatment with Tct. of Gentiana. (Could be styled: "Clairgustation" by contact.)

(5) The medium, (being unable to hear the sound of a gong struck in the vicinity of her ear, or the strains of a military band, accidentally passing by), did perceive distinctly the tic-toc of a clock, and even the striking of the clock, while holding a fragment, which had been locked up for weeks in the case of a large wall clock. (Clairaudience by contact.)

These assertions seem at first sight to be the offspring of the brain of a lunatic, or an imposter; still, they correspond to hard facts, *which at will can be reproduced*. Considering a full-fledged scientific experiment as one which yields always identical results, known beforehand, when performed under identical conditions, I feel myself entitled to claim that my assertions are based upon scientific proofs. Let us remember that in science nothing ought to be

looked upon as impossible (except in mathematical calculations): however absurd my assertions may appear, they rest on facts, and we all concede that facts can never be absurd.

Speaking as I do with facts in hand, I cannot admit theoretical discussion about their reality. This is only waste of time and is no proof in contra. I am quite willing to repeat my experiments, and to prove the reality of what I know to be facts, provided the interested party comes in representation of some scientific body, and as such is authorized to admit in its name, the truth and reality of the facts which may be demonstrated to him.

As a lone controller, without the backing of any Society, I would be only too glad to receive Sir Oliver Lodge, if he should honor the land of sunshine with his visit while in the United States. Mr. Lodge would undoubtedly be very interested in witnessing the change of weight, not only of myself, but also of my medium, while experimenting. He also would listen with interest to theories I might unclose to him about the essence of the fact called in hypnotism, "Rapport", viz.: the relation existing between medium and hypnotist. Possibly he might explain to me the reasons why the medium feels a stronger attraction towards me when I am far off than when I am near her. Finally, he would be a crown witness for the fact that the "Psychic emanations" invariably do increase when filtered through a red curtain.

As to how to explain the facts I submit to public knowledge, I purposely refrain from offering any theory to my readers, in order not to have the facts overlooked, while the theory is being discussed.

Are these facts, to which I refer, to be looked upon as the real proof of the existence of our so-called "astral senses"?

Are they explicable by our already known physical laws?

Or is it our so-called "spirit", freed from its material envelopment, which enables us to perceive things without need of material senses?

What about the existence of the so-called "Akhasic Records" of the Occultists as an explanation of this riddle?

To all of these questions, I will only say that they seem to me to be of quite a secondary importance, and with the experience gained in my sixty odd years of life, I am too much aware of the danger I would run into by provoking heated discussions over the theory before the facts were fully recognized as such.

Therefore, I abstain from presenting any theory: I present facts—facts—and only facts! Whoever wishes to see the facts and convince himself of their reality, for him I wait.

He may come as a Saulus—but he shall go as a Paulus.

DR. G. PAGENSTECHEK.

Mexico City, Mexico.

February 21, 1920.

After the receipt of the foregoing documents, a letter was sent to Dr. Pagenstecher, from which the following extracts are taken in order that his replies to the questions asked may be clearly understood.

March 4, 1920.

DR. G. PAGENSTECHEK,  
Av. Veracruz 102, Mexico.

DEAR SIR:

\* \* \* \* \*

The experiments seem to have been performed with great care and exactitude, and their authentication is made absolute by the number and character of the official witnesses. There is only one objection which I, taking the part of *advocatus diaboli*, could find. I fancy that the resolute skeptic could say that the medium, having, it would appear (if I understand the report aright:— I refer particularly to the sentence on page 3 of the minutes about the result of previous experiments being identical, and the passage in Dr. Monjarás's report, page 3, about "former experiments") handled the pieces of pumice stone before, may have been able, due to her hyperæsthetic condition, to have recognized the pieces by feeling their shape. Of course, this would not explain success in previous experiments, but these were not witnessed by others, or at least you have sent no report of them and of their corroboration. You will understand that I do not myself entertain such a theory in earnest, nevertheless science compels us to consider every possibility, even that of fraud.

\* \* \* \* \*

May I ask a few questions?

(1) Was it possible for anyone else to perceive the odor attached to any of the objects? Did not the *asafetida* retain perceptible odor? Or is the reliance of the committee upon the fact that "her senses were blocked"? There is one difficulty here, at least on the surface. It is possible to block the senses to certain objects, while they remain free to function in relation to other objects, in hypnosis. Thus I have by suggestion made it impossible for a subject to hear the loudest sounds on the street while she was still able to hear to a normal degree sounds in the house. And the senses are sometimes



hyperæsthetic in hypnosis. I am aware that your medium responded negatively to tests for æsthesia in the beginning of the experiments, but that might, theoretically, have been the case, and yet a hyperæsthesia come in place of the anæsthesia when the special tests came on. I do not think this was the case, but it is better for me to act the part of the friendly critic than for the unfriendly one to come later. I just wish to see what reply you would make.

(2) Was there any relevance to object 2 in the impression of the medium about Indian huts, water and fishes?

(3) Would the experiments succeed equally well with the objects selected and prepared by another, with you ignorant of their nature and history until after they had been presented to the medium?

(4) Have you tried experiments under such conditions?

It is impracticable, I fear, on account of the expense of sending anyone from here, and the difficulty of finding a fit agent of our own near at hand, for us to take advantage of your offer. But are not the same gentlemen interested enough to continue the experiments, varying the conditions from time to time, and keeping the same careful, and perhaps more detailed records? It seems to me that the phenomena to which they testify are important and revolutionary enough to enlist their attention. If not, if I were you I would go on with the experiments, introducing such persons of high medical and scientific standing as I could induce to attend and simply to attest what occurred. While it is well to have a selected and very competent set of men carry on a series, there are advantages, too, in having, at least a part of the time, different sets, so as to multiply the strength of the corroborative testimony.

If your experiments, under the most rigid conditions, particularly guarding in some instances against the possibility that the medium could ever have handled the same objects before their responses in her consciousness are registered before a company of witnesses, continue to bring forth such results—and I include the alterations in weight, which accord so nearly with the experiments of Dr. Crawford—I have no doubt that we would wish to publish them in our *Proceedings*, providing that they are reported to us as they proceed and we are allowed to make suggestions, and to watch the experiments, as it were, from afar.

\* \* \* \* \*

Sincerely yours,

WALTER F. PRINCE.

Dr. Pagenstecher's reply causes certain important particulars to stand out more clearly.

Answers to the objections of a "Resolute Sceptic", on behalf of my experiments as detailed in the Program, Minutes and Report submitted to the American Society for Psychological Research.

## 1. "Former Experiments" and "Preceding Experiments."

You have understood perfectly well both the report of Dr. Monjarás and the Minutes, as "former experiments" were indeed conducted by me on January 1st of 1920, and by Dr. Viramontes on January 11th, with exactly the same fragments of pumice stone which were submitted to the medium in the crucial test of January 25th.

But I will state emphatically that the medium *never* "handled" or "manipulated" said pieces, either in waking state, nor less in a state of trance. It is plainly stated in the "*Minutes*", as well as in the "*Report*", that the pieces were "*placed*" in the hands of the medium, and later on, that "while holding the different objects, the medium always *managed to put the tips of all her fingers in contact with them*". The fact is that the pieces were never shown to the medium while in waking state, and while in a state of trance, they were given to her by the experimenter into the hand next to him, whereupon she *automatically* brought the tips of the fingers of both hands into contact with said specimen, holding it in absolute quietness. There was no instance of a manipulation or touching of the surface of the pieces, but only the aforesaid movement of putting the tips of *all* the fingers in contact with that surface which happened to be touched by her when receiving the fragment.

In addition, I call your attention to the fact repeatedly dwelt upon, that at such experiments, the medium went automatically into a state of *cataplexy*, *i. e.*, her fingers, her arms, her legs, in fact the whole body went into rigid spasmodic contraction, which precluded absolutely any voluntary or involuntary movement of any limb (or of any finger), which would naturally be necessary for executing the act of "manipulating" or "touching" the surface of the specimens. The vision began after *two minutes* of cataleptic state. (4)

Finally, I will say that all specimens were carefully shaped in an identical way in order to secure a smooth surface and a size of about 2" length and  $\frac{3}{4}$ " square, and, accordingly, almost the same weight. As to the reasons why "former experiments" were conducted, I

---

4. The explanation by Dr. Pagenstecher, that the medium did not feel over the pieces of pumice stone handed her, but simply brought the tips of her fingers into contact with the surface which they happened to touch, and that the fingers remained cataleptically fixed, pretty effectually answers the objection made in my letter of March 4th, especially as the several pieces proved to be practically of the same size and shape.—W. F. P.

will say that my object was to fulfill the requirements exacted by science, as characteristic of a "scientific experiment". According to Dr. Grasset's definition, only those experiments are to be considered as "scientifically conducted", which "yield always identical results, known beforehand, when conducted under identical circumstances". Therefore, I had to know beforehand the results in order to announce them. The results of my experiment of January 1st were submitted to Dr. Monjarás, who compared them with the results obtained by Dr. Viramontes on January 11th, and finally with those obtained in his presence, on January 25th. As all results were in each case exactly the same, and the expected ones, he felt himself justified to declare that my experiments had been "scientifically conducted", and in consequence, had to be considered as proving *facts*, to his full satisfaction.

2. *"Was it Possible for Anyone Else to Perceive the Odor Attached to Any One of the Objects? Did Not the Asafetida Retain a Perceptible Odor?"*

To answer this question practically, I fancy the best thing is to let you be the impartial judge, I therefore have decided to mail to you the halves of each of the four specimens. That will prove of more satisfaction than any lengthy explanation. Anyhow, I grasp the significance of your question, and am ready to answer it in detail. Except the piece soaked in asafetida, which retains still a faint odor when brought almost in contact with one's nose, I do not think that any of the other pieces show any odor at all. Now, even supposing, (without admitting it), that any one of the gentlemen in the immediate vicinity of the medium did smell the asafetida, do you mean to imply that there could be any possibility of telepathic communication between him and my medium in deep trance, when not put in "rapport" with him? This is scarcely admissible from a scientific viewpoint. (5)

5. The question asked Dr. Pagenstecher had no reference to telepathy from the others present, but to the possibility that the medium herself might have detected the odor of asafetida, etc., and subconsciously have identified one or more pieces from her recollections of former experiments.

The pieces of pumice stone sent to the office of the A. S. P. R. proved very similar in shape and texture. The odor of asafetida on one of them, though enclosed in a small tight box, was then so faint that, although my sense of smell is very acute, I do not think I would have detected, even with my nose in contact, that asafetida had been used; though, knowing the fact, I thought I could detect it faintly.—W. F. P.

The next question would be, do you think that I was able to smell the asafetida at a distance of three feet, and being in rapport with the medium, was able to transmit to her telepathic messages, to her organ of smell?

Being myself a believer in the existence of telepathy, I do not care to argue that same has, so far, not been scientifically proven, in spite of all efforts made by the London Society for Psychical Research, inasmuch as well-known authorities, such as Grasset (6), Moll (7), Richet (8), etc., flatly deny its scientific corroboration; but I do claim that the *foul smell* the medium perceived in *all four specimens*, 1, 2, 3, 4, (see Report, p. 2) which is absolutely imperceptible to anyone not in a hypnotic state, could not be transmitted telepathically, neither by me nor by any one of the gentlemen present, as all of us were unable to perceive same. Or do you notice any odor comparable with *foul smell* of stagnant water, for instance, in No. 2, which is the fragment left in its natural state?

Now as to suppose that the medium could have perceived directly the smell on account of the "hyperæsthetic" condition of her own smelling apparatus, this is out of the question, as immediately previous to the experiment, she was unable to perceive the very pungent odor of liquid ammonia, held directly under her nose for a while. In my various experiments, it was my custom to test now and then, the sensorial organs of Mrs. Z. while in catalepsy, and I invariably found them *blocked while the experiment was in progress.*

3. "*Was There Any Relevance to Object 2 in the Impressions of the Medium About Indian Huts, Water, Fishes and Mountain?*"

No. 2 being a fragment of the same pumice stone, cut in four parts, all of which were submitted to different treatments, (see Program of Experiments) had to give, and did give, the *same vision* as all the rest, Nos. 1, 3, 4, (Indian huts, water, fishes, mountain) as plainly stated on page 3.

The reason why the vision was detailed in full only while describing experiment No. 2 (page 1 of Minutes) is that this fragment by chance happened to be the first one to be experimented with;

---

6. Grasset: "L'Occultisme Hier et Aujourd'hui," 1908, p. 330.

7. A. Moll: "Der Hypnotismus," 1907, p. 530.

8. Chas. Richet: Introduction to Gurney, Myers & Podmore's "Phantasms of the Living," p. 8.

therefore, everything which the medium perceived had to be set forth in detail, *i. e.*, vision and audition, etc. In describing the experiments with the following specimens, 1, 3, 4, the vision was suppressed, and only the specific sensation, artificially provoked, was taken into consideration, in order to avoid tedious repetition. However, on page 3 of the Minutes, it is plainly stated that *in all four pieces, the visions were alike, (water, fishes, huts and mountains).* (9)

4. "*Would the Experiment Succeed Equally, etc., etc.?*"

Undoubtedly *it will always yield the same results*, provided the fragments are prepared exactly according to prescription detailed in the Program.

5. "*Have You Tried Experiments Under Such Conditions?*"

No, I have not—but upon your advice I am going to do so, under most rigid conditions, in order to cut out any reasonable objection, and within six weeks I will let you know the result. (10)

6. *Alterations of Weight.*

This startling phenomenon has been carefully observed and fully tested in several experiments, and must be looked upon as fully proven and an *absolute reality.*

June 8/19	Medium lost 120 gr.	Hypnotizer
June 13/19	Medium lost 140 gr.	Hypnotizer 100 gr.
June 15/19	Medium lost 140 gr.	Hypnotizer 200 gr.
Jan. 11/20	Medium lost 100 gr.	Hypnotizer 160 gr.
Jan. 25/20	Medium lost 110 gr.	Hypnotizer 150 gr.

7. *Last But Not Least.*

Considering that I was standing at a distance of three feet, with my back turned to the medium, while the pieces were changed, and a towel put on her hands by Dr. Irueste, without knowing which was

---

9. It is quite true that the facts had been plainly stated, but I had overlooked the passage at the time of writing the letter of March 4.—W. F. P.

10. The renewal of the experiments was deferred, but it is learned from a later letter that steps have been begun to undertake them in a more extensive fashion.—W. F. P.

the particular piece to be handed to her, and even admitting that the slight odor of asafetida, or even the imperceptible odor of sulphur, or the "foul smell", was perceived by *me* and transmitted telepathically to the medium, while in rapport with her, what about the sensation of heat and cold so positively felt by Mrs. Z. in the tips of her fingers, while holding No. 3 and No. 4, the atmospheric temperature of the room being about 70° F.

Does not this single fact prohibit any possibility of telepathic transmission, and does it not on the contrary, lead directly to the conclusion that all our sensorial perceptions as light, sound, smell and even the sensation of cold and heat, are due to vibrations of different amplitude, length and rapidity, which are perceived in this case by the original organ of sense, (11) (the ectoderm), and carried through channels hitherto unknown to science, into the perceptive brain centres?

Therefore, I CONCLUDE: The sensorial perceptions of Mrs. Z., in a state of deep trance, with her terminal receiving organs absolutely cut off, have nothing to do with *Telepathy*, but must be looked upon as centripetal transmissions of the external impacts received by the exterior tegument to the perceiving brain centres by the way of nervous channels, hitherto unknown to science, though existing since the earliest generations, (before the development of specific organs, as eye, ear, nose, tongue had taken place), and of which scientific remnants are still to be found occasionally in highly sensitive mediums, such as Mrs. Z.

Very affectionately yours,

"RESOLUTE BELIEVER",

(Sgd.) DR. PAGENSTECHEK.

Vice-Pres., President and Hon. Pres. of the  
1st, 2d and 3d Pan-American Medical Congress  
of Mexico City, San Luis Potosi and  
Guadalajara, Mex.

Mexico City, 16 March, 1920.

---

11. Embryology shows that the skin, product of the ectoderm, was originally the only perceiving organ for all of our *SEVEN* different senses; but nowadays it retains only the functions of *three*, i. e., of pain, pressure and temperature, (cold and heat), while the perception of light, sounds, taste and smell is performed by the so-called specific organs, (eye, ear, tongue and nose).

Happening to have the honor of acquaintance with the Hon. José Castellot, of Mexico, a member of the Society visiting New York, it occurred to me that he might know one or more of the physicians who appear in the foregoing documents. Though their official standing was already beyond question, still the opinion of Sr. Castellot, former Governor of the State of Campeche, Federal Senator for fourteen years and President of the Senate four times, and ex-Special Ambassador to the Court of Norway, etc., would be worth having.

He thus replied to a letter addressed to him :

377 Broadway, New York, March 11, 1920.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

DEAR SIRs:

Complying with your request, I am pleased to state that I have a high opinion of the social standing and good reputation of Messrs. the Doctors J. E. Monjarás and G. Pagenstecher, having known them for many years in private and social life.

I also beg to inform you that I have obtained, through reliable friends of mine, very good reports about the good standing and reputation of the Doctors José Irueste, Rafael Lopez and Luis Viramontes, whom I had not the pleasure of knowing personally, while in Mexico.

With my best regards, believe me,

Cordially yours,  
JOSE CASTELLOT.

It is hoped that the experiments with Madame Z. will be repeated again and again, with various objects, the history of some of which are known in detail, and under varying conditions, all carefully recorded. The greater part of the tests before committees should be with objects not previously used in experiments with the medium, to shut out the suspicion of subconscious memory of the shape of the objects. Part should be with objects presented by other persons than Dr. Pagenstecher himself. In some experiments objects normally indistinguishable by shape, odor, etc., but with differing histories, should be employed. "Psycho-

metrical" experiments with other persons have sometimes resulted in the medium stating many facts unrelated to the physical properties of the object placed in her hands—facts perhaps regarding the characteristics and history of the person who had owned it.

What we want is facts, facts, and yet more facts. It really is not of much use to propound theories until facts of every kind within the scope of the species of phenomena have accumulated and been tested from every angle and subjected to the most searching analysis. Personally, I am not impressed with the explanation from physical vibrations. It surely is not intelligible that these vibrations from pieces of pumice stone could convey a picture of Indian huts, mountain, water and fishes. It is true that it is not shown that there was any such scene in the vicinity of the source of the pumice stone. But I have had parallel pictures result from a psychic handling objects, which were true to an extent which made chance incredible. Do *vibrations* see, and have they memories?

But I do not wish to go on and seem to argue the point. Nor, in the essay with which this article ends, is Dr. Pagenstecher at all dogmatic. He has pondered deeply upon the phenomena of Madame Z. and states his tentative views, so far as he has arrived at any. The essay is translated from the Spanish, and first appeared in "El Observador Medico", organo de la Sociedad Medica "Pedro Escobedo," published in Mexico City, issue of March 5, 1920. It shows much research and is well worth reading.

#### SCIENCE AND PSYCHIC PHENOMENA.

Being imbued with the well-grounded trepidation of finding myself challenged with the derisive cry of old, outgrowth of surprise and wonder, "Is Saul also among the prophets?" I gave to the Secretary of this Society as the title of my paper, only "Science and Psychic Phenomena", thus avoiding that *bête noir* of Science the "occult", which, to those priding themselves on being considered scientific, is synonymous with superstition and charlatanism.

Alas, the Holy Roman Catholic Church is not the only one guilty of intolerance against its backsliders—unfortunately, and with detri-



ment to its own interests, Science in its present state has adopted the same deplorable prerogative of condemning all those of its adherents who chance to stray from the beaten path of materialism. Her delinquent sons are persecuted with the same relentless zeal as were those apostates from the Mother Church.

William Crookes, the eminent English physicist (inventor of the Crookes tube, producer of X-rays, one of the luminaries of the Royal Society of London) was forced to witness the repudiation by the same Society, which had previously lauded him, of his researches, in which he advocated, with a praiseworthy conviction the theory that certain phenomena, by him styled "psychic" (in that they were produced by the volition of a medium without the aid of physical or material forces) were of indisputable reality.

Prof. Lombroso, of international repute, was exposed to being considered of unbalanced mind, from the moment in which he publicly declared his belief that there was much truth in the materialization effected by the celebrated Eusapia Palladino.

Charles Richet, the well-known physiologist of the University of Paris, and Fellow of the Academy of Medicine, was constrained to make reservations with respect to his researches in occultism, upon observing a certain opprobrium cast upon his scientific standing.

But why dwell upon the countless martyrs to Science and the reigning ideas of the epoch? In all ages, a Columbus, a Galileo and a Volta will invariably meet with bitter opposition, for it is a trait of human nature to reward with ingratitude and contumely its most conspicuous benefactors.

Nothing, therefore, would be more natural than that I should avoid as a matter of precaution any word tending to reflect against me. I trust, however, that I shall not meet with the fate of Prof. Richet, or still less find myself the recipient of a gift from this Honorable Medical Society, consisting of a beautiful bottle of chloroform, which should be applied according to Professor William Osler, of Johns Hopkins University fame, considering that every sexagenarian ought to be put out of this world before committing the blunder of showing symptoms of softening of the brain. The only circumstance which consoles me to a certain degree is the well-known fact that Prof. Osler modified his former opinion when the time came for discussion as to whether he, himself, should be considered

as a worthy candidate for said bottle so vehemently prescribed in his younger days for other people's use. (12)

This reluctance of scientific men to discuss occult things has been severely condemned as unscientific by the eminent Professor of Montpellier School of Medicine, G. Grasset, when he dared to approve and sustain before said medical faculty, the thesis of Dr. Alberto Coste on "Psychic Occult Phenomena": "My undertaking of patronizing such a paper was paramount to a university revolution, being considered as a bold attempt to 'officialize the marvellous.'"

But, fortunately, he was not left alone in the arena to bear the brunt of the attack, as other renowned authorities came to his aid, among whom was a conspicuous member of the illustrious French Academy, who did not fear to "scorch his 'green palms' by public praise of the latest work of Grasset, *L'Occultisme de Hier et d'Aujourd'hui*". This brave champion of Grasset was Emile Faguet, who thus exposed himself to be considered as a fit candidate for the aforesaid vial of chloroform.

Having had the temerity to broach such a tabu subject as psychic phenomena before this esteemed Society, with the reservation of adding at the last moment the term "occult", I do not hesitate to marshal these two authorities to my support with the end in view of giving greater weight to my words and credence to my observations.

"Since Science is Science", says E. Faguet, in his introduction to Grasset's book, "it is nothing else than the methodical conquest of the 'unexplained' considered by ignorant multitudes as inexplicable, and hence, as 'marvellous'. At every one of its painstaking conquests, Science throws one piece of the 'unexplained' into the domain of the already explained, depriving it, consequently, of its 'marvellous' character. A recognized *fact* may be looked upon as astounding, but being positive it will forcibly have one day its scientific explanation.

"Real Science, therefore, travels from the 'Explained' to the

---

12. It is one of the ironies of human affairs that a great many persons remember the name of William Osler, one of the greatest physicians of our age and occupant during the last years of his life of a distinguished chair in the University of Oxford, solely because they think that he seriously recommended that all men should be chloroformed after reaching a certain age. This misapprehension is founded upon a joking remark which Dr. Osler made in an after-dinner address. Dr. Pagenstecher is simply employing the remark for a little humor of his own.—W. F. P.

'Unexplained': whatever is behind us is the known, the acquired, the scientific; whatever is before us is the pre-scientific, the unknown which possibly will be converted tomorrow into the known, into the scientific, and I think nothing has more title for a scientific investigation than whatever is not yet scientific. Therefore, it must be looked upon as a gross error to proscribe the study of things meta-physical; on the contrary, it is only natural that we should try to explain a little of the unexplained, basing upon the already known, so we may add a small fragment of the 'unknown' to the already 'known' with the practical result that Science has made one step forward."

With this sane and eminently scientific criterion as a frontispiece, the book of Grasset, "*L'Occultisme de Hier et d'Aujourd'hui*", has made its triumphant entry into the world of these searchers after truth, who, despite the fogs of distrust which envelope us and the enemies who harrass us, work on in the uncharted regions of the unknown, content with the sublime confidence that we, too, shall come to be recognized as laborers in the vineyard of Science, and hailed at last as the pioneers who forced the first breach in the walls of occultism. "Occultism is the promised land of Science", said Grasset in this great book, "and on invading this land, the occult will be 'disocculted' and seen to be scientific." With these words blazoned on my banner I will now state briefly some of the many experiments which I have undertaken during the last three years, with the earnest desire of helping with my grain of sand the advancement of Science.

When I declared before the members of the Medical Society, "Pedro Escobedo", at the session of December fifth, 1919, that it is not an absolute necessity to have eyes in order to see, nor to have ears in order to hear, nor to have a nose in order to smell, nor a tongue in order to taste, I am sure that in the first moments, I evoked among my listeners a discreet smile tempered with a touch of awe, and I should not wonder if in that moment, there were some who considered me a ripe subject for the insane asylum—of course with corresponding compassion. But the fact is that on the 25th of January, 1920, the delegate named by the Society, at my request, our reputable colleague, Dr. J. E. Monjarás, had ample opportunity to corroborate the veracity of my assertions, and he corroborated same to my greater satisfaction, in the presence of members of the Society,

Drs. J. Irueste, Rafael Lopez and Luis Viramontes, as stated in the corresponding minutes.

To avoid boring my listeners, I will not go into the details of my experiments, however interesting they may be, but will limit myself to reproducing verbatim the resumé of the report rendered the Society by Dr. Monjarás, as follows:—

“ It is a *fact* duly established, that Mrs. Z., while in deep trance, and *while all her senses were blocked*, was, nevertheless, able to perceive SENSATIONS OF VISION, SMELL, TASTE, HEARING and TEMPERATURE, corresponding in each instance to the potential result, according to the label and former experiments.

“ I affirm that upon every occasion when an object was handed to the medium, she automatically lapsed into a state of catalepsy which disappeared also automatically, when the object was removed from her fingers.

“ The *weight*, both of the experimenter and the medium, varied during the séance to the extent of 150 grams in the former, and 110 grams in the latter, (Fairbank’s scales for medical use).

\* \* \* \* \*

“ In conclusion, I will state that during the entire experiment, Dr. Pagenstecher, (the experimenter) was unable to observe which particular article was handed to the medium, on account of having his back turned at the moment of change of pieces; besides, the hands of the medium were kept covered with a large towel.”

Gentlemen, in view of this confirmative assertion, there is no alternative save to admit the reality of these wonderful phenomena. We must not forget the sentient words of Emile Faguet to the effect that a deed may be surprising, difficult of explanation, and may even appear in direct contradiction to the laws of physics, which are today accepted as positive, but it is inadmissible to say that it is *impossible*, on the grounds of merely theoretical deduction. A fact is not to be argued. *It is, or it is not.* This is a vital point, and the phenomena presented by me have been acknowledged by those who witnessed them as real and positive, and with this premise I am satisfied.

It may be of passing interest to know the method of procedure

which Prof. Grasset advises to be followed in undertaking the study of occult phenomena, and the classification he proposes for these phenomena:

“We have to distinguish between three different physical phenomena:

1. There are positive and sufficiently explained facts which must be looked upon as belonging to the domain of Science (suggestion, hypnotism, the unconscious movement of the persons performing the turning of tables, and the unconscious memory in hypnotic state).

2. There are occult psychical phenomena which very likely will be “disocculted” (word coined by Grasset) very soon by proving their real existence even when their explanation might be for the moment impossible (mental suggestion while in trance, clairvoyance, movement of objects without contact).

3. There are finally psychical phenomena which are very far from being proved as really existing (telepathy, presentiments and materialization).

With reference to the phenomena called telepathy, of which I made mention on the fifth of December, 1919, I believe it pertinent to assert in passing that up to the present, no authority on this subject accepts its existence as scientifically proven, neither Grasset, Richet, Bernheim nor Moll, and in order to appreciate the great value of this negative ruling, we must consider, for instance, that Dr. Moll made a study of over 1400 pamphlets before giving his opinion. For the benefit of those interested in the subject, I will now state the meaning of telepathy in accordance with the definition of its coiner, Mr. Myers, of London, to-wit:

“Telepathy is the ability of one mind to impress or to be impressed by another mind, otherwise than through the recognized channels of sense.”

I quote this authentic definition as I believe that in the course of my experiments I have found the way scientifically to prove the existence of telepathy, in case the proofs so far produced really need more backing.

To revert to the classification of Grasset, it is worth while to mention that this author points out among those occult phenomena which are about to be “disocculted”, (that is to say, demonstrated as real and not imaginary) those which are grouped under the head of “CLAIRVOYANCE”, and it is precisely this sort of psychic

phenomena that I have demonstrated as real and positive to Dr. Monjarás, delegate of this Society, as detailed in the Minutes.

These transcendental facts having been proven, there naturally arises the question: How and by what means has the brain of the medium been able to perceive not only visual, but also auditive, olfactory, gustative and tactile sensations, in spite of having her terminal apparatus of reception completely blocked while in a state of catalepsy?

To this very delicate question, I am determined to answer positively that the proved fact of having obtained, in my experiments, cerebral sensations in a person whose specific sensorial organs were entirely blocked authorizes me to declare that up to this day, Science has been committing the error of believing that the cerebral perceptive organs DID RECEIVE THEIR IMPRESSIONS EXCLUSIVELY THROUGH THE CHANNELS OF THE SO-CALLED SPECIFIC SENSES: MY EXPERIMENTS PROVE WITHOUT LEAVING ROOM FOR DOUBT, THAT BESIDES THE AFORESAID CENTRIPETAL CHANNELS STARTING FROM SAID SPECIFIC ORGANS, AS EYES, NOSE, EARS AND TONGUE, THERE ARE EXISTING OTHER CHANNELS OF COMMUNICATION WHICH START FROM THE EXTERIOR TEGUMENT AND REACH THE CEREBRAL CENTRES IN ANALOGY WITH SHORT CIRCUITS.

In support of my opinion based on facts by me disocculted, I am allowing myself the liberty of translating from the last treatise of the celebrated physiologist of the University of Leipsic, the following consideration:

(W. Wundt: *Treatise of Physiology*, 1918, p. 46.)

“The physiological development of the embryo makes it appear probable that the differentiation of the various sensorial systems did occur in the long run of the evolution of the species. The external tegument is the common sensorial organ for all our perceptions (13) while our so-called specific organs as ear, eyes, nose and tongue are to be looked upon as differentiations of said external tegument.

“We have therefore the right to suppose that the sensorial channels corresponding to said specific organs proceed equally from the

---

13. It is known to science that the specific organs of perception (eyes, ears, nose and tongue), as well as the nervous centres (brain and medulla) proceed from the ectoderm, which associates itself in their formation with the mesoderm.

primitive organ (14), the skin which exercises still in our day the combined functions of the touch, sensibility and temperature.

“It is to be supposed that in lower species the specific organs may have close affinity between themselves.”

What the Professor of Leipsic considers as very probable, I believe I have demonstrated as positive facts, in the experiments which are the subject of this article, and it is only necessary to add the following consideration in order to give my opinion a concise clearness.

Once the human race was endowed in the course of its evolution with the specific organs, with a direct communication (very probably much shorter) with the cerebral centres of perception, there followed a general disuse of the original lines of communication (which were probably more complicated) which proceeded from the exterior tegument and which gradually atrophied, precisely from lack of use, this happening generally with the human race. But a few exceptionally hypersensitive humans have preserved in a useful state these original lines of communication directly from the external tegument to the cerebrum, and these faculties through methodical and scientific training have been able to develop to such a degree as to allow a scientific demonstration of the still-existing lines of original communication. This is the explanation in the case of the medium, Mrs. Z.

As regards the explanation of the intricate mechanism through which this phenomenon (until now ignored), is performed, I adhere in the strictest manner to the opinion of Grasset:

“In studying the occult phenomena, it is necessary before all, to separate at present, the discussion of real, solid facts from the merely theoretical. When the existence of a fact has been positively proved, it will be an easy matter to find the theory of its explanation; meanwhile, until this is accomplished, there is not the slightest benefit to be gained in discussing theories, nor will they be missed.”

Having made this confession of faith, I shall limit myself to propose with due right as claimant to the title of inventor, the following idea to those future experimenters, who are better qualified than I, in physics and physiology.

MAY NOT ALL OUR SENSORIAL IMPRESSIONS, BE

---

14. Until today, no specific organs have been found, in spite of all researches, which transmit the perception of cold, heat and pain. (Wundt, p. 47.)

THEY CONDUCTED TO THE CEREBRAL CENTRES THROUGH THE SO-CALLED SPECIFIC ORGANS, OR BY MEANS OF TACTATION, BE DUE EXCLUSIVELY TO VIBRATIONS? SINCE VIBRATIONS BELONG ESSENTIALLY TO THE DOMAIN OF PHYSICS, THERE SEEMS TO BE NO ABSOLUTE NECESSITY TO EXPLAIN THEIR ORIGIN THROUGH THE ACTION OF DISEMBODIED BEINGS—NOR WILL IT BE EASY TO EXCLUDE SUCH ACTION. FUTURE STUDIES AND EXPERIMENTS WILL POSSIBLY TELL US THE TRUTH.

DR. G. PAGENSTECHER.



## BOOK REVIEWS.

*The Future Life in the Light of Modern Inquiry*, by CANON SAMUEL McCOMB, D.D., co-author of "Religion and Medicine." Dodd, Mead & Co., 1919. pp. 240.

It would be hard to find, for average beginners in Psychological Research, a better general introduction to the subject. For the reader soon finds himself in the proper atmosphere of approach to what lies behind and before in the path of investigation. There is a summary of the results of such examination as has hitherto been made of human nature as it appears and functions in this earthly scene from birth to death; of the various moral verdicts, sometimes as mutually contradictory as the mental conclusions at which man has arrived in the process of his experience; and of the surmises, the hopes and fears as to continuance in another world, by which man has been alternately cheered and troubled when facing the inevitable dissolution of what we call the body and the soul.

Then there is a condensed and careful statement of what Jesus Christ stood for, and has accomplished in human history by his contribution to the evidence of man's survival as a sheer matter of fact, and to the consequent nature of man's personal responsibility. Thereupon the contrast is drawn between the general state of mind that confronted Christ while he was on earth and the state of mind of Christians and of mankind generally in our time.

Then the author passes to the question whether communication between the living and the so-called dead is, not only possible, but actual and desirable now: whether, all things considered, it is not probable that the same Divine Providence which "in the fulness of the times" brought Christ into the world, would not also "in these last days" afford to mankind fresh and wider evidence, supplementary to the other; and that He would, now as then, at least to "chosen witnesses," encourage the practice of such communication for the enlightenment of men.

For Canon McComb points out that the original appeal of Christ was to a peculiar type of human mentality and to a narrow range of human experience; and that "by our different relations in time to the historic facts our spiritual relations cannot but be affected. . . . The first Christians were visited by a wonderful and soul-transforming experience, a vision of the Son of Man risen from the dead; we, in this far different age, with minds prepossessed with a philosophical or scientific world-view, must grope our way back to the great event amid manifold historical, critical and psychological difficulties. . . . The argument from resurrection to immortality as developed by Paul is concerned only with those who have identified themselves in thought and life with Jesus Christ. . . . It is increasingly difficult to force belief by coercive authority on minds touched by the modern spirit. . . . One authentic (modern) instance of a traveler returned from the land of spirits would outweigh a thousand speculative arguments which seem weak as gossamer threads to the soul face to face with death and the unknown. The believer in the Christian story holds that in one signal instance the everlasting silence has been broken, and his faith in immortality wins thereby an intensity and a clearness which would otherwise be impossible. But how about non-Christians, devout Jews, and Buddhists?" (Compare pp. 32, 130-133, 145.)

The remainder of the book is occupied with "The Argument from Research," and "Specimens of the evidence supplied by Psychical Research." Under the former head the telepathic hypothesis is discussed, after a brief reference to the supposed triviality of most of the messages, and, on the other hand, to "the inspirational utterances with which spiritistic literature abounds." It is pointed out that if there be telepathy between the denizens of earth there is no sufficient reason to exclude the possibility of it between them and others who have passed on; and secondly, that the fatal weakness of this hypothesis, as employed by some skeptics of human survival, is that they "ascribe to telepathy a selective power which no experiments or spontaneous phenomena reveal."

Then follows a terse presentation of the results of the spiritistic hypothesis, closing with the declaration that at the very least we must acknowledge that up to the present time the more probable of the two hypotheses is the spiritistic. It is also urged that, unlike Spiritualism with which it is by some so obstinately confounded, spiritism is not a religion.

As specimens of the evidence, these are dwelt on: that presented by the Rt. Hon. Gerald W. Balfour, entitled "The Ear of Dionysius"; and the St. Paul cross-correspondences through Mrs. Piper, Mrs. Holland and Mrs. Ver-rall, with Sir Oliver Lodge and Mr. Piddington intervening. These are from the *Proceedings* of the English S. P. R. Thirdly, from the *Proceedings* of the American S. P. R. there is a condensed but thorough summary of Dr. Walter F. Prince's amazing and impressive account of Doris Fischer. Here, too, there were notable cross-correspondences, especially when Dr. Hyslop intervened with his trained psychic, Mrs. Chenoweth. It was by this case, and its demonstration of Dr. Walter F. Prince's extraordinary faculties of observation, and his patience as in a clinic, that Dr. Hyslop and Dr. Prince were brought into the close co-operation which has been of such lasting benefit to the cause of Psychical Research.

After another and brief "Narrative of Spirit Return," and an extract from Mr. J. Arthur Hill's book, "Man is a Spirit," giving a case of "The Experience of Dying," Canon McComb concludes with a chapter on "The Practical Value of Belief in Immortality" at the present time, as against the specious maxim, "One world at a time."

It is worth remarking, as one merit of this book, that the author does not force his points. Nor does he bring himself forward as an investigator, though that might have been done with advantage if there were not special reasons to the contrary, which there are in so many instances where personal experiences must, at least for many years, be treated as sacred. Only by reading between the lines (as on page 185, where he speaks as an eye-witness of Dr. Hyslop's behavior at a seance), is the reader allowed by the author to surmise that he has ever made direct personal experiments of his own with psychics—which experiments are, by the common confession of experts, the best way to induce conviction in those who are able to make them. At any rate it is not without significance that the author, after saying that "it is generally agreed that the most convincing items are too intimate to print," goes on to quote (p. 157) a remark of Mr. Henry Holt in a private letter to him: "Nature seems to have strengthened the partition between this plane and the next by making the strongest evidences that death is only a partition so intimate that those experiencing them cannot tell of them." Nor should it be overlooked that one of the most convincing points of the evidence is the play of personality (even over the telephone, and between the living, this is so here and now) in what purport to be communications from one's departed friends. Such personal touches cannot be had at second hand with the same significance. You and your friend are too intimate for a stranger to intermeddle without weakening the impression. Tennyson, in *In Memoriam*, may have had this in mind when, alluding to St. Luke's reticence about the risen Lazarus, the poet wrote wistfully:

"but something sealed  
The lips of the evangelist."

A few improvements suggest themselves, for which the author will doubtless thank the critic. I suggest the following:

The references in the Index should be more numerous and fuller.

Here and there in one chapter the tone, and sometimes even the statement of the subject, is so different from a passage in another chapter as to suggest that they were written at widely separated periods.

Occasionally the form of statement is too sweeping. For example, on p. 153 it is said that *Psychical Research* "throws no light on the occupations of surviving personalities" (italics mine). But this is hardly fair to the author's own presentation of the "*Ear of Dionysius*" case; of "*The St. Paul Cross-Correspondence*"; of "*The Hope, Star, and Browning Correspondence*"; and of "*The Doris Fischer Case*." In each of these instances at least one phase of the present occupation of those who purport to be departed spirits is made manifest by their very effort to communicate and by what they have to say.

In general, however, as I said at the outset, I know of no better introduction to the whole subject than this. In sum the author's attitude is well indicated by his quotation (p. 145) from Samuel Taylor Coleridge's *Aids to Reflection*:

"He who begins by loving Christianity better than Truth will proceed by loving his own Sect or Church better than Christianity, and end in loving himself better than all."

GEORGE WILLIAM DOUGLAS.

*The Meeting of the Spheres: Or Letters from Doctor Coulter.* Edited by CHARLOTTE G. HERBINE. Brentano's. New York, 1919. pp. 317.

Mrs. Herbine does not state all the facts about this work. While she is the "editor" she is also the author of it as a medium. The Dr. Coulter mentioned is her control. Mrs. Herbine, according to reports, excited a good deal of interest in Paris some years ago and for years practised mediumship in Indianapolis. The present work shows no traces of the phenomena manifested within my knowledge. The present work is simply the non-evidential material of the control on various subjects. There is no verification of what he says. The chapter on "obsession" is nearer reincarnation, tho it is not that as usually understood, but it is evidently a piece of pure fiction, whether conscious or unconscious on the part of Mrs. Herbine. We have no evidence that Dr. Coulter is anything more than a secondary personality of Mrs. Herbine.

Some idea of the conceptions scattered throughout the book or making up its main contents may be seen in the following quotations: "Time and space are forms of thought." So far so good. The Kantian would agree with that, if nothing more were said. But the "editor" adds: "And thoughts, to express themselves, may become things." Connect that with the first statement as the "editor" does and Kantian ideas are no longer there. We cannot form the slightest conception of what this first sentence means. Immediately we are told that "to grasp this, we must understand the ether and its many inhabitants." Very far from Kant again and indeed in a realm that no one can grasp at all. But this is the kind of thing that we are going to be fed on in the near future as the literature of spirits. On the next page the "editor" says: "Time and space, I have already said, are thought." Perhaps we have gotten back to what Kant meant now, tho his followers would dispute it. If we have, however, I think most of us would have to cast Kant and the "editor" overboard.

But there is no use to go through the work. It contains nothing that is verifiable or intelligible and yet is the kind of thing that untrained minds will perhaps delve in much to their confusion.—J. H. H.

*The War and the Prophets*, by HERBERT THURSTON, S.J. P. J. Kenedy and Sons, New York, 1915. pp. 190.

This highly commendable book deals with several classes of alleged prophecies: (1) Such as expressly relate to the Great War, notably that of "Brother Johannes" and the astrological predictions of Zadkiel. (2) Those that have been interpreted as reaching as far in their application as the conflict which began in 1914, perhaps impinging upon it in only a paragraph or two, of which the prophecy of "Orval" is an example. (3) Old reputed predictions, the materials of which have been more or less tributary to "prophecies" of the first two classes, particularly the "Prophecy of St. Malachy". (4) Miscellaneous "Prophecies" such as those of Mother Shipton and Nostradamus, mostly of old date, and quite unrelated to the war just closed.

Every man has his biases, that is, his mental inclinations and tendencies; the best that any man can do in dealing with a concrete case is to adhere to a scientific procedure and observe the laws of evidence whether in so doing his biases are comfortable or suffer. This Mr. Thurston has admirably succeeded in doing. A Roman Catholic and a member of the Jesuit Society, he found himself confronted by the facts that the "Prophecy of St. Malachy" was treated with serious respect by *The Catholic Encyclopedia*, that many of the prophecies were uttered by or ascribed to ecclesiastics and members of religious orders of his own faith and that some had been from time to time published with express episcopal approval. Nevertheless his critical analysis proceeds without visible embarrassment and the effect is with few exceptions destructive to the claims of the various alleged prophecies.

Deliberate fraud is found to underlie some of these. The "Brother Johannes Prophecy," which has been widely circulated, with many signs of credulous approval, is one of this sort. It would have been very remarkable indeed if genuine, since it purports to date from about the year 1600, yet recognizably describes Wilhelm II. and the opening events of the Great War. But at a certain point the "predictions" cease to be accurate, and that is at the exact point when the document first saw the light, September, 1914. There is absolutely no verification of its previous existence except the word of its discoverer, "M. Péladan, who is described as a medley of Richard Wagner, Cagliostro and Madam Blavatsky rolled into one."

The forged prophecies bear two marks in common. The date of the asserted origin is without any satisfactory evidence, and whatever predictions they venture applying to periods subsequent to the earliest authenticated date of appearance are in sharp contrast with those which are of earlier application. Thus, the "Prophecy of St. Malachy," a collection of Latin mottoes, claiming to be successively prophetic of the careers of the Popes, is supposed to date from the twelfth century, but there is "not one scrap of evidence" that the document had any existence prior to its publication by Wion, a Benedictine monk, in 1595. "Down to this epoch the mottoes without an exception fit their subjects accurately. . . . After that date their interpretation becomes practically hopeless."

Examples are given of another species of vaticination, into which no conscious fraud palpably enters, but generally consisting of utterances as ambiguous as those of certain dubious Oracles of antiquity, out of which the determined-to-believe can twist interpretations quite awesome to themselves, but unconvincing to the "tough-minded." Our attention is called to "Voix Prophetiques," a big collection of such matter, compiled by one Abbé Curicque, which passed through many editions.

We find represented, also, an intermediate class, in which the predictions were not set down at the time they were made, but passed from mouth to mouth for so many years that there remains no certainty what was originally uttered, and a not necessarily guilty reshaping to suit events is more than probable.

Nevertheless Mr. Thurston does not go to the other extreme, and, escap-

ing from the natural biases of his environment, fall victim, as so many writers do, to the new bias of the general rule which he has discovered, and determinedly strive to make it all-inclusive of the mass of material canvassed by him. He thinks it possible that he has found his white blackbird in a certain "Sister Mary," though the evidence even in her case leaves something to be desired. Nor does he appear to discredit Savonarola, "although by no means all of Savonarola's predictions were justified in the sequel." And some of his remarks are so "up-to-date" that one suspects the influence of Psychological Research. "There may sometimes, I hold, be a real intuition of a spiritual truth, even though the setting be fantastic, ridiculous or contrary to ascertained fact. Joan of Arc, for example, may have been the percipient of perfectly authentic voices though they came to her through a St. Catherine whom she conceived of according to a legend, which modern historical criticism has now exploded. The fact that St. Elias's connection with the Carmelites must be considered more than problematical would not necessarily discredit all the communications of a revelation attributed by a Carmelite nun to his intervention." Even so.

Finally (although not finally in the book, for we find it in the preface) the author has come to a conclusion in which some other investigators concur, after careful study of the evidence:

"That there have been, and are, many persons to whom a knowledge of the future is imparted in ways that transcend our comprehension, I fully believe. But that the knowledge ever extends to the foreseeing of political events of general interest is very difficult to establish by evidence." We add that the word *difficult* need not mean *impossible*.—W. F. P.

*Your Psychological Powers and How to Develop Them.* By HERWARD CARRINGTON. 358 pp. Dodd Mead & Co.

What shall we think of a book which treats of "Your Psychological Powers and How to Develop Them," and warns us in the preface that "in nearly all cases" the author is not willing to say that the instructions are not piffle, and that he had been careful to use the formulæ "we are told," "it is taught," etc., to keep his readers from supposing that he believes in the directions so confidently pronounced in the title? He warns critics that they are deprived of the "weapon" of saying that certain rules are "quacky" apparently because he and the critics can shake hands on that. But no, the preface later states that the writer "believes the vast bulk of the material contained in his book to be sound and helpful." But even then he doesn't specify the exceptions and in spite of the warning so kindly given it appears legitimate for the critic to administer deserved knocks at the passages which seem to him "credulous" or "quacky" if so inclined. In short the preface seems to be a device to rake in the flowers and dodge the *passee* vegetables.

The statements of fact and the practical directions are what we would expect from their manifold sources—good, indifferent and bad. It is certainly a mistake to give directions for the development for this or that occult power and to speak so confidently of the result as this book does in many places. To state that the "student who cultivates mediumship" (p. 112) will, if he observes certain rules, "doubtless progress rapidly and favorably," is fallacious. No rules can make mediums out of some, if not most people.

Many of the directions are good for experiment, and many (see chapter XIX) seem to be rules for auto-suggested hallucinations.

Is the stuff about auras (Chapters X and XI) a part of that which the author must not be accused of putting forth in good faith? Or does he really believe that magnets give out visible rays? Are the directions for practice in aura seeing, directions for the cultivation of auto-hallucination, or not? Does he really believe that a dark blue aura "indicates religious feeling," and that "light blue shows devotion to a noble, spiritual ideal"? And if he does, will

he explain what happens when religious feeling and devotion to a noble, spiritual ideal clash in the same person, as has been known to happen?

Does he really believe that some clairvoyants see distant scenes through a "psychic tube," and that by this supposition which has no support but imagination "there is no difficulty in accounting for all we see" (129), or is he secretly laughing at his readers for paying out good money for such babble?

But he *does* believe—and here is confident enough to affirm it in the first person (p. 258)—in the old theory of a mesmeric fluid, but distinguishes between mesmerism and dry hypnotism.

Mr. Carrington's logic is sometimes like Bret Harte's *Heathen Chinee*,—"peculiar." One instance is found on page 346 to the query how materialized spirits get their clothes. He says that there is a ready answer which "fully explains it" and that is that Jesus had clothes after the resurrection. How a phenomenon is "fully explained" by citing an instance of it is difficult to comprehend.

There does not seem to be any particular discrimination in the choice of authorities from whom to quote. William James, C. W. Leadbeater, F. W. H. Myers, *The Spiritualist's Manual*, W. F. Barrett, Allen Kardec,—everyone is meat provided he can furnish space-filling copy.

The preface does not warn us that the author is not responsible for the English employed, so it may be permissible to remark that "sensual" is not the word to use when "sensory" is meant (p. 102), that "first initial experiments" (p. 140) is perhaps a redundant expression, and if the patient "should be divested of as many clothes as possible" (p. 142) it will be necessary first to put an extraordinary amount of clothes upon him.

Many suggestions in the book are sensible ones, many more are surprising to find in the same company and not a few are amusing. Imagination—a quality usually found in fiction and poetry—is not lacking, as when the writer says (p. 205) "it is possible that some day in the future science may discover a drug which will have the effect of driving or drawing back the ethereal into the physical body." Just so, and some fine day science may discover a ray which will disclose the asphodel emanations of the astral diaphragm. Who can dispute it?

The book refrains from telling the naughty rules of "Black Magic" lest they work harm, but tells us just what books to find 'em in, which reminds us of Byron's remark that in his boyhood days he studied an expurgated edition of Horace, but the horrid passages were all clumped together in the appendix, which saved a lot of trouble.—W. F. P.

*Christianity and Immortality.* By VERNON F. STORR, M.A. Longmans, Green and Company, London and New York. 1918. Pp. 195.

This book is an enlargement of three lectures delivered by the author in Winchester Cathedral in England. It is a sign of the times, and the author recognizes this in his Preface, where as a churchman he admits that there is necessity for "a restatement of our belief in a future life." The chapters are in keeping with this statement and religious readers will find the book an especially fairminded one.

The first chapter takes up Spiritualism, and does not wince at the term. It shows that the time is coming when it will be rejuvenated and become the recognized term for the results of psychic research, but without the associations and implications which it has had ever since the Fox sisters. It will mean something very different from its present vulgar implications. The author is fairminded toward the subject and says as much as he needs to say on the matter for a churchman and does it less grudgingly than most churchmen.

It is not necessary to review the work critically. Its treatment of the traditional doctrines about immortality will not influence scientific men, but it will

influence religious minds that are not ready to follow the methods and verdict of science. But it will pay the perusal of intelligent people everywhere, and psychic researchers can but welcome it as tending to the reconciliation of science and religion.—J. H. H.

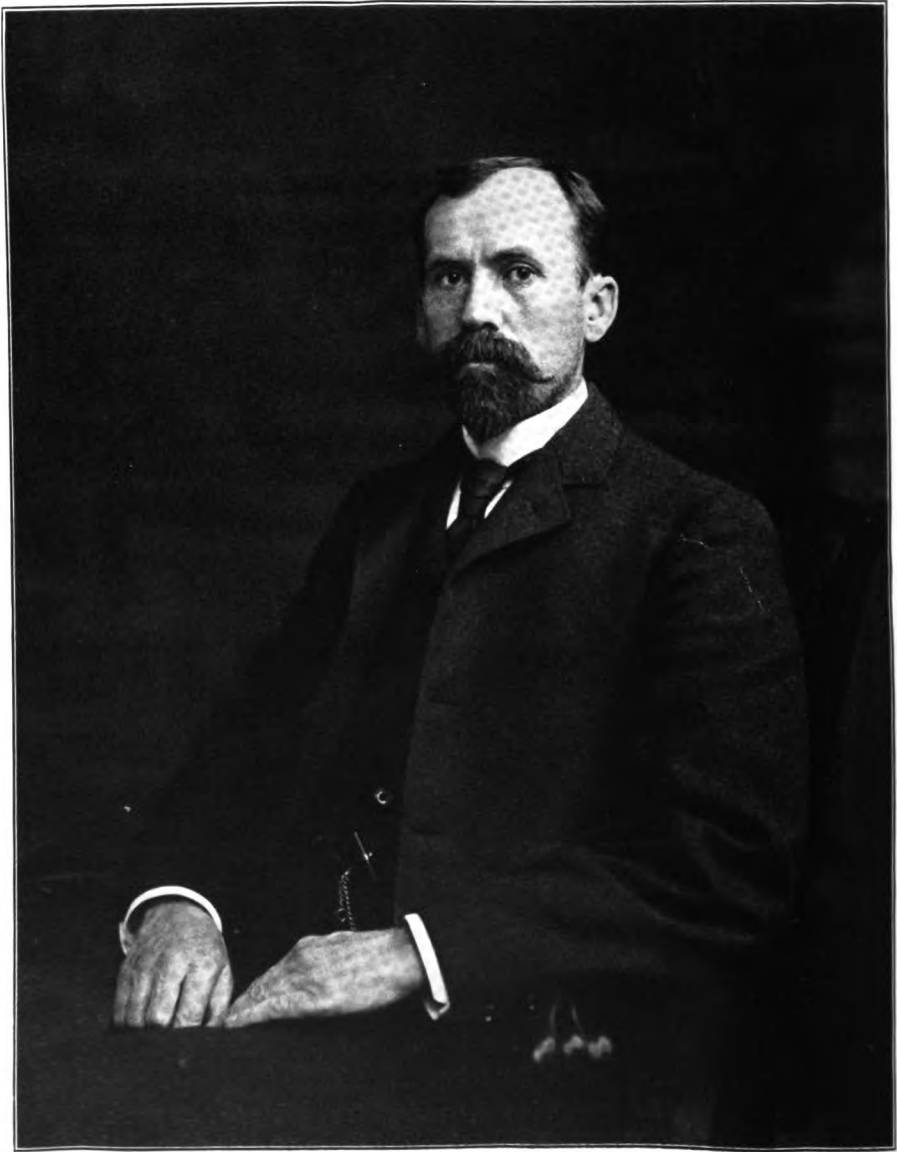
*The Thinning of the Veil.* A Record of Experience. By MARY BRUCE WALLACE: With Foreword by J. BRUCE WALLACE. Dodd, Mead and Company, New York. 1919. Pp. 99.

This little book is a psychic production, but is not adapted to the conversion of scientific sceptics. The Foreword by Mr. Wallace fairly concedes this view of it and above all admits that all such productions are probably colored by the mind through which they come. He does not pretend that the material is evidential, but claims that it has been helpful to those who know the source of it and that its spiritual flavor will prove equally helpful to others. We have still to find, however, the secret of material like this. It is the kind of thing that will attract the unthinking mind which is not willing to look at the facts critically, but wants thrills, whether intense or light. Mankind will not face facts. It wants poetry and this it seeks in every imaginable form. Verse and rhyme are not necessary to the form of it. Anything that appeals to the imagination and the emotions will suffice and it will christen it in the name of religion.

Such a book has psychological interest, but not evidential. There is no reason why it should not have been worked up to have an interest for the scientific student, but most readers are impatient of anything like thinking and critical study.—J. H. H.







DR. HYSLOP AT FORTY-EIGHT

# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

## CONTENTS

	PAGE		PAGE
Sonnet: Across the Bridge. By Blanche R. Worcester	425	Professor Hyslop's Engrossing Interest in Psychical Research. By Miles M. Dawson, LL.D.	452
Biographical Sketch and Impressions. By Walter F. Prince	425	A Secular Saint. By the Rev. George William Douglas, D.D.	456
Entrance Upon Psychical Research, and Characteristics. By Weston D. Bayley, M. D.	433	A Day With Dr. Hyslop. By Arthur W. Dow	462
In Memory of Dr. Hyslop. By Sir William F. Barrett	440	A Tribute. By Russell Duane	465
An Appreciation. By Rev. Howard N. Brown, D.D.	444	Early Environment and Schooling. By Joseph Lewis French	466
James Hervey Hyslop. By Titus Bull, M.D.	446	Reminiscences. By Professor H. N. Gardiner	469
Vision and Service: A Tribute to Dr. James Hervey Hyslop. By Professor John E. Coover	448	In Remembrance of Dr. Hyslop. By R. H. Goodhue	473
Dr. James H. Hyslop. By Miss H. A. Dallas	451	Qualifications, Aims and Methods. By Prescott F. Hall	474

### ACROSS THE BRIDGE.

You are the great truth-lover, well content  
 To welcome Truth, an ugly, ragged crone.  
 One sin you scorned, to say, Truth is my own;  
 One fault you feared, to darken her advent.  
 You stood alone upon a continent,  
 Absorbed, convinced, and charted the unknown;  
 You weighed and tested each supporting stone  
 Of girders that should span the firmament.  
 Simple as those whose greatness is within,  
 Selfless as one whose body serves his soul,  
 And patient most you were, with humorous phrase  
 For friendly jibe or hostile javelin.  
 So you will read this last, pursuing scroll,  
 Laugh kindly and excuse the imperfect praise.

—BLANCHE R. WORCESTER.

### JAMES HERVEY HYSLOP.

#### Biographical Sketch and Impressions.

(Aug. 18, 1854—June 17, 1920)

BY WALTER F. PRINCE.

*Acting Director of Research, A. S. P. R.*

Dr. Hyslop was son of Robert Hyslop and Martha Boyle Hyslop. His paternal grandfather came from Scotland, and his paternal grandmother was from Virginia.

Robert Hyslop was born in the midst of primeval forests near Xenia, Ohio, and there too the subject of our sketch was born, August 18, 1854. He was the survivor of twins, than whom there was but one earlier born in a family of ten.

His early life was on a farm, and he worked on his father's place even up to two years after graduating from College, though during the later period part of his time was occupied in teaching district school. But farming did not appeal to him, owing to his intellectual and reflective temperament, which he derived from his father. The woods, of which there were plenty about, appealed to him as a boy, and he was fond of watching the skies, clouds and storms, so much so that he became an adept in predicting weather.

A very potent factor of his early life was the rigid and narrow religious atmosphere in which he was reared. His parents belonged to the small and ultra-conservative body known as Associate Presbyterians, the most of whom joined the Associate Reformed Church to form the United Presbyterian denomination. A few—hardly more than a thousand—of the Associate Presbyterians through religious scruples held to their independence, and Robert Hyslop and his wife were among these. On Sundays when there was preaching—for the sparsely settled community could afford a minister only about half the time—the family always attended services, which lasted from ten or eleven in the morning until three in the afternoon, with two sermons. The remainder of Sunday was occupied with religious instruction and reading in the home. The first task of the day was to commit to memory a metrical version of a part or the whole of a psalm. In the evening a half of the Catechism was recited in order by the family, and the father made comments which instilled into the minds of the children the distinctive doctrines of the exclusive little denomination.

Sunday reading was restricted to the Bible and religious books, such as Hervey's mournful "Meditations," and Fox's gory "Book of Martyrs", together with the denominational paper.

But few books were in the house, so these had to be read over and over. Among them were a few heavy books of a theological type which the boy James attacked after he became thirteen years of age, and of which he actually became fond. "We were

not allowed to play any games, to sing or whistle, to ride or walk for pleasure, to pluck fruit from the trees for any purpose, to black our shoes, or to read any secular literature. All these things had to be done on week days in preparation for the Sabbath. The day was the most serious of our lives, and involved complete rest from all employments except the feeding of stock on the farm, and even this had to be prepared for as far as possible on Saturday." And yet "there was no resistance or rebellion against this sort of a life and training. . . . and it is not remembered with any regret or reproaches." At least it was a training for the Spartan-like character of after life which is exemplified in that very remark that no regret or reproaches attended the memory of such rigor.

When James was ten years old a brother and a sister died of scarlet fever. They were younger even than he, but as he had been taught the dread consequences of death without adequate spiritual preparation even to small children, the abrupt termination of their lives made an impression upon the boy far beyond that of grief. The fact that at about the same time, in order to cure him of a habit of stooping, relatives told him that if he did not straighten up he would die of consumption, coupled with what he heard about the limited number of persons who escape hell, so affected him with apprehension amounting to fright that for two years he was unable to laugh or smile.

To this morbid experience he afterward ascribed a lasting "serious half-melancholy disposition."

Various early particulars set down in the remarkable autobiographical sketch left to his children are of great importance from their influence in shaping Dr. Hyslop's mature characteristics. The fact that from the age of thirteen to that of nineteen he revelled in Anderson's "Lectures in Theology," an argumentative discussion of the Calvinistic doctrines, is both a testimony to his natural logical bent inherited from his father and discloses one of the chief promoters of that faculty.

The mother died when the boy was fifteen; and a year later, about the same time that the step-mother assumed the care of the family, he entered the High School in Xenia. He began the classics, physics, geometry, mental science and literature with the zest of an explorer, but with undampened allegiance to his relig-

ious and theological training. In fact, he signalized himself in the school by his staunch adherence to denominational customs, such as refraining from joining the singing of "man-made-hymns" accompanied by that unhallowed instrument, the organ. His father was very proud of this staunchness, and cherished hopes that the boy would become a minister.

At the age of twenty, college life began in a small Reformed Presbyterian institution in Northwood, Ohio. Here the teaching facilities were extremely limited, the intellectual horizon narrow, and about the only special advantages to a student were that there was little in the hamlet to do but to study, and that he had a degree of personal attention from the instructors which those in a large institution cannot afford. Here he especially cultivated the power of debate, and here he acquired a reputation for looking at all sides of a question, until even a rival literary society in its disputes with his own would express willingness to leave them to his decision. Here also the first plank in his after skepticism was laid in the discovery that one of the denominational proof-texts in the Bible would not logically bear the construction placed upon it.

At the end of his second year in college he attained his majority and, in accordance with his father's maxim that a young man at twenty-one should choose for himself, entered Wooster University, a Presbyterian institution in Wooster, Ohio. The intellectual atmosphere of the University and the town proved much superior to that previously experienced. The study of geology was begun with interest. But especially psychology, logic and philosophy were entered upon with delight. The teacher in the latter studies was Dr. Samuel S. Gregory, afterward reviser of the "Standard Dictionary." He had a genius for analysis and logic and to him Dr. Hyslop owed much for the stimulus of his own tendencies which were to become so marked. The young man here decided upon the teaching of philosophy as a career. Here also his doubts as to early religious tenets were increased, and curiously, in part from reading a book intended to confirm them.

With graduation, in 1877, began a discouraging period. Without influential personal friends, and destitute of the arts of a courtier, he could not get the teaching position for which he,

was qualified, and for two years had to teach in district schools, at about \$230 a year. But work for his father mornings and evenings, together with an entire summer, paid for board and clothing, and he actually saved in the two years \$375!

After another discouraging series of efforts to obtain a suitable position, Mr. Hyslop accepted one in McCorkle College, a tiny institution of his father's sect, situated in what is now Sago, Ohio. During his five months here he earned \$43.00 less than his expenses! All his spare time both in the district school and at the college was spent in study, mostly of the classics and philosophy. He early began those habits of industry which later led to a published output which is prodigious. So far as has been disclosed, the play factor in his life was always very slight. And he seems almost wholly to have abstained from the reading of fiction.

Engaged as teacher in the Academy of Lake Forest University, Illinois, at \$500 a year (it must be remembered that a dollar went farther in those days) in his second year his salary was \$700, and he began a third year as Principal, at \$1300. In the meantime his religious dissatisfaction had been growing apace, until he had come to favor the Unitarian position.

Having formed the resolution to study abroad he first decided upon Edinburg University as a concession to his father, but on arriving at London accepted a temporary business position. Advised by a friend to attend a German University he took the matter into mature consideration, but began the study of German and also of the New Testament in Greek, for the purpose of settling his religious doubts if possible.

But these doubts grew, and he was soon forced to decide between violating his convictions or bitterly disappointing his father, alienating all his friends and cutting himself off from expected openings for teaching. The curious thing is that this mental conflict and its termination exactly paralleled that of the regulation religious conversion. There was a period of many days filled with melancholy and travail of soul amounting to agony. And finally, when he came to the point that he exclaimed, "Well, I cannot believe it. I shall give up and take the consequences. I shall surrender every position in life and all my friends rather than to give up my conscience in this matter, I will take whatever consequences come," he experienced instantaneous

relief, and the very streets of London seemed transfigured. He never regretted the decision.

For many years thereafter the father took little apparent interest in him. He thoroughly expected that his son would become a moral wreck and a debauchee. As a matter of fact the ethical ideals were undisturbed, and the life and teachings of Jesus were seen in a heightened light.

Mr. Hyslop spent seventeen months in the University of Leipsic. Wundt was among his instructors. He determined not to study for a degree, as he saw American students spending a year in learning German in order to pass the oral examination, a year in writing a thesis, and doing little in actual preparation for their intended work. Thus he gained vastly more in fitness than if he had crammed and sweated for a degree. But on his return he found that vice of American academic management, overweening respect for tags of capital letters, in full operation, and his lack of one for some time blocked his progress.

His first resumption of teaching was as a substitute in Latin at Lake Forest University, with a class in the History of Philosophy added. At the end of the year he became assistant of Prof. H. N. Gardiner in Smith College, Northampton, Mass., for seven months with the subjects of psychology and ethics. Then he wrote an essay on ethics in three weeks in competition for a fellowship in Johns Hopkins University and won it. Thus he secured, in 1887, after a year's work, the necessary degree of Doctor of Philosophy, but declares that owing to the cramming system he got no mental benefit other than from writing his thesis.

For a time he was employed by the Associated Press, and at the same time published several papers and delivered some lectures. He resigned to take the chair of philosophy at Bucknell University, Lewisburg, Pa., and after a few months was appointed Professor of Philosophy in Columbia University. He had "arrived". Here he remained from 1889 to 1902, the date of the near to fatal break-down of his health.

Following his recovery and a period largely devoted to literary work, came the establishment of the independent American Society for Psychological Research and the activities for which he will be mainly remembered. This period, as well as the particular steps leading up to it, are sufficiently covered by other papers in

this series. I merely add that as is generally known, Dr. Hyslop's agnosticism was changed to belief in a sphere where the spirits of the dead survive, in the ethical relations of this life with the next, and in the efficacy of prayer, by what he became firmly convinced is a sufficiency of demonstrative evidence in our own times.

---

The first time I ever came across the name of James H. Hyslop was in connection with some curious experiments performed by him with a telephone while he was yet a Professor in Columbia University, some twenty years ago. Joining the A. S. P. R. in 1908 I had a desultory correspondence with him thereafter, and found in his books and articles what seemed to me the most sagacious of all guides to the mazes of the phenomena of psychical research whether or not his assent to the hypothesis of spirit communication was correct. I saw that he viewed his subject-matter on all sides, weighed every hypothesis in a spirit of fairness, and preferred a conservative interpretation of every case when it could without violence be made to fit the facts contained.

He paid me a flying visit of a few hours' duration, saw some of the phenomena of the Doris multiple personality case, and I was impressed by the sagacity of his insight and also with the calm assurance with which he answered my query whether he thoroughly believed that he was in communication with his father by the words, "I know it." He instantly recognized the importance of the Doris Case to abnormal psychology and afterward embodied the records in Proceedings which have attracted the attention of eminent psychologists and have been employed for research work in a number of universities.

When, in 1916, I was prospectively engaged to be his assistant, he was well aware that though familiar with most of the scientific literature of psychical research, I had not reached an affirmative conclusion on the question of spirit communication. He did not seem to care whether his assistant ever would do so, being satisfied with a certain mental habit and that of laborious observation.

My close association with Dr. Hyslop began in January, 1917, and continued until his death. He was the most delightful man



to work with whom I have ever known. There never was the slightest incident, not a word and not a look which implied discord. We often disagreed and debated, but with the utmost good feeling. He assigned a certain portion of the investigating, correspondence and reporting to his assistant, and left him free and unhampered. Some men are lacking in justice and make up for it by outbursts of generosity; not so Dr. Hyslop, who was always just and did not need to salve over lapses of unfairness or capriciousness by soothing words. I never knew him utter a compliment by intention, but far more gratifying was an occasional casual remark made to express what was to him a mere matter of fact.

He sometimes had the appearance of mercilessly attacking an opponent in print, yet it was all academic; the man's name was only the tag to a certain type of logic, or the want of it, which was the real object attacked. I never heard him speak of any man in a manner which hinted at personal bitterness, even in the case of one who after referring to him as "that uncrowned saint" descended to unwarrantable attempts to injure him.

Dr. Hyslop knew what rank he occupied in the field of psychical research, but he knew it without elation. Few men who have accomplished anything have been so devoid of vanity. On one occasion he passed over a letter by a noted European savant containing a high tribute of praise to him simply as a specimen for my collection of autograph letters. Probably he never gave it another thought.

No man whom I have known intimately had the appearance of being able to insulate his reason from his emotions to the extent of Dr. Hyslop. It is as impossible to be entirely free from bias as it is impossible to escape one's shadow (and this is no less true of opponents of spiritism than it is of those whom they suppose are rolling their eyes in ecstatic anticipation of heavenly happiness), but he was to an extraordinary degree dispassionate in his reasonings.

These are among the impressions made upon me by the second great leader of Psychical Research in America.

**ENTRANCE UPON PSYCHICAL RESEARCH, AND  
CHARACTERISTICS.**

BY WESTON D. BAYLEY, M.D.

“He hath borne himself beyond the promise of his age, doing in the figure of a lamb, the feats of a lion.”

It was in the course of a rather close friendship with Hodgson that I first met Hyslop. He had been an occasional and fleeting visitor at Owls Head, Maine, where Hodgson and I for a number of years had spent the larger part of August. Then there were a few meetings in Hodgson's room in Boston, one in Charles Street, which comes especially to mind, when the whole question of the future of psychical research in America was gone over in informal conversation. Hyslop reviewed his plans and projects which years later became actualities. Hodgson tentatively favored them providing adequate endowment could be secured to carry on serious work, and if the comprehensive plan of organization could be accomplished with the amicable endorsement of the parent society; these being apparently the two provisional misgivings in Hodgson's mind.

That the plans for the American Institute were well in hand one year before Hodgson's death is shown by the following letter:

519 West 149th St., New York,  
Jan. 17th, 1905.

MY DEAR DR. BAYLEY:

Will you go on the Council of the American Society for Psychical Research? I am organizing Section B of the American Institute for Scientific Research and expect that it shall be the American Society for Psychical Research coöperating with the English Society. Hodgson will be the Secretary, as he is now of the American Branch S. P. R. We want our own Council. I have asked Professor Gardiner, of Smith College, to go on, and Hodgson will try to get Professor James. We shall not complete the Council until later, when we have more time to reflect. It is necessary to send out at once application blanks. But let me know at once if you will go on the Council and if you will be certain to be here on Feb. 14th.

Very sincerely,

JAMES H. HYSLOP.

Hyslop was also an occasional and welcome visitor at my home in Philadelphia during the course of the succeeding years.

He had been attracted to the work of psychical research and resolved actively to engage in it, upon hearing Hodgson read a paper in New York City. This, I believe, was in 1889, and from then on he was an active worker and indefatigable student in all things psychical and psychological.

How I then contrasted these two pioneers of an infant science! Hodgson with his lithe athletic frame, a perfect dynamo of mental and physical energy. Hyslop, inactively tubercular, frail of physique but with a tremendous high tension enthusiasm for psychical things which appeared indeed to outrun his physical limitations. Who would have then predicted that the strong man would be so soon stricken, and the weaker one live on to strive, produce and overcome, leaving behind him a similar imperishable monument of accomplishment? Some day when the world comes out of its long imposed theological anæsthesia, and awakens sufficiently to realize that the only solidarity of knowledge is that builded by established scientific method, the names of Hodgson and Hyslop will be permanently associated as the first great workers in America in this new and difficult field.

This was the beginning, with no more utilitarian promise than had Galvani when he touched the frog's legs with his bit of wire. What is the use of it all? Franklin once responded to a similar question about flying his kite by propounding another—"what is the use of a baby?" Who will venture to foretell the ultimate possibilities of psychical research?

Between Hodgson and Hyslop there were points of similarity and of contrast. Their physique disparity has been already mentioned; one robust, the other frail; one with a mental energy which seemed to flow out of the depths of physical well being; the other with a tense nervous enthusiasm appearing almost to consume physical vitality as the flame consumes the candle. Both were bluntly and uncompromisingly honest. Neither cared an iota for money excepting as a means to further the important work to which they had devoted their lives. Both lived with incredible frugality in order that all available funds could be deflected for use in the cause. Both were fearless of the "official opinion" and persecution which inevitably came from

the established orthodoxy of both theology and science; and, if one may add, public opinion; and it is true of these particular investigations, that scientific intolerance has been the more active of the two. Indeed it was the early recognition of this fact which led the writer years ago to remark to Mrs. Andrew D. White that her husband should have added a third volume to his great work, with some such title as "A History of the Conflict between Scientific Progress and Academic Intolerance." Neither Hodgson nor Hyslop ever swerved from established scientific caution in their writing and presentations, even after they were convinced of spiritism, and then they were always open in their invitation for intelligent criticism. Both were uncompromisingly direct, however, in their methods of attack if that criticism was ignorant or unfair. Indeed either of them, were he so disposed, could hand out to a puling scientist or an acephalic theologian a particularly bad hour; and it would be hard to say which of them had the greater hatred of sham, hypocrisy and academical cowardice.

One early conversation between the two friends was a casual discussion as to the propriety of proceeding with due decorum to the grave of the old American Society for Psychical Research and resurrecting its placid remains. There is some suspicion that it died partly of fright when some of its illustrious members began to realize that after all there might be real spooks in Spiritualism; and heavens! it would not do for such as they to really find 'em out without the logical necessity of conceding to them official recognition. What? an orthodox college professor acknowledge the credentials of a spirit and still retain his job? A physician hobnob with the ghosts and keep hold of even the ghost of a practice? Lor' bless us, what are we coming to? Anyhow, the American Society had died. At the time of this conversation Hodgson was mad clean through. He said that some of his manuscript sent to England for publication had been "edited", or, as he remarked, "tampered with", and he "would write no more." This latter with a sort of roar of indignation.

The old American Society had merged as the American Branch of the English Society, and there were really no remains to resurrect. Hyslop's long maturing plan of the Institute appeared to be the only method feasible for American ideas and American work. Had Hodgson lived he undoubtedly would have

entered into it with all of his energy; but the end came abruptly on December 20th, 1905, and there ensued a period of much confusion, the chief element of which was the problem of the Piper Records and the large mass of manuscript and material which Hodgson had accumulated in his rooms and at the office on Boylston Place. This material technically belonged to the English Society because we were only a Branch and the American Secretary a Branch officer. On the other hand the office had been self-supporting or supported by private donations and received no financial aid from England. Furthermore many of the Piper sitters objected to copies of the records being carried abroad. Hyslop tried to get the Secretaryship in order to retain this material, but there was much local opposition. James was in California and sick. Such an appointment had to be made by the English Society with the approval of James. Dorr, who was one of Hodgson's executors, virtually blocked off all chance for other sitters at the Piper light in his strenuous effort to get aid and advice for the best solution of this situation from the "other side."

There were mutterings of law suits if attempts were made to take the Piper records to England; on the basis that the records belonged to the sitters, and that copies had been given to the S. P. R. by contract only. Finally, however, James came back, Piddington arrived from England, and on May 18, 1906, papers were finally signed dissolving the American Branch. These also included an agreement by which the Piper Records and other manuscripts were amicably disposed of. The records of Piper sittings were taken to England for future study under guarantee of suitable privacy; all other manuscripts and material were turned over to Hyslop, and these "filled nineteen heavy cases"; a life job for some future worker to dig into, assort, and work over Hodgson's half original system of stenographic pot hooks. Hyslop worked in this mass of material somewhat, but only scratched the surface of it.

The Piper light had sagged for want of skilled hands to hold it up. As one lady in close touch with the situation wrote me: "A more slip-shod, happy-go-lucky way of doing things than the management of the trance this season I cannot well imagine."

A retrospective view of this period, and the re-reading of a

mass of correspondence, most of it at cross purposes, some of it anonymous, rather convinces me that we all suffered a sort of endemic of hysterical thinking induced by the shock of Hodgson's death. It was indeed difficult to realize that this strong man was gone and no one appeared to meet the full measurement of succession. Undoubtedly, Hyslop or Newbold were the two qualified. The latter would not have considered it, and probably would not have been accepted anyhow. As nearly as I can make out in the jumble of things, Hyslop was not accepted simply because Hyslop wasn't Hodgson!

All this was a mere tempest in a teapot, and Piddington on his arrival handled the situation with great tact and judgment. The teapot lid did not blow off, and the reminiscences of this period possess only a minor historic interest.

During the year previous to the dissolution of the American Branch Hyslop worked hard to secure an endowment for his proposed institution. Popular lectures on psychical and psychopathological subjects were given by some of his friends, before increasingly interested audiences. Some money was forthcoming and, with promise of more, the foundation for the Institute seemed assured.

Immediately upon the dissolution of the American Branch, Hyslop pushed his plans for organization, and circulated letters setting forth his objects were in the mails on May 30th, 1906. His efforts to get representative college and professional men on his council failed in notable cases. "They are too cowardly to help," is his comment in a personal letter of June 20th, 1906. Similarly in a letter of December 8th, 1908, showing that this difficulty was not decreasing, "I suppose that X. is a little shy. All university men are shy. I never saw such born cowards in my life as they are." On another occasion I had given Hyslop the names of prominent alienists in New York City, including Dr. Dana.\* "I went to see him and he ridiculed the whole subject, and told me that I ought to be raising cattle. . . ." (letter June 13th, 1904). This remarkable intolerance of medicine men toward psychological advance is noteworthy and nowhere better exhibited than in their general attitude toward the discoveries of Freud.

---

\* Now an Honorary Fellow of the American Society for Psychical Research.

Indeed it was to conciliate the public prejudice concerning psychics that Hyslop was led, in organizing the institute, to put psychopathology first. It is, however, a fact that the average physician knows as little about the one as he does about the other, and psychotherapy has had to establish itself in the teeth of a hostile or indifferent medical profession.

Hyslop was most annoyed by the vagaries, ignorance and misrepresentation of his plans in public print. Most newspaper accounts of his proposed work were unfair or inaccurate. The best statement of his ideas and requirements which I saw in the newspapers was that which appeared in the *New York Sun*, May 1st, 1904. It plainly set forth the aims and objects of the work, putting especial emphasis on the utilitarian value of psychotherapeutics and the importance of developing it as a science.

In fact Hyslop deserves special credit for his foresight in placing the problems of abnormal psychology alongside those of psychics, since, at the time of the incorporation of the American Institute for Scientific Research, in 1904, psychopathology had little popularity in this country, and its special study was limited to a scattered handful of medical men. Indeed the psychopathology of today was virtually unknown, although Freud had delivered his first lectures in 1895. The important overlapping of these two fields of study are clearly shown in the laborious reports of the Doris case.

What would chiefly impress one in connection with Hyslop was his great earnestness and deep-rooted conviction of the ultimate importance of psychical research. He worked hard and with scant support in either sympathy or money. With his high strung temperament he did at times get angry, and he did write some bitter things in his resentment of the attitude of the "Philistines", as he called them.

But this anger wrought out of the heart of his incredible difficulties and his sublime faith in the precision of his convictions was but the tempering of his steel. Once convinced of the truth and importance of his position he feared neither God, man nor the devil; and when confronted with the cowardice and sophistry of college men who sneered at his work for the only purpose of enhancing their popularity with the orthodox multitudes, his mental safety valve did certainly lift. But anyone who really

knew Hyslop,—the gentle, amiable and kind friend,—could only smile if occasionally he got out of patience, blew up and said things. His nature was intransigently direct, and he could not understand the complexity of mind which would prompt a college professor to scoff at established truths, the endorsement of which might cost him his job. The writer knows of one teacher in one of our large institutions of learning who was warned by the Collegiate boss (and what university hasn't a collegiate boss?) that his interest in psychical research was "seriously objectionable."

In this one respect history uniformly repeats itself. The great bulk of unthinking, careless, happy-go-lucky humanity lends scant sympathy and support to great isolated work in new fields of endeavor.

Rafinesque's body had to be silently spirited away at night, lest it be seized for debt. Perhaps there is some obscure psychological necessity in all this, to develop by hard measures the best that is within and force by suffering that which could not be wrought by ease. Who has ever listed the martyrs who have lived and died for a great cause?

In the death of James H. Hyslop the cordial intercourse of a long and pleasant friendship has been temporarily suspended; doubtless to be renewed in wider fields of opportunity and usefulness, when too, my own earthly garments are worn out and cast aside. In his earthly career he had developed those faculties which we have reason to believe are the only ones of any particular use in that life of which this is the mere kindergarten.

His head was too clear to accept, and his heart too human to hold the current creeds of established orthodox theology; yet in the routine of his daily work and in his association with his fellow man it was ever his nature to practise and apply all of the principles of true religion, of which theology is the mere scaffolding.

To such a one, when the silver cord is loosed, it is to allow of a wider freedom and broadening of opportunity; and when the golden bowl be broken, or the pitcher be broken at the fountain, the contents are not spilled into the earth and lost, but are transferred to imperishable vessels because they have, by virtue and labor, been clarified and thus rendered vitally useful to the continuing progress and development of human kind.



“He is not dead, this friend—not dead  
 But in the paths we mortals tread  
 Got some few trifling steps ahead  
 And nearer to the end  
 So that you too, once past this bend,  
 Shall meet again as face to face this friend  
 You fancy dead.”

### IN MEMORY OF DR. HYSLOP.

BY SIR WILLIAM F. BARRETT.

Time will allow me to write only a brief appreciation of my friend, the late Dr. Hyslop. His many years of strenuous and disinterested work on behalf of Psychological Research will ever remain the best monument to his memory. Combined with wide knowledge and untiring zeal, he possessed fearless courage in the pursuit of truth. Like his friend and predecessor, Dr. Hodgson, he was led by the force of accumulating evidence from scepticism to an acceptance of most of the tenets held by spiritualists. At the close of one of his books [*Psychical Research and the Resurrection*, p. 407], Dr. Hyslop tells us that, although intended for the Christian ministry, he was driven at first to accept Materialism, “not because it was a desirable philosophy, but because the evidence of fact was [seemed to be] on its side, and neither the illusions of idealism nor the interests of religious hope were sufficient to tempt me into a career of hypocrisy and cowardice.” He goes on to say that after passing “through all the labyrinths of philosophy, losing nothing and gaining nothing in its meshes, . . . in an accidental moment my attention was attracted by psychic research, in which the first prospect of crucial facts presented itself . . . and in the accumulation of facts within the field of supernormal phenomena I found the dawn of another day.” He rightly concluded that “the residual and neglected phenomena of mind promise as wide an extension in psychological knowledge as the new discoveries in the material world have produced in physical science.”

In the preface to one of the latest of his numerous books, “*Life After Death*,” Dr. Hyslop states that the result of his long continued and patient investigation convinced him that “it is comparatively easy to prove survival, when you have once elimin-

ated fraud and subconscious fabrication. But it is a very different matter to determine just what we shall believe, or how we shall conceive the nature of the existence beyond the grave." Herein he wisely differs from the current belief of spiritualists. "Most of them," he remarks, "suppose that if we can communicate with the discarnate they can easily tell us all about the transcendental world. But this is an illusion, and the sooner we learn that there is a very large problem before us in that matter the better for our intellectual sanity." These are timely and much-needed words, and no one could speak with more authority on this subject than Dr. Hyslop. It is true that if we accept at their face value the descriptions that purport to come from the discarnate, they agree in depicting a world which closely resembles the present life, except that it is a happier and more progressive state of existence. The bulk of these communications are, however, mere earth memories and trivialities, necessary for the purpose of identification, but, even so, fragmentary and unsatisfying. As a dear friend of mine, long since passed into the unseen (C. C. Massey) once wrote to me, after a life-long experience of spiritualism: "We may, and I think do, discover survival, but Spiritualism only affords a ghostly portrayal of earthly life, and has no religious interest. We want the expansion of life, not a continuance in its present contracted mode." This is very true, though what we want, the cynic might say, may not be what we shall find in a future life.

For many years I have been in frequent correspondence with Dr. Hyslop, his letters, like his whole life, bubbling over with energy and earnestness, making me aghast at the thought of replying to his numerous and beautifully-typed sheets. I fear my replies were not only very inadequate, but that they often contained a frank expression of my opinion that his influence and usefulness might be greater if he restricted his output, and gave more time and thought to the presentation of his views and investigations. Some men might naturally have been offended by this, but he welcomed my criticism, and in extenuation urged that the American public did not like brevity, but wanted full measure and overflowing in the discussion of any subject. Whether this be true or not, I do not know, but it cannot be doubted that among the educated classes Hyslop would have gained a wider and more

respectful hearing had he cultivated a better and more restrained style of writing, and been less dogmatic and combative in the expression of his opinions.

His tremendous energy and enthusiasm swept him along in speech as well as in writing, the centre of his thoughts and activities being always psychical research. At the same time he felt deeply on political questions, and at the outbreak of the great war he was ahead of his countrymen in condemning Germany, even wishing to be a combatant against her. This is interesting, as he had been a student in Germany, was an admirable German scholar and had published a translation of some German poems. But he saw the fatal drift of German thought towards materialism and militarism, and he realized the danger of that habit of thought overrunning the world if Germany triumphed.

Only a year ago Dr. Hyslop sent me his last, largest and, I think, best work, "*Contact with the Other World.*" In this book he reviews the various phenomena of spiritualism and states (p. 328): "There is no other rational explanation of the facts than the hypothesis of survival; and the cumulative evidence is so strong that I do not hesitate to say that the proof is even equal to, or superior to, that for evolution." As is the case in the various well-attested phenomena embraced under psychical research, the conclusion reached is "evidential rather than explanatory. When we have assured ourselves that personality survives, we may take up the determination of the conditions under which it survives." This caution, as already remarked, is very necessary. Telepathy, for example, is usually conceived as the transmission of ideas through space after the manner of wireless telegraphy. The public think it a new mode of physical transmission; it is, however, a purely *psychical process*, and we have absolutely no knowledge of how the process takes place. Dr. Hyslop objects to the word "transmission," and would substitute "coincidence between the thoughts of two minds, independently of sense perception," and he inclines to the spiritistic view of telepathy. Admitting the existence of a soul there is growing evidence that it can transcend, and act independently of, the bodily organism in this life, and telepathy may be, and I am inclined to think it is, an imperfect interfusion of two or more souls, without sense perception or material nexus. But here, as in the psychical phenomena, it is not

the conscious part of our personality that is operative, but the subconscious or subliminal part. Such a transference of thought and emotion may be widely diffused, but it can only become apparent in the percipient when the subconscious impression is able to stimulate consciousness.

Dr. Hyslop tells us, in the book referred to above, that in his view all supernormal experience between an unseen communicator and the medium are "of the same type, and reducible to a single law expressed by the [term] *pictographic process*. This process means that the communicator manages to elicit in the living subject a sensory phantasm of his thoughts, representing, but not necessarily corresponding to, the reality" ("*Contact with the Other World*," p. 111).

We owe this term to Hyslop, who uses it constantly in his writings; and in Vol. XIII of the *Proceedings* of the American S. P. R. he gives a lengthy report of a "case of pictographic phenomena." It is doubtless true, as Mr. Constable has suggested in his valuable work, "*Personality and Telepathy*," that in telepathy from the embodied or disembodied, it is the timeless and spaceless transcendental self that communicates, not in explicit words but in ideas, more or less symbolic, which the percipient clothes with words. This conception is very like Hyslop's pictographic process.

Perhaps the most important contribution Hyslop has made to psychical research—in addition to his laborious collection of evidence on behalf of survival—is the more experimental evidence he obtained which led him to the conclusion that many cases of secondary or multiple personality are due to the psychical invasion of an extraneous spirit, to *obsession* in fact. The method he employed was to employ a medium, who knew nothing of the particular case under investigation, and by a system of cross-references he obtained communications from one of the dual or multiple personalities. Thus the case which first suggested obsession to Hyslop was that called the Gifford-Thompson case. Here a goldsmith, who was not an artist, painted pictures and acquired habits like a deceased artist Gifford. This was followed by other cases, and finally by a similar and prolonged investigation of the well-known Doris Fischer case of multiple personality. For my own part, I am inclined to think Hyslop is right and that

the usual psychological and subjective explanation of the splitting off, or dissociation, of personality, is an inadequate explanation in all cases. The Doris Fischer case is well summarized by Hyslop in his last work just referred to. The portentous length of the reports in this case, in successive huge volumes of the *Proceedings* of the American S. P. R. renders such a summary most useful. We owe the discovery, and the patient and prolonged investigations, of Doris Fischer to Dr. Walter Franklin Prince, a research that entitles him to an enduring place amongst psychological investigators. To this case Hyslop not only contributes a lengthy preface but also discusses it in nearly 900 pages of another huge volume of the *Proceedings*. Another painstaking investigation by Hyslop was that of the trance phenomena of the lady he names "Mrs. Smead", which fills 700 closely printed pages, in fact the whole of the bulky Vol. XII of the *Proceedings*.

The prodigious amount of labor Hyslop undertook is amazing—reports of his numerous and minutely recorded investigations, articles, books, letters, poured from him in a constant stream. No man could long stand this drain on his mental and physical energies, and Hyslop literally sacrificed his life in the cause of psychical research, though his strong constitution enabled him to carry on his work longer than I expected. If only he had been gifted with greater lucidity and concentration of thought, and had given more time and care to the preparation and condensation of his indefatigable labors, his work would have won for him far greater esteem and gratitude than he enjoyed during his life. But psychical research can never forget how much it owes to his long, able, transparently honest and disinterested labors.

#### AN APPRECIATION.

BY REV. HOWARD N. BROWN, D.D.

It is not unlikely that the work of Dr. James H. Hyslop will ultimately prove to have been of incalculable value to the world. As he saw life the question of personal survival after death came near to being the keystone of our whole arch of idealism; and it was rather plain that the hope of survival had been, for a considerable period, gradually fading out from the educated mind.

Therefore having found for himself sufficient evidence that expectation of continued personal life had a valid basis in fact and reason he devoted himself to the task first, of giving that evidence to others, and, secondly, of trying to gather new and better evidence through scientific study and experiment.

To this task he brought high courage, great intelligence, a scrupulous regard for entire veracity, and a tireless industry. He worked harder and more continuously than almost any other man of my acquaintance. Few men of his day possessed a mind better fitted for systematic research in the field of psychology. He knew that subject, and he knew the history of philosophy from beginning to end, so far as the record is to be found in books. In holding such conclusions as he formed he had but little pride of opinion, and his only purpose was to follow the truth wherever it might lead. As for his courage, he was afraid of nobody and nothing. Not the slightest awe of existing authorities prevented him from speaking his mind on any subject whatever.

This ought to be said, because he sacrificed much of what all men prize, in order to lay a foundation for psychic research, and that sacrifice on his part was not lightly made. From motives as high and pure as have ever actuated reformers and discoverers he took upon himself the odium of an unpopular cause. As a martyr, to be sure, he was militant rather than meek; but he was not working for a personal reward, and no one who knew him in the least could fail to catch the note of his perfect sincerity.

It cannot be said that he made a proof or demonstration of the reality of the life to come capable of carrying conviction to all intelligent minds. Some of his critics are, plainly, too prejudiced to give the evidence he offered fair consideration; but others, willing to be convinced, have found the evidence inconclusive. He has, however, made it certain, I think, to all who will look into the matter dispassionately, that he had evidence worth serious and careful attention. What this evidence proves, so far as the general opinion of mankind is to give a verdict upon it, may be still uncertain. But at least it is evidence, needing to be weighed with the utmost care and skill. The world may still say to the case as presented by him, "Not proven"; but it has to be allowed by fair-minded people that he made a reasonable case,

which has to be considered on its merits before a reasonable verdict can be given.

This really accomplishes about all that he had in mind to do. He had no expectation of converting the mass of mankind at once to his beliefs concerning the possibility of communication between the two worlds, or as to the method of such communication. He did hope to convince a sufficient number of minds of the practical value of the investigation in which he was engaged, so that it still might be carried forward when he was no longer here to conduct it. Certainly he produced a marked impression of this kind on the public mind. Whereas he was generally regarded at first as being either knave or fool, in his later days one heard but little of this contempt for him.

The world has been getting hold of the fact that, if he was mistaken, it was at a point where the best trained intelligence has often been deceived; and that this point requires to be studied with patient industry for many years, if the obscurity surrounding it is ever to be removed. One hopes, as Dr. Hyslop hoped, that psychic research has acquired enough impetus under his fostering care to go on in something like the course he gave to it. If it does, that is all the monument he would ask. And if it finally works out to results which he conceived to be both possible and probable, it will prove to be one of the most fruitful lines of inquiry ever pursued by the human mind.

#### **JAMES HERVEY HYSLOP.**

BY **TITUS BULL, M.D.**

It is difficult for one in my position to pay a fitting tribute to such a man as James Hervey Hyslop. Having been associated with him closely in a very personal way for a period of over fifteen years, and reviewing my impressions of his marvelous abilities, I find there floods about me a vast panorama of imagery which blends into his personality, the sum total of which made of him a vital power and supporting strength to those who knew him intimately.

A man of unflinching integrity, sturdiness of will, and relentless in his determination to pursue truth, no matter where it might

lead, he early found himself in opposition to those in authority in the fold of orthodox scholasticism. In this position he fought sturdily for the maintenance of intellectual honesty, demanding always a freedom from the bias of science, yet declaring in unmistakable terms the rightness of scientific method. Furthermore, he always maintained that it was not his object or business to convince any one, but it was his desire and duty to collect and report facts as they occurred in their normal order. In fulfilling this mission faithfully he would be giving to any and all who might be interested, the opportunity to review honest facts honestly and fully recorded. Such was his attitude of mind and will during all the time it was my privilege to be intimately associated with him.

Ambitious he was, but it was the ambition of a man whose sole desire was to benefit humanity through that ambition. Clear-visioned and far-sighted in grasping the implications involved in the interpretation of unusual phenomena, our departed friend was a wise counselor and an able director. In the transition of James Hervey Hyslop the world has lost the physical presence of a mighty force and power; for had he lived he could and would have been a wise director over an organization of efficient workers whose objective would be the solution of man's future spiritual heritage, and its practical application to his daily physical life.

As a friend James Hervey Hyslop was constant, faithful and true. As a teacher clear, concise and endowed with that wonderful ability intuitively to understand one's difficulties and with equal ability to clarify such mental haziness.

To his intimate friends he was gentle, simple and direct in the frank statement of his real position. Endowed with a keen sense of humor he thoroughly enjoyed the ridicule so often aimed at himself. Harsh he was frequently in his writings while defending truth, but the harshness was of the mind, not of the soul. Laughingly would he speak of some particularly sharp criticism which he was forced to make in his defence of principles, and when an equally caustic answer came in reply, there never remained any animosity for usually the next reaction would be loyal and high praise for that same votary.

His intellectual honesty was unquestioned. With his opponents, when in doubt as to a conclusion, he frankly stated his



doubt, when in ignorance he was equally frank in stating that ignorance. But to the wise in his own conceit he was on guard, eager and ready to show his opponent his true position, uncovering the falseness of logic and unworthiness of motive.

To the earnest searcher for truth he was the embodiment of patience, and no effort was too great for him to make which would assist, direct or smooth the way for the real honest inquirer. Time and again I have known him to travel distances, consume time, and expend of his own substance in his eager desire to help the needy and assist the suffering. All of this was as a closed book to those not fortunate enough to know this side of the character of this remarkable personality.

In his last illness it was my great privilege to be with him daily. This illness was to him just an event in his life to be met stoically; and as to the final result of this event, abide by the decision of nature uncomplainingly. Worn out, wearied, and completely exhausted from his long and continuous efforts, alone and unaided by but a few, he gave his life, the best he had to give, for the work he loved so well. In his last hours he waited patiently for the call which came in the morning of a bright, clear day, symbolizing to us, his friends and well wishers, the advent of a new era for his soul's expression in a new environment, and too, let us hope surrounded by friends whose associations will bring to James Hervey Hyslop soul-delight in the fullness of a transcendental joy.

**VISION AND SERVICE: A TRIBUTE TO DR. JAMES  
HERVEY HYSLOP.**

BY PROFESSOR JOHN E. COOVER,

*Stanford University.*

As I review the years of my association with Dr. James Hervey Hyslop, and let my mind dwell leisurely upon such incidents as come to mind, with the purpose of noting the qualities which distinguish him as a man, I pass by the more pleasant personal graces and virtues, to which other writers will sufficiently testify, and fix definitely upon a certain restiveness and impatience that was wont to express itself in almost bitter indictment of the

established scientist for his cynical indifference, and of the naïve spiritualist for his stupid credulity, concerning phenomena alleged to be supernormal. Impatience, of course, is generated by obstructions between the man and what he wants; the object of the impatience is the obstruction, and the characterization of the obstruction reveals the cherished purpose. Dr. Hyslop was not restive because difficulties stood in his way to the attainment of ease, wealth, fame, fortune, or any other private or personal possession. He was restive because the needlessly indifferent or obstructive attitude of men impeded and checked the development of knowledge in a field of tremendous importance to humanity. To this great task he had dedicated his life, and he was forced to labor almost single handed. The product of his industry was prodigious; but he was keenly aware of deficiencies in the work produced under such handicap and pressure, and it is small wonder that in moments of exasperation he inveighed heavily against all and sundry critics, cynical scientists, and too credulous spiritists. His impatience was born of a clearly seen program of invaluable research, and an uncompromising spirit of service: his outstanding characteristics are *Vision and Service*.

The evaluation of Dr. Hyslop's service, as founder and secretary of the present American Society for Psychical Research, as an apostle of psychical research through public lectures and popular articles, as an administrator in the winning of a substantial endowment for, and in maintaining the growth of, the Society, as a scientist in the projection and prosecution of numerous researches, as the editor of, and chief contributor to, the Society's voluminous periodicals (the *Proceedings* and the *Journal*), as an author of many books on psychical research, and as a writer of critical and constructive articles, I must leave to others. I merely wish to indicate that as high as it is, it would have been higher had Dr. Hyslop received the assistance and coöperation that his program of research merited; and that it will be augmented if the Society can carry out that program. I wish to extol his vision, to commend his program.

If the reader will glance at the title on the cover of this *Journal* he will see that the American Society for Psychical Research is "Section 'B' of the *American Institute for Scientific Research*."

What is section "A"?

If the reader has access to the first volume of the *Proceedings* (1907), he will find on the first page, "History of . . .," and on page 23, "Prospectus of the American Institute for Scientific Research." In the first volume of the *Journal* he will find, on page 15, "Objects of the Institute," in which the nature and object of the Institute *and its Sections* are explained. The founders hoped to combine in the Institute the aims of the Society for Psychical Research (London) and the Salpêtrière under Charcot and Janet (Paris) and thus "to initiate and effect most important work for science and humanity" (*Proceedings*, 1:1). The field was first described by Dr. Hyslop in the "Wants of Psychical Research" (Arena, Dec., 1900). Emphasis was placed on the psychological study of morbid mental states with some view of extending appropriate suggestive and other therapeutics. (See also, the address by Weston D. Bayley, M.D., Professor of Neurology, *Proceedings* 1:8.) Section "A" covers the field of pathopsychology, or abnormal psychology (See *Journal* 1:17-22).

It is important for science that the study of the phenomena of psychical research and the psychical study of normal and abnormal mental processes be coördinated; and it is a humanitarian aim to supply clinics to meet the need for the diagnosis, treatment and cure of patients suffering from mental disorders. Coördination would supply phenomena for study, standard scientific methods, constant articulation with the facts and principles of experimental psychology, contact with mental medicine, and therapeutic care.

The twenty years since Dr. Hyslop's first appeal to the public have wrought many changes that prove the wisdom of his vision. Psychical Research has made but little contact with either experimental psychology or mental medicine and the breach that separates it from science has widened. Psychiatry has developed independent of experimental psychology and although psychiatric hospitals have appeared, neither are available phenomena examined for their possible contribution to psychical research nor are the patients treated upon such principles of psychotherapy as are in good standing among psychologists.

While experimental psychology has remained abstracted upon problems near at hand, it has neglected its obligations in the field

of abnormal processes, and theoretical systems have appeared and have been accepted for practice. The field of the subconscious, the unconscious, the co-conscious, has become a limbo of confusion. Dr. Hyslop recognized the dependence of the study of psychical and abnormal mental phenomena upon experimental psychology, and deplored the indifference maintained in the fundamental science (See *Journal* 1:371 ff). With psychical research now in the departments of psychology in some of our Universities (as in Harvard and Stanford) and with psychiatric hospitals and clinics convenient, it would seem that coördination of the three fields may be readily brought about, and more economically than twenty years ago, by drafting some of the young unattached doctors of philosophy (in experimental psychology) into the service of the Institute, and by finally establishing Dr. Hyslop's "Section 'A', which should concern itself with abnormal psychology, including hallucinations, secondary personality, functional mental diseases, hypnotism and all phenomena related to various nervous troubles and the therapeutic methods necessary to understand them" (*Journal*, 1:374-5). Thus would Dr. Hyslop's program receive the recognition it merits, and the wisdom of his far-seeing vision be crowned with performance.

**DR. JAMES H. HYSLOP.**

BY MISS H. A. DALLAS.

*Author of "Mors Janua Vitae" etc.*

I gladly avail myself of the opportunity which has been given to me of paying a brief tribute to the memory of one of the bravest workers in the field of Psychical Research. I once had the privilege of a few hours' conversation with Dr. James H. Hyslop, and that experience confirmed the impression which his writings have made upon me; through these I have learned to appreciate those fine qualities in his character which have permeated his work, his directness of purpose, his insight, his absolute sincerity, his courage, and unflagging devotion to the enterprise he had undertaken.

Only a profound conviction of its immense importance could have sufficed to hold him so persistently to this arduous task, in

spite of the manifold discouragements he had to encounter. He had qualifications which eminently fitted him for the work. His mind was hospitable to new ideas, his judgment was tolerant of doubt, he had a keen perception of the significance of details, and was discriminating in his appreciation of evidential and non-evidential facts. Unfortunately the value of his work was considerably hindered by lack of lucidity of expression and a tendency to repetition and diffuseness, which was probably the result of his consciousness that his statements were not clear, but this did not remedy the defect and it tried the patience of readers. I have, however, often found myself rewarded for the efforts to disentangle obscure sentences in which some valuable and important suggestions were buried, and I have realized that the obscurity did not lie in his *thought* but in expression. His singleness of aim cannot fail to have impressed even those most hostile to his views.

His labor kept him to life and fact,  
Casting out worldly judgment, false desires,  
And vain distinctions.

—GEORGE McDONALD.

He will be greatly missed; but we cannot suppose that the incident of death can permanently interrupt his work. We may expect to see the results of the ampler scope which will be afforded him. But first may he enjoy the rest which he has so abundantly earned.

Crawley, Sussex, England.

#### PROFESSOR HYSLOP'S ENGROSSING INTEREST IN PSYCHICAL RESEARCH.

BY MILES M. DAWSON, LL.D.

I met Professor Hyslop, the Professor of Logic and Ethics (a new name for a chair which had been called "mental and moral philosophy") in Columbia University, in 1895; we were introduced because both were interested in psychical research.

It was then much more regarded the truly scientific attitude to discountenance the spiritistic hypothesis and to strain to account for all phenomena (if not cast out on the ground that fraud

was even a remote possibility) on any conceivable basis, other than spirit communication.

It was that view which had induced Professor Hyslop to take the subject up. He was an agnostic and a materialist; and, when I met him, was extreme in his advocacy of "telepathy" as an explanation.

We made some experiments together. Whatever the results, he was ready with the explanation of telepathy, applying it as if, in fact, the term, when applied to phenomena produced without mediumship, really comprised what is popularly known as "mind-reading," including the exploration of long-forgotten mental records, not present in the conscious thought.

One evening, when an interesting experiment, upon one worth-while result being accomplished, was broken in upon by the usual explanation, we gave over further experimentation and discussed out the explanation, arriving at these conclusions:

1. Telepathy, experimentally, is the perception of minds, then apparently passive, of conceptions, virtually, or strictly contemporaneous, formed by minds, then active.

2. As soon as, in mediumistic phenomena, one passes from the revelation of something the sitter is thinking of at the time, telepathy, as demonstrated by experiment, must be stretched considerably to be an explanation.

3. The further conceivable departures of mediumistic phenomena, such as to convey information

(a) Not at the time in the sitter's conscious thought, though well known by him and readily recalled;

(b) Not well known by him nor readily recalled, though afterwards found to have been once known by him;

(c) Not known by him at all and affirmatively shown never to have been known by him—but known by some other living person, of whom the medium does not, by normal means, know;

(d) Not known by him at all and affirmatively shown not to be known by any living person, but susceptible of ascertainment and identification by means pointed out by the communication, may, only with increasing, and ultimately preposterous, extension of what is known experimentally of telepathy, be explained by it.

Indeed, provided such results are obtained through mediumship, only by assuming that the vibrations of ideas, once conceived

by a human brain, continue indefinitely, so as to be caught, upon occasion, by a percipient mind, could telepathy explain. Such would make telepathy a greater marvel than spirit communication, especially in view of the fact that aside from mediumistic phenomena, telepathy has so far shown no more than this: That several persons, by thinking intently upon the whereabouts of an object, have impressed a blind-folded person to go to it; and, by thinking intently upon the form of an object, have impressed a person to draw outlines somewhat like it.

This conversation is mentioned because it was by experiments, conducted with a view to securing veridical information of each of these sorts that Professor Hyslop became convinced that the spiritual communication is the more reasonable explanation.

Only after several years of research, the results of which are set forth in his report to the British Society upon his experiments with Mrs. Piper, did he arrive at this tentative conclusion, which he adopted as a working hypothesis.

The common impression that he favored the spiritistic hypothesis and was inclined, on that account, to be hospitable to evidence that supported it, is erroneous.

What his conclusion, that spirit communication was indicated by the facts, did bring about was this: Determination that the subject was of such importance that he ought to devote himself to its elucidation. This he proceeded to do.

It called for courage and self-devotion of a rare sort. He gave up well-earned professional honors and emoluments; he struggled with tubercular disease, already much advanced and in those days generally deemed incurable. He knew he would face bitter and unrelenting antagonism, a good thing for psychical research and even for its protagonist, if he could but survive it.

This is the record, in brief, of what he accomplished:

The American Society for Psychical Research, founded by him, celebrated for unflinching, sincere thoroughness.

A great work of investigation, resulting in the vast volumes of detailed *Proceedings* of the Society, affording opportunity for careful study.

Trenchant analyses of the significant results of research, ever increasing in lucidity and in facility of expression.

Many comprehensive treatises upon phases of psychical re-

search, which are among the most valuable yet put forth upon the subject.

He personally selected and edited all that appeared in the *Journal* and the *Proceedings*; he attended, with the assistance of the fewest persons possible, to all correspondence with the members and others; he secured the adhesion of new members; he delivered lectures upon psychical research throughout the country; he attended to all financial matters, obtaining and husbanding resources sufficient to carry on the work of the Society and also securing about \$185,000.00 of endowment as a nucleus for a permanent foundation.

All of this, through more than a decade, wholly without compensation.

Whatever the final conclusions may be—and he had the scientific spirit, wishing merely that the facts be uncovered and the true explanation discovered—Professor Hyslop's work will not fail to prove to be of the greatest consequence. By reason of his thoroughness and candor, the detailed records are available for all who may further pursue these investigations; no particular, however insignificant, is omitted. The adequacy of the evidence which supports his conclusions may be tested again and again and again.

It was his aim that this should be so. To that end he, from the beginning, deliberately sacrificed popularity. He insisted that, especially as regards psychical experiments which can never be exactly reproduced with identical results, the only scientific procedure is to preserve the full, detailed record.

Before his passing, he had come to the conclusion that the time had arrived when more of correlation, though not less of accumulation, of data is indicated; and that the detailed records might be kept in the archives for critical examination by investigators, while only the most extraordinary opening new fields of research need be published.

During his intense application to this great work, he found it possible, notwithstanding the small resources the Society commanded, to utilize several collaborators who, unlike himself, received compensation for their services out of the funds which he, by strenuous efforts (for to the art of raising money for anything he had been an utter stranger) procured. When he put



aside his work, it was found to be in order to go straight ahead without a break, under the supervision of Dr. Prince, his faithful and thoroughly competent research assistant.

### A SECULAR SAINT.

BY THE REV. GEORGE WILLIAM DOUGLAS, D.D.

In response to your request that I would "write something from my viewpoint about Dr. Hyslop for the Memorial issue of the *Journal*," I gladly seize a few minutes to put down what comes to me in this beautiful spot of the Atlantic coast, where, as I look out of the window, nothing intervenes between me and the boundless ocean. Some such spot was vivid to Tennyson when he composed his "Ulysses"; and the closing lines of that exquisite poem fit in today with my recollections of Dr. Hyslop. For in his quest of a scientific means and an authentic method of communication with the (so-called) dead, he, like the Greek mariner, was in very deed determined

"To strive, to seek, to find, and not to yield."

One who is versed in the "Lives of the Saints," as the Bolandists and Baring Gould portray them, could hardly fail to appreciate the points of similarity between Dr. Hyslop and some of them. He was indeed a secular saint, if there may be said to be such in contradistinction to the religious saint. Yet I had hardly allowed that sentence to slip from pen to paper before I felt forewarned, at least on this occasion, not to insist on the conventional phrases whereby we try to distinguish between the religious and the secular. Who dares to say that in the realm where Hyslop is now expatiating he is not finding himself a "fellow citizen with the Saints, and of the household of God?"

Nevertheless in our present crass way of looking at things, and of drawing comparisons between various types of human character and occupation, some such phrase as I was about to use can hardly be avoided if I would set forth the peculiar note in Dr. Hyslop's personality which, in this inadequate tribute, I desire to emphasize.

Just now, among others in the Christian hagiology, I am

thinking of St. Simeon Stylites, hurling down from the top of his pillar unstinted epithets of scorn upon the stupid folk that passed to and fro within earshot of him. The style of Dr. Hyslop in such addresses was not unpremeditated, nor was there in it any real anger. He deliberately chose that manner of speech because he was convinced that if he did not sometimes rail at the passers by they would not give heed to him at all, so fantastic to their view was his position, so otherworldly his preoccupation. "For they who say such things declare plainly that they seek a country." (Hebrews 11:14.)

Furthermore, with all the Saints of old time Hyslop had this in common, that he gave up everything for the cause he had at heart. A university chair of philosophy, easy circumstances, good repute with men of the world—all these were sacrificed in order that he might devote his time and means and strength of body and mind to his high calling. Even from the income of the small endowment which he himself obtained for the American Society for Psychical Research, he never accepted a penny for his personal support until his last illness overpowered him. Thus it is hardly an exaggeration to say that, with the change of but a word or two, there was in Hyslop's devotion to Psychical Research somewhat of the spirit that Tennyson ascribes to Galahad, of the Knights of the Round Table:

"But I, Sir Arthur, saw the holy Grail—  
I saw the Holy Grail, and heard a cry:  
'O Galahad!' and, 'O Galahad! follow me.'"

Accordingly, though for many years he encountered ridicule, and at some hands opprobrium, none presumed even to whisper that he was dishonest or insincere, or afraid to cross swords with any antagonist; and none could deny that in fair and open argument on scientific terms he was extremely cautious and equal to the test. At Oxford in Tractarian days Dr. Pusey preached a notable sermon on "Human Respect," and how the Saints had a genuine disregard of the things of this world and of popularity. Dr. Hyslop behaved likewise, even to the point of being somewhat of a Don Quixote. Of the old Latin motto, *Suaviter in modo, fortiter in re*, he put the last half first, and too often forgot the first half altogether.

Hence as a mere matter of good policy, to say nothing of intellectual duty and spiritual charm, some of his friends (who were intimate enough to say it without offence) used to tell him that there ought to be more of Matthew Arnold's "sweet reasonableness" in his composition. But to such, with a quiet smile of irony which, though firm, was not bitter, Dr. Hyslop would reply that if Matthew Arnold's business had been Psychological Research in the United States of America his "reasonableness" would probably have had in it less sugar and more ginger. Yet wisdom is justified of all her children and it may well be maintained that in the long run Psychological Research everywhere will get on further and faster when it is prosecuted with the imperturbable gentleness and *bonhomie* that even now is manifested by such protagonists as Sir Oliver Lodge and Sir William Barrett in England, and by Dr. Walter F. Prince and Mr. Henry Holt and Dr. Elwood Worcester and Dr. Samuel McComb in America. Yet it should not be overlooked that in his later years Dr. Hyslop was continuously overworked; whereby his literary style, always rugged, became sometimes positively obscure. In this respect one who knew him well, reading between the lines and looking backward, can detect the points where his tired body and mind were already manifesting premonitory symptoms of the disease that carried him off. He himself was aware of this, and so were some of those who purported to communicate with him from "the other side," but he made no personal complaint and persevered as before. Yet if the Society for Psychological Research had had more money for the necessities for its stupendous task, Dr. Hyslop might have husbanded his energies and been with us still. He was a martyr to his cause.

But I should be doing him a great injustice if I led any reader of this imperfect tribute to conclude that Dr. Hyslop was of what is ordinarily termed the highstrung temperament. The fact was quite the contrary, and it came out clearly to those who saw and heard how he conducted himself in sittings with a psychic. To this Canon Samuel McComb\* bears accurate testimony when he says:

"Certain critics have drawn upon their imagination so far

---

\* "The Future Life in the Light of Modern Inquiry," p. 185 (Dodd, Mead & Co.).

as to suggest that during such experiments Dr. Hyslop probably gives involuntary hints to the psychic by vocal intonations, starts, exclamations, and other eloquent manifestations of emotion. This is laughable to one who has watched his demeanor at such times, which is as devoid of indications as the face of the stone sphinx."

From the phrasing of your kind request, Mr. Editor, I gather that without transgressing the bounds of privacy proper to personal acquaintance, I should say something about Dr. Hyslop's relation to our Christian faith. It happens that here and there in his publications he himself felt obliged to lift the veil a little in regard to his personal religion. I have not the books accessible here, but my recollection is that it is there disclosed that Dr. Hyslop was not brought up in what is ordinarily meant by orthodox Christianity. However, after perusing Dr. Hyslop's account of his parents' religion, the strictest ecclesiastic would hardly exclude them from the benefits of our Savior's declaration to his disciples: "And other sheep I have, which are not of this fold." Yet there is no doubt that Dr. Hyslop's philosophic and scientific studies soon carried him into agnosticism, and even to the verge of blank materialism. But *Psychical Research* led him, by a new road, backward to what he terms "the residual phenomena of life."\* "Religion," he says, "had to turn to these phenomena, as it had once done, to vindicate its aspirations and interpretation of the cosmos." From that moment in his career there was a touch of the old Puritanism in his utterances and behavior. He was an austere man in thought and life. But if, even to the end, there was on the surface of his intellect a metallic quality, deeper down he would, when the conversation justified it, use awesome expressions of sympathy with those whose personal faith in Jesus as our Lord, and Saviour of the world, carried them farther than he himself felt able to go with them. He found it beyond question that the Bible from cover to cover is shot through with both deeds and words that go to support his presentation of the spiritistic hypothesis. And as for himself, after years of hesitation as a believer in spiritism and director of *Psychical Research*

---

\*Quoted by Canon McComb, "*The Future Life in the Light of Modern Inquiry*," p. 151.

he was sure that his was the part of a volunteer sharpshooter at one outpost of the historic Church of Christ; and that the present stupendous battle between Christian faith and materialism must finally depend largely on the output of such investigators as he, until they are reinforced by authorized fighters from the regular army of the church. In other words, Hyslop believed that miracles do happen, if by miracles we mean, with St. Augustine, "not an event contrary to nature, but only to nature as we know it." Hyslop was certain that it is by the utilization of natural laws, hitherto unrecognized, that Psychical Research is proceeding to its goal.

Furthermore, Hyslop was profoundly convinced that ultimately spiritism is to have influence on the sociology of mankind in the present world: that what is now styled socialism needs a deeper sense of the value of the individual both here and hereafter. On this value Jesus Christ insisted, and spiritism is reviving it already in many minds and hearts that by the natural science of the 19th Century had been led away from Christ. Hyslop came to the conclusion that the New Testament historians were talking of incidents that were not mere hallucinations, and which are being in substance duplicated now again in modern experience, as also in all past history; that, at least as far as that, the Society for Psychical Research, and other like circles, are in their modern way "chosen witnesses," in this anxious time when multitudes both of the toiling masses and of the moiling rich are being persuaded that there is no final penalty for selfishness or the class-spirit either in the rich or the poor; and that even the motto "one life at a time" is misleading, since death ends all.

Doubtless in Psychical Research the "chosen witnesses" must be carefully chosen—at least as carefully as in other branches of natural science; and this was Dr. Hyslop's consistent contention. Any other course is dangerous in many ways for all concerned. Doubtless, also, such research is a trial to Christian faith; but so is life itself, and Biblical criticism, and even the devoutest Christian experience. So far as Divine Providence has hitherto been disclosed to us, probation is good for the soul and is part of the general scheme. Why should Psychical Research be an exception to the rule? For it is the demonstration of history that the human mind and soul thrive on obstacles. Even our Lord Christ indi-

cated this when he said to his disciples, "Be of good cheer, I have overcome the world." As Eugène Manuel put it in his beautiful poem, "*L'histoire d'une Ame*":

"C'est ainsi que Dieu forge une âme."

If Sir Oliver Lodge's forecast is correct, that when mankind have mastered the laws and the proper methods of communication with the so-called dead, there will thereby be opened up to us fields of vaster, subtler, higher knowledge than mankind now possess, doubtless when that time arrives the discipline to our hearts and wills shall be even keener than our present experience of life. *Qui vivra verra*; and "sufficient unto the day is the evil thereof."

Meanwhile, for his own private part in the mental and moral struggle, Hyslop found through spiritism absolute assurance of his personal survival after the ordeal of Death; and "there was hope in his end." He could make his own every word of the now famous confession of Oliver Lodge as a man of science.\*

"We shall certainly survive. I say it on definite scientific grounds. I know that certain friends of mine still exist because I have talked with them. I have conversed with them as I could converse through a telephone with any one in this audience now. . . . Some of these proofs have been published. Many more will have to be withheld for a time, but will ultimately be published. I tell you with all the strength of conviction that I can muster that the fact is so; that we do persist; that people still take an interest in what is going on; that they still help us; that they know far more about things than we do; that they are able from time to time to communicate."

It was in the same conviction that Dr. Hyslop ended his difficult but most useful earthly life, and passed on. Let those who knew him only by his writings join with those who had the privilege of his personal acquaintance, and say for him the ancient prayer of the Christian Church:

"Grant him, O Lord, eternal rest, and may light perpetual shine on him."

---

\* "*Science and Religion*," by Sir Oliver Lodge, p. 25.

## A DAY WITH DR. HYSLOP.

BY ARTHUR W. DOW,

*Professor of Fine Arts in Teachers' College, Columbia University.*

One day in my office at Teachers' College, I received a telephone call from Dr. Hyslop asking if I would examine some paintings and express an opinion as to their character, technique, value, and any influences observable. He hastened to say that money value was not meant, but their quality in art; that his request was not related in any way to the sale of the pictures. I told him that authorship is a difficult matter to determine, that it is the business of an expert critic who makes an intimate study of the life, style, and brush-work of individual painters.

He replied that it was not a question of authorship but rather of degree of excellence and of the influences that had affected the painter. I was mystified but deeply interested, and gratified of having the opportunity of meeting Dr. Hyslop and of being of some assistance to him in his investigations.

We met in Columbia Library. I remember him as a man of scholarly bearing, with dark eyes of most kindly expression. His hair was black and he wore a full beard.

From a package he produced and spread out a set of pencil drawings of storm-blown trees, and a number of photographs of landscape containing similar trees. He said that we would go down town to see the paintings, but first he wanted me to say *whether the drawings looked like the photographs!* I replied that they did, most closely,—indeed the resemblance was so obvious that I wondered at the question. I told him that the drawings seemed to be made from the photographs, or else from Nature, and the photographs taken as helps. This answer seemed to be all that he required.

We went down town,—I do not remember the exact locality—and were ushered into the back parlor of an apartment house. I was introduced to the painter's wife and to the painter himself, a tall man in spectacles. The room was full of paintings mostly of large size. They were stacked face to the wall, and a few were hanging on the wall. I noticed that the landscape was that of southeastern Massachusetts.

"Now, Mr. Thompson," said Dr. Hyslop, "show Mr. Dow

your paintings." As they passed before me, Dr. Hyslop asked me to say *whose influence* I observed in them. This was a most embarrassing question, for the work seemed that of an unsuccessful painter,—one who had just missed the masterful touch. Knowing that every painter resents the accusation of being a copyist I was in a dilemma,—made worse by the silent expectation of the other three. Finally, noticing the storm-blown trees, the sunny hill-sides and salt marshes, I said that the work reminded me of R. Swain Gifford. Dr. Hyslop clapped his hands and exclaimed, "That is what we have been waiting for,—now, Mr. Thompson, tell your story." Briefly it was this:

The author of the pictures said that he was not a painter but a goldsmith. While visiting an exhibition of the works of the late R. Swain Gifford, on Fifth Ave., N. Y., he heard a voice say, "See what I have done,—go and do likewise" (or words to that effect). From that moment he was impelled to paint.\*

As he walked New York streets he saw in the air the forms of storm-blown trees like Mr. Gifford's favorite sketching ground. That proved that the trees seen in vision were those of a definite though remote locality.

Procuring canvases and colors, Mr. Thompson went to the island of Naushon, where much of Mr. Gifford's work was done, and painted in Gifford's style. Pointing to a specially good effect of a sunshine and shadow, I asked him how he did it so well,—as painters regard such an effect very difficult to master. He replied that he did not know,—he simply mixed the colors on his palette and put them on the canvas, working under a mysterious influence that guided him.

The voice also directed him to *complete the unfinished paintings* of Mr. Gifford!

To test his own powers and to discover how much technique he had gained through psychic influence, he made a copy of Cabanel's "Birth of Venus" in the Metropolitan Museum, New York. Considering the circumstances the result was surprisingly good.

When Dr. Hyslop and I were on our way home I asked him how he accounted for this strange manifestation. He answered

---

\* Not quite accurate. See *Proceedings*, Vol. III, Part I.



that his investigations had convinced him of the existence of spirits and that sometimes a spirit may get control of a person in this world. Most of us, he said, are insulated from such influences simply by living a normal life and attending to our regular work. Occasionally, however, we find a person unusually sensitive to spirit control, and unable to resist it. This was his explanation of the present case. He thought it possible that Mr. Thompson could be freed by the help of a psychic.

I said that an artist would strongly object to the copying of his style, and furthermore—would prefer to have his unfinished works destroyed rather than finished by another hand, no matter how skillful. Dr. Hyslop agreed that this is true, and that it made the case still more puzzling, but he was confident of one thing,—that the evidence all pointed to spirit control.

I was impressed with his kindly sympathy toward the people involved and his earnest desire to free Mr. Thompson from this spiritual bondage.

(*Note.*—A full account of this case was published in the *Proceedings* of the American Society for Psychical Research, 1909.)

His manner of conducting the investigation was a model for all who approach the subject of psychic phenomena.

He was calm, patient, scholarly and judicial. His was the spirit of the devoted scientist,—observing facts, comparing, weighing and drawing conclusions. We can well understand his criticism, in his later writings, of those self-satisfied ones who condemn without a hearing, who are not willing even to investigate.

In these days, when there is so much interest in psychic manifestation, we may well take to heart Dr. Hyslop's sound and sensible advice,—to pay little heed to what supposed spirits say of the *other* world, as you cannot check it up, but seek for evidence in what they say of this world. Many a questioning mind, confronted with the baffling mystery of psychic phenomena, has turned to Dr. Hyslop for light, and has found him ready to listen sympathetically, found him unsparing of his time and generous with good advice.

He is gone at a time when he is most needed, when his clear, calm judgment would be a steadying power. The world will ever

be grateful to him for bringing an obscure subject within the light of science.

### A TRIBUTE.

BY RUSSELL DUANE.

I first met Dr. Hyslop at the house of a friend who had just lost a near relative in the great disaster of the "Titanic." Through a competent Boston medium he established what appeared to be a genuine inter-communication with the deceased, and a careful examination of the resulting automatic writings convinced me that there were strong reasons for regarding them as authentic.

This experience inspired me with a deep respect for Dr. Hyslop's scientific method. It was his conviction that progress in psychical research could only be attained by the same careful weighing of evidence and scrupulous study of minute details as have produced the great discoveries in the natural sciences. No fact was too small or apparently insufficient to be deserving of his attention. His achievements in psychical research derive their permanent value largely from the fact that he scrupulously pursued an orderly, scientific method in this most difficult and complex field of investigation.

Dr. Hyslop once told me that he became convinced of the truth of the "spiritistic hypothesis" about the year 1898. This conviction was reached only after he had carefully tested and weighed every rival theory and found each inadequate to explain the many complex phenomena which were revealed in his scientific experiments. A single revelation by a medium of a fact unattainable through normal channels might be accounted for by the theory of mathematical chance or as a coincidence, but the repetition of such phenomena one thousand times required an explanation more far-reaching and fundamental.

In his search after the truth in this most profound of all scientific quests, Dr. Hyslop was inspired by the belief that his discoveries would re-enforce the weakened religious faith of the world. He felt that religion, without adequate scientific support, has a tendency to degenerate into agnosticism; and that it

was a part of his mission to restore to Christianity its old-time vitality by scientific proof of the life hereafter. While on the one hand his method was coldly scientific, on the other hand it was warmly human. It was this man's privilege not only to enlarge the boundaries of human knowledge but also to uphold the weak, to impart a regenerated faith to the doubting, to bring to human consciousness voices from beyond a veil which in our time has grown very thin, to open the windows of heaven to those whose aspirations are no longer satisfied by the things of earth, to gild the bed of death with an assured hope of the life immortal.

### EARLY ENVIRONMENT AND SCHOOLING.

BY JOSEPH LEWIS FRENCH.

*Compiler of "The Best Psychic Stories," etc.*

Of the dead man, who was my friend, as I believe he was everybody's, friend who came to know him; for he had that abundance of endowment which in the right-minded man always implies an immense sympathy and kindness of feeling for the whole human race, which expands in practical helpfulness for those of its members with whom he happens to be brought into actual contact in his course through life; I must say at once that although "we were raised upon the selfsame hill," in Milton's fine line, it was not my privilege to meet him until his career was nearly fulfilled. When I did, for obvious enough reasons it seemed somehow as if we had known each other all our lives—I am sure he shared this feeling equally with myself. There was a great gulf fixed between us,—he the man of science, of world-wide fame, and I still the humble gleaner; but we seemed to bridge it with a handshake, and after we had settled down to a half hour's talk it seemed as if I had known "Jim" Hyslop forever. I had been taught from boyhood that great men were simple. With a knowledge of men gleaned in many lands this was the first quality I noted in him. Then his warmth and kindness of heart in recalling scenes and figures of the primitive days in the old school, that both knew so well. I found myself wondering that after all these busy years—passed in how vastly different scenes—the man had kept his heart so fresh and his

memory so keen. He recalled better than I did—at well past sixty (I was several years his junior), names and traits and incidents. Indeed the whole panorama of that early life unrolled before me as we talked.

I have noted that many men, perhaps even a majority, are only half-hearted when they talk about early days,—there is a veiled reserve—something that they would forget—something that perhaps they are half ashamed of; but Dr. Hyslop discoursed almost rapturously about that simple early life in the queer little one-horse college in the Ohio village nine miles even from a railroad in the early seventies.

I had known years before I met him that he was an old "Northwood" boy, but it seemed to me somehow that his time must have been wasted there, the man was so big and the school was so little. If he ever had that feeling in his long and distinguished career I am sure he swamped it at once in a flood of loving recollections. That was the only impression left after a long evening I once spent with him going over old scenes more in detail. He was interested in me first and foremost as an old "Northwood" boy, and he wanted to know all I knew about the place. The scientific mind with its eager pursuit of facts never showed itself more firmly than here.

This genuineness and simplicity of soul are characteristic of everything he did. It was the fine flowering of a splendid stock. Like William James, his brother in psychic research, he came of sturdy Scotch-Irish extraction. Unlike James, it must be remarked at once, however, he had no such early advantages. The former was born to an inheritance of wealth and culture and had every opportunity from his earliest days, James H. Hyslop was the son of an Ohio farmer, a man who feared God, raised good crops, and sent his son to school in the hope of making a minister of him. Truly, there was no royal road to learning in his case. The path was narrow, the way was long, and always beset with poverty. It was a hard, stern school from the beginning. There was nothing about Northwood to tempt a man of any intellectual ambition. The place was more likely to spoil a good scholar than to make one. Supported by one of the best bodies of people who at the same time hugged one of the narrowest creeds in all Christendom—the Reformed Presbyterian Church of North America—

the "Covenanters," as they were commonly called—its aim was simply to give the student enough of a liberal education to make him a respectable minister. Every single man there was the hope of the church, but it was not through knowledge of things of this world that he was cherished. The course there led straight to the theological seminary at Alleghany and thence to the pulpit. The faculty numbered five "professors," all of whom were ministers. Two of them preached to large farming congregations twice every Sunday and the others were always ready to supply stated calls in the neighborhood.

The life was as primitive as the learning. Dr. Hyslop told me that for the year he boarded with a certain farmer in the vicinity boiled dried apples appeared on the table at every meal. He stayed at Northwood two years because his godly father willed it—with visions of the ministry always beckoning—when his spirit broke its narrow bounds and he went to something like a real college—Wooster University. From there his course was onward and upward. James Hyslop liked to talk of Northwood up to the end. The very narrowness of the place as an intellectual oasis came to be curious to him—but he always loved the simple people of those early days because they were his own—a fine trait in a man of learning. He would not, I am sure, have spoken about the place as I have done—certainly would never have written down anything. I have done so simply to show what up to his twenty-first year he had to contend with. He is the one bright particular star that ever came out of that school,—a case of genius pure and simple.

And yet I have often thought there could not have been a better bottom for the future psychic investigator than the simple stern life, the rock-bound honesty, and sterling principle, that were the very life and soul of the Covenanter. Perhaps it had a good deal to do with making him one of the few big men in the most difficult field of science. Perhaps there could have been no better foundation for such a peculiarly treacherous mission. The stark righteousness of the plain folk was the keynote of his own character.

When, after years of application to the study of the highest forms of thought, his health finally failed James Hyslop was not discouraged—he started afresh a strong-souled voyager on a

great uncharted sea beset with infinite troubles. The record of his life work is imperishable. Of his final years no less than of his golden prime. So long as men shall continue to enquire about that undiscovered country, so long will his name be cherished, and held in high remembrance.

### REMINISCENCES.

BY PROFESSOR H. N. GARDINER.

*Chair of Philosophy, Smith College.*

My acquaintance with Dr. Hyslop began, if I remember rightly, when we were students together in Leipzig, in 1883. There also I met the Miss Hall who afterwards became his wife. Our relations have always been friendly and at times intimate. I have visited him repeatedly in his home and held innumerable discussions with him on all sorts of subjects. I have scores of his letters, the last of very recent date telling me of his fatal malady. In 1892, or thereabouts, he was my colleague as instructor in psychology in the department of philosophy at Smith College, and somewhat later as lecturer on ethics. The news of his death, which did not reach me for some days after the event, was not surprising, but it was a great shock. The surprising thing was that he had survived so long the tubercular trouble of years before and had lived to accomplish so much.

I gathered from my acquaintance that his early life was one of hardship and struggle. He enjoyed few of the refinements, but the central elements of all culture were there in his family, sturdy integrity, patient industry and deep religious conviction. The religious ideas and practices, however, were rigid and narrow, and his own emancipation from them brought upon him reproach and suffering. He found freedom along the pathway of philosophy. At one time, according to his own account, he was strongly inclined to materialism. He was never, I think, convinced of the truth of materialism, but neither was he convinced by the metaphysical arguments against it. He first found its refutation, as he repeatedly asserted, in the facts of psychical research.

His life, as I view it, was one of arduous and unselfish devo-

tion to truth. He spared no pains to discover it, he braved everything in its defence. He allowed himself few of the ordinary pleasures of life and cared for none of its luxuries. He was friendly and sociable, had a grim sense of humor and delighted in pouring himself out volubly on the serious subjects in which he was interested to anyone who cared to listen to him. Some people he bored, though he never thrust himself forward when he was obviously not wanted, but some people regarded him as an especially good talker and an especially interesting man. His industry was prodigious. He lived in and for his work. He read widely and his writing covers a wide field. The amount of his writing is amazing. He published volumes on Psychology, Logic, Ethics and Metaphysics, besides numerous articles on psychological and philosophical subjects in magazines. One of his earliest independent contributions was in the psychology of space perception, for which he made many original experiments in binocular vision. In this connection he wrote, I remember, an article, published in *Mind*, in which he endeavored to show that Kant's doctrine of space included the view that besides being "subjective" space had also the objectivity of a thing-in-itself. This defence of an unpopular and, as I think, mistaken impression was characteristic.

In the first years of the American Society for Psychical Research he conducted single-handed practically all of its investigations and wrote almost all the articles and reports in the *Journal* and *Proceedings* himself. He would have done better, in my judgment, had he written less, for while he could write vigorously, his style suffered seriously from diffuseness and a disregard of the precision of speech. But these defects were inevitable when he undertook to do so much. He cared little about style; what he cared greatly about was thoroughness. His philosophical writing is elaborated to the minutest detail. Sometimes to the distracted reader the distinctions which seemed to him important seemed mainly to obscure the issue; one could not see the wood for the trees. This characteristic appeared notably in his handling of the material of psychical research. He complained some that the English Society was too selective; he would have all of every case reported fully, even the apparent irrelevances which some day, he thought, might prove to be the reverse

of what they seemed. In the collection and reporting of material he looked not only to the present generation and immediate conviction, but to posterity and the patient study of all the facts from every possible angle. But this method very certainly imposes a heavy tax on the patience of the ordinary reader.

For several years after the new Society was started the burden, as I have indicated, of organizing and carrying on the work fell almost entirely on Dr. Hyslop. The academic world held aloof. Hyslop regarded this as sheer prejudice and rather gloried than otherwise in the break with academic traditions. On the other hand it was clear to him that the study of such subjects as psychical research is concerned with in a scientific spirit was a social necessity if a bulwark was to be erected against the threatening flood of popular superstition. It is quite a mistake to suppose that he started out to "demonstrate spiritualism." He took some of us into his counsel, and for a time Newbold, of Pennsylvania, and I did what we could in the attempt to broaden the foundation of the Society and to make it less the one-man affair than it seemed in danger of becoming. The attempt failed so far as we were concerned, and we both withdrew from the Society. Dr. Hyslop could only work in his own way. It may be that he was right, that the prestige given to psychical research in England by the adhesion of so many eminent men of science and letters connected with the universities is impossible in America, that the academic world here is hopelessly prejudiced and only to be aroused, if at all, from the outside: though Hyslop was himself a university man and the influence at the time of William James in these matters was not inconsiderable. However, Hyslop went ahead, nothing daunted, with what success is well known. Possibly, if the American Society had been organized more on the English model, it would not have got along so fast.

Dr. Hyslop valued and asserted his independence. When he took a line he believed to be right, he stuck to it. When he reached a conclusion on evidence he believed to be sufficient, he was ready to maintain it against the world. He was utterly indifferent to considerations of reputation, of respectability, of personal gain of any sort in matters of right and truth. It was not always easy to follow his reasonings or to pin him down in controversy. Often in criticising his arguments I have been met by the



reply that I had failed to understand them, that they were not intended to bear the weight I put upon them, but were addressed *ad hominem*, or were not to be taken alone, but in connection with others whose force was cumulative. The argument for spiritism was in his view of this nature, not a chain whose strength was to be measured by its weakest link, but a vast and complicated body of evidence whose particular items threw light on one another, all together being consistent to the hypothesis. Hence it was only through a prolonged study of the evidence that he felt justified in his conclusion. His judgment, whether right or wrong, was that of the expert. Though tenacious of his convictions, he was ever ready to abandon a hastily formed opinion when the evidence contradicted it. Thus when the Taylors gave their first private séances in New York, he was so impressed that he summoned me to come at once and see them. Dr. Hodgson did go down and speedily discovered their code. Then when, later, they gave a public exhibition in Northampton, Hyslop not only sent me their code, but came on himself at his own expense to assist in the exposure. They were not publicly exposed, for when the man Taylor explained to Hyslop, who had gone on the stage in response to the usual call for a "committee" that he made no claim of telepathy or anything supernormal, Hyslop stepped forward and said that as no such claim was made, he had no interest in our investigation and withdrew from the "committee"; further, that as he was already acquainted with the Taylors and their performance, he could confidently assure the audience of a very interesting entertainment.

As he demanded and exercised independence for himself, he allowed to others the same independence. He did not object to scepticism, provided it was honest and open-minded. He was never, for instance, offended with me—or if he was I never knew it—for not following him in his extreme conclusions. He invited and published an article of mine in which I expounded and freely criticised what has ever appeared to me one of the strongest pieces of evidence published for post mortem communication, a cross-correspondence case in the automatic writings of Miss Verrall and Mrs. Holland. What did irritate him was the snap judgment of the superior persons who, never having taken the pains to examine the evidence, came to the conclusion that there

was nothing in it and that those who believed as he did must be either knaves or fools. Upon such he poured out the vials of his anger, his scorn and his unmeasured contempt. But for those who confessed that they had no time to look into the matter, or lacked ability to follow the evidence, or were unconvinced by it in the way that he was, he had sympathy enough. He was somewhat lacking in polish, it is true; but he was neither rough nor uncharitable in spirit, and he possessed an extraordinary capacity for persistent work and was absolutely honest and sincere. It will be for posterity to estimate the value of his work; the question at present is, who will carry it on?

Christmas Cove, Me.

July 12th, 1920.

#### IN REMEMBRANCE OF DR. HYSLOP.

BY R. H. GOODHUE.

Dr. Hyslop came into my life somewhere in the year 1909, at which time I sent him some rather fragmentary reports of my daughter's automatic writing. He became interested at once and through his advice and assistance my daughter and I entered upon long years in the study of psychic matters where otherwise I feel sure we should not have followed it far. He made it interesting and kept us from being too credulous; and when he visited us I found him to be a friendly, likeable man, always ready to explain to us such knotty points as we were unable to solve for ourselves.

I used to enjoy calling upon him at the Brunswick, in Boston. No matter what he was doing he would always come and have a chat with me; but I shall always remember him for one incident in particular: Once when he was at my place I had to go some little distance off to repair a pump where we temporarily procured our water. Dr. Hyslop proposed to accompany me, and we went. When the work was done he further proposed that we should take a walk; now I had on at the time soiled clothes and an old, ragged sweater, but it made no difference, and I shall always see him with me traveling down that long country road,

busily talking on various subjects, myself with my ragged attire and carrying a monkey wrench in my hand.

Somehow one felt as though he could talk with Dr. Hyslop. When you come to think of it, how many persons do you meet who seem to understand, almost intuitively, just what you are trying to express? In my experience they are but few. I find many that can talk, but few that can get right where they know.

Now he has gone I realize that I have lost a friend, and one in whom I found no guile.

### QUALIFICATIONS, AIMS AND METHODS.

BY PRESCOTT F. HALL.

*Author of Books on Law.*

With the passing of Dr. Hyslop, the public has lost a tireless worker in the field of science, and those who knew him well a loyal friend. I have never met a man more consecrated to his work. He devoted all his time and strength, and, as the event proved, his life, to attempting to show that nature cares as much for the survival of consciousness as she does for that of matter and energy. It was his conviction that, if this could be proved the fact would have revolutionary effects upon the moral and religious life.

After becoming convinced himself of the survival of consciousness, he naturally became more sympathetic toward records of less evidential value; but to the last, he resolutely opposed the unscientific temptation to draw emotionally pleasing inferences as to the nature of the future life. Thus, he insisted, that we are not yet in a position to divine the nature of "spirit" other than the continuation of the conscious personality; and he maintained that accounts of other worlds cannot be taken literally, but must be regarded as symbolical, as concessions to our feeble understanding of a very complicated situation.

Probably no man has done more than he for psychical research since the death of Myers and Hodgson. In certain respects, he brought to the work an equipment different from that of other investigators. His primary interests were in ethics, logic and government; and, as he once told me, his taking up psychics

was in the nature of an accident. His philosophical training was of great value in dealing with the implications and presuppositions of psychical research; and he published many valuable articles on mechanism, free-will, and other philosophical topics. In two respects his previous training was more or less of a handicap. Since leaving Columbia, he had become absorbed in psychics; and this gave him no time to follow recent philosophical developments. His viewpoint was essentially classical and Aristotelian. Of Bergson, Bertrand Russell and the new realism, of metageometry, of symbolic logic, he knew little. Nor did he have time to study folk-lore and occultism; although in his later years he was somewhat more sympathetic toward theosophy than at first. I remember well his impatience whenever I tried to discuss the bearing of metageometry upon psychic records. Nor, I think, did he fully appreciate the possible applications of psycho-analysis to such records, along the lines of Silberer's work. His metaphysical and logical training had another unfortunate effect in making his style somewhat difficult to read. At one time I used to chaff him about competing with Julius Cæsar in the length of his sentences. He good-naturedly admitted the justice of the criticism; and his last book was much more simple in its English than some of his earlier writing. But his chief aim was exactness; and he constantly declaimed against contemporary philosophical writing on account of its obscurity. Descartes himself was not more of a crank on the matter of clear and distinct ideas.

It was not easy for Hyslop to stop working, or to relax. The theatre, fiction and travel did not amuse him. He liked to discuss politics and current events, but in a serious way. And yet he had another side to his nature, which, if he had indulged it, might have prolonged his life. He was fond of the outdoors; and he published a volume of poems, partly in German and partly in English. But he never had that interest in outdoor sports, or in poetry, or in the society of men, which kept Hodgson so well balanced. One curious habit of his was the collection of jokes from newspapers. He always had a bunch of such clippings in his pocketbook, and frequently read them aloud to his friends. He even threatened to publish a joke book; and he was always ready to laugh, even at his own difficulties.

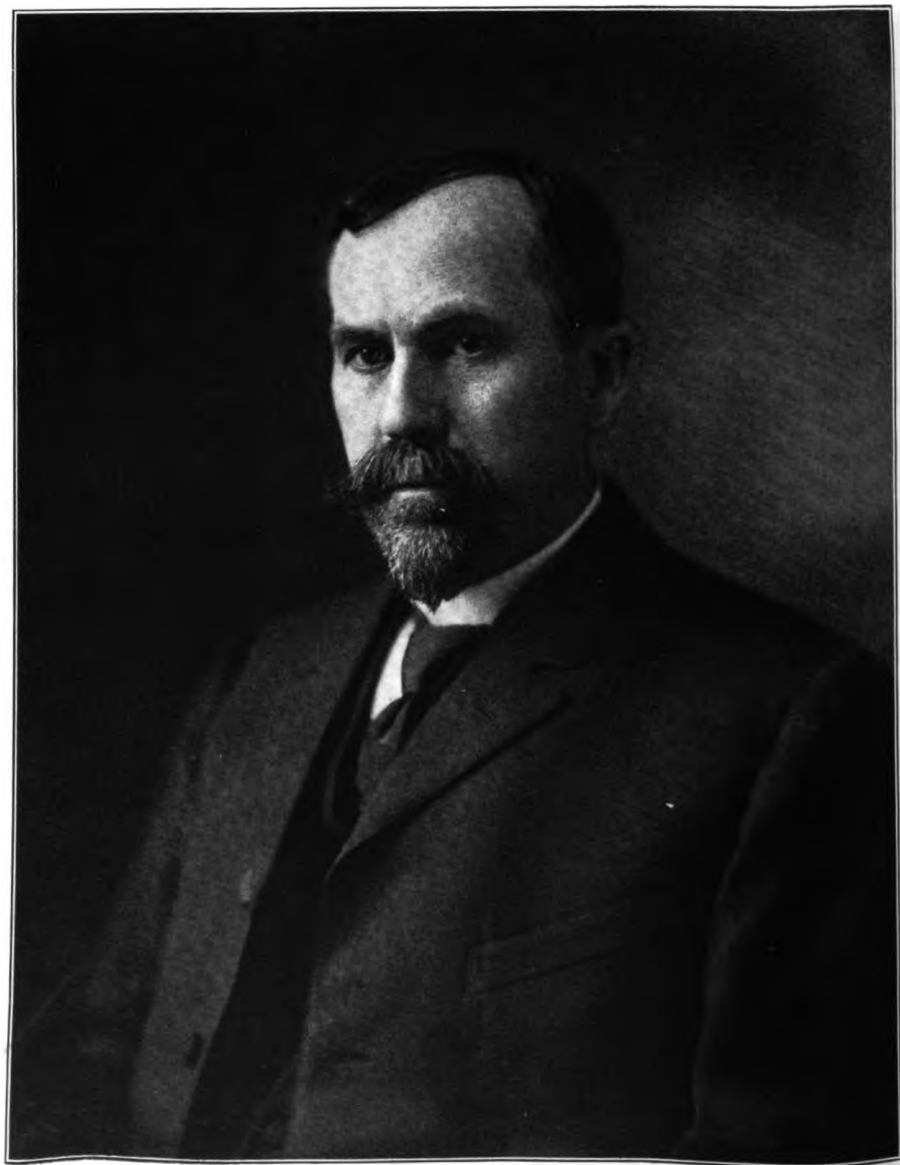
The same spirit which led Hyslop to dedicate his life to serv-

ing mankind by establishing the continuity of conscious life, expressed itself in a wonderful loyalty to his individual friends. Also the number of persons whom he helped in their mental or physical illness and in financial difficulties will never be known; for he did not do these things to be seen of men. Although he early rejected orthodox theology, and adopted a species of pantheism, he was, on the moral side an earnest champion of Christian ethics.

It was this spirit of loyalty to truth and to men which supported him through the many difficulties of his work. It was not through choice, but from the impossibility of getting adequate funds, that he confined himself to collecting and publishing mental records and to a small amount of psychic healing. He dreamed of a well-endowed laboratory in which many other lines of investigation could be carried on, such as research on the action of drugs, methods of developing particular types of mediums, psychical phenomena such as levitation and materialization, the effect of various vibrations on psychic work, and spirit photography. He never had any doubt that some day this work would be undertaken, and that in time universities and orthodox psychologists would enter these fields. It was to help bring about this state of things that he used the limited funds he could obtain to do work which would impress the scientific man; and he steadfastly refused to lower the scientific standing of the publications in order to appeal to the popular love of the marvellous.

Although Dr. Hyslop's place will be hard to fill, the work of the American Society will go on; and what he accomplished in throwing light on the nature of the processes involved in psychic phenomena will make the way easier and surer for those who take the torch from his failing hands. Of one thing we may be certain. If his theory of survival is true, his work has been merely transferred to a new environment. So we can "bid him forward . . . fight on, fare ever there as here."





**DR. HYSLOP AT FIFTY-EIGHT**

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

---

### CONTENTS.

	Page		Page
My Father. By George H. Hyslop, M.D.	477	A Letter from Professor Charles Richet	498
Testimony of a Co-Worker. By Gertrude Ogden Tubby	481	A Friendship. By Lilian Whiting	499
The Scientist. By Waldemar Kaempfert	485	The Intrepid Pioneer. By the Rev. Elwood Worcester, D.D., Ph.D.	501
A Reminiscence of and a Promise to Professor James Hervey Hyslop, Ph.D. By S. Adolphus Knopf, M.D.	487	A Letter from Professor Camille Flammarion	506
An Estimate. By Professor William Romaine Newbold	493	A Letter from Dr. Max Dessoir	507
Personal Impressions. By Sir Edward Baxter Perry	495	James H. Hyslop. By the Rev. Samuel McComb, D.D.	507
A Ten Years' Fellowship. By W. C. Peyton	497	Tributes from Psychics with Whom Dr. Hyslop Did a Part of His Published Work	510
		Brief Tributes Excerpted from Letters	515
		Extracts from Editorials	522

---

### MY FATHER.

BY GEORGE H. HYSLOP, M.D.

The earliest distinct recollections of my father are of the summers spent at Glenmore, in the Adirondacks. Two experiences which I recall typify his habits of thought. They also illustrate how, from the earliest years of my life, his personality impressed me. No one who knew him well but recognized his dispassionate, reasoning approach to any situation. One morning I had overturned a plank and was frightened by some small garter snakes that had found shelter beneath it. Father rushed out of the house at hearing my startled yell. I remember how, when he saw the cause of my terror, he first assured me that I was in no danger and then interested me in snakes by telling me of their habits. On another occasion I ran from some large dogs. I again learned that we should not give way to needless fear, to fear due to ignorance, but that it was the part of a man to use reason, to keep one's head. Like all youngsters, I wanted many things not good for me. A mere refusal was never given, but always the reasons for denying my wishes. Nor would pleading reverse a decision. In every action, in reaching any conclusion, father con-



sciously guided himself by reason, and once a decision was made only new evidence could change it.

No man is free from prejudice, and father recognized the influence played by his life experience in shaping his attitudes. But I know of no occasion, of no matter of any importance in which prejudice swayed him. Social or financial position had no share in determining his judgment of men. First in his opinion of an individual was the question of moral worth; second, intelligence.

By early training and as a result of his own struggle my father took the world seriously. He had a profound respect for facts, and he never avoided the truth, whether or not it was unpleasant or might upset preconceived ideas. His earnestness and intellectual honesty made him despise hypocrisy or cant, wherever they appeared. He had little patience with the people who would not face facts, and despised particularly those who deliberately refused to accept the truth when an open avowal meant a conflict with the "respectable," the accepted beliefs of the time. In one sense he was a crusader, and undoubtedly made enemies because of his straightforwardness and refusal to temporise where other men would have made concessions. Yet, although he sympathized with any sincere movement or belief, judgment of its claims was always dependent upon the facts in the case. As a psychologist he understood the motives underlying the many religious and political doctrines espoused by people who think they have discovered a new truth; but a wide reading and a thorough knowledge of history and human events immunized him against deception. He was a radical only to the extent that facts justify such a position. The truth might be radical, but the radical was not necessarily true.

Father was intellectual in the full sense of the term. His mind never rested, and in spare time he read much. Fiction had no interest; he read perhaps a dozen novels in his life, the first when he was about thirty years old. Once, when a small boy, he found a copy of "Cast Away by the Sea," and became so engrossed in it that he came late to meals. His father asked what the book was, and when told commented, "Oh, that is only a story; it is not true." He never finished the book. We often discussed the value of fiction and my father always stated that he

preferred facts to any fiction. His library of about four thousand volumes covered every field of human knowledge. The classics, philosophy and science occupied his chief attention, yet he found interest in the Shakespeare-Bacon controversy and had read in the last Atlantic. He was very fond of poetry, and admired particularly the works of Schiller, Goethe, Milton and Tennyson. In music, the piano and the orchestra appealed most.

An active mind and a strict sense of duty kept father's body working at top speed, and the years of unremitting work were responsible for a breakdown in 1901, and later for cutting short of his work in psychic research. Had he known how to play, had he enjoyed the diversions with which most men amuse themselves, he would undoubtedly have lived longer. The theatre was regarded chiefly as a means of education, not solely for amusement. When in college he took a small share in athletics. But competition had no thrill. At Lake Placid Club, in 1909, he took part in a baseball game between two teams, one of them weighing over two hundred pounds, the other of men at least fifty years old. During the game he hit a ball far into the outfield, and was nearing third base when the ball was returned to the infield. He slid and rolled a good ten yards in an attempt to be safe, but overslid the base and was declared out. The rest of his team argued wildly with the umpire. Father brushed himself off, said he was out, and thought the argument silly—for what difference did it make which team won? Tennis he enjoyed as good exercise, but golf he regarded as a stupid game—the golfer had no exercise only a long walk in pursuit of a most elusive ball, which spoiled in the search for it all chance to think or to enjoy good scenery. The absence of the spirit of competition in games was consistent with his lack of instinct as a money maker. He could enjoy the things money would buy, but never cared to make the money. There was no trace of envy of people with wealth, nor any belief that wealth was evil inherently. But there was a conviction that other things are of first importance. Father was very economical—indeed his circumstances made that virtue a necessity. Yet he gave freely to those needing help, and contributed all he could spare to the work to which his life was devoted.

Quiet amusements were chosen for recreation. He liked solitaire because it did not prevent reflection. Fishing and mountain

climbing were his nearest approaches to hobbies. Our family spent the summers in the mountains, partly because of father's inability to stand seashore climate, but also because he loved mountains. The Alps and the Canadian Rockies typified the scenery he enjoyed, but my sisters and I often accompanied him in walks through the fields and woods where every bit of color and beauty drew appreciation. Several summers we spent in the Adirondacks, and until his breakdown in 1901 father used to clear the Mt. Hurricane trail of the trees that fell every winter. Wood chopping was a favorite form of exercise, and every summer he chopped most of the wood for the cottage fires.

Father impressed his family first as a man who believed life was real and earnest; he was devoted to his work. He had no time for social life, and except when we were in the mountains together had little time for family life. When we children were youngsters he used to romp with us. When I became of college age, he and I spent many hours in discussion and argument. Father loved an argument—he was Scotch. But no matter how absorbed in a discussion, he never grew personal, never lost his temper. He was very fond of children. In the Adirondacks he would accompany the youngsters at the hotel when they needed a grown-up to take them up a mountain. He taught us how to pitch a camp, to build fires, and many points of woodcraft. When a grandson came three years ago, he was as pleased as any newly-made grandparent. The young Jimmy often sat on his grandfather's knees watching the typewriter go, and was an interested observer at solitaire games. And father would interrupt his work for a "rough house" or for an hour at making mud pies with Jimmy.

Psychic Research took all the time and energy of his last years and his devotion to his work necessitated a proportionate slighting of intimate family life. To one unacquainted with his real attachment to his children, his absorption in his work might seem neglect. But he was no Rousseau, and the many evidences of an everyday "human" nature assured us that the welfare of his family was as important as psychic research. Had a choice been necessary, psychic research would have been sacrificed. But there was no need for choice, and father gave himself without stint. Two years ago he realized that his productive capacity was

nearly ended. Even then, the pace was not slackened. When he learned, last fall, that his active service was done, there was grief only because he could no longer be useful.

The approach of death was welcomed. Father knew that he had done his best to carry a message to the world, and he was concerned only that a successor should continue the search. As a son, I can regret that he had a mission in the world. Had it been otherwise, he might still be alive. But as a man, I would not have it otherwise. Nor would father have had it otherwise. He believed that each man has his work in the world to perform. He chose his task, and to its completion gave all that he had. His race was well run.

#### TESTIMONY OF A CO-WORKER.

By GERTRUDE OGDEN TUBBY.

*Acting Secretary, A. S. P. R.*

In the year 1906, in the Unitarian Church at Montclair, N. J., it was my privilege to listen for the first time to a voice now grown so familiar to my ear, as Professor James Hervey Hyslop delivered what was to me the most fascinating scientific lecture to which I had ever listened. The precision and detail of his illustration and the cogency of his argument were all that the most rigid scientific requirements could demand, and exceeded in clearness and point even the monumental report of F. W. H. Myers, in his tremendous two-volume "Human Personality and Its Survival of Bodily Death," with which I was already familiar. Professor Hyslop at once and forever, so far as I was concerned, swept away the "subconscious" argument of Thompson J. Hudson on which I had fed an inquiring mind ten years earlier, while still a girl in high school, for want of better food. He met the demand of an insatiate appetite for the psychology of the psychic, which had gone a-starving through the four years of college work in science, entered upon with high hopes of sustenance in this psychological field and concluded without a crumb.

From that day my purpose was enlisted in the interest of the psychology of the psychic, and my determination made to join the new American Society then in process of organization. In 1907

I undertook, in March, special secretarial duties in connection with the first series of sittings given the Society by Mrs. Chenoweth under Dr. Hyslop's direction. The note-taking that fell to my lot for the following months was in itself a liberal education in the art of investigation and the collection of evidence. I well remember a séance for Mr. F. L. Thompson, the artist who paints under Gifford's inspiration, when Dr. Hyslop had purposely absented himself. The sitter, the medium, and the note-taker (myself) were all total strangers to one another, even as to names, in that early stage of the Chenoweth work. I had no notion of the meaning or value of the work that had been done for Mr. Thompson that morning, until I noted the keenness of the interest and quickness of the response of Dr. Hyslop when I reported that the medium had described "a certain group of trees" that Mr. Thompson had asked about and had told him they were in a part of the country where the artist, who was near him in spirit, had worked and lived in life, and that Mr. Thompson was himself to go to the place and see them in nature later in the year. All of which eventuated as we all well know at this time. But in that day it was a triumph for two reasons: Mrs. Chenoweth, Mrs. Salter and Mrs. Rathbun all got references to the same facts for Mr. Thompson, and saved one individual for all time from fear or suspicion of insanity; and the far-sighted man who engineered the inquiry well knew as we sat in that subway car discussing it, the tremendous import and larger significance of this initial effort. It must have brought him thoughts of the great work still looming ahead to be achieved in the history of the Institute,—the establishment of the psycho-therapeutic section so needed for the salvation of the many from stupid and blundering ignorance that now dooms them to mistreatment in hospitals and sanatoria where no real aid is to be found and no understanding exists of the nature of their maladies.

One realizes the bigness of the seemingly small as one looks back at such an experience. None of the three of us in that little séance room in busy New York, with the hurly burly passing by a few feet away in the street, knew that a great discovery in the vexed problems of insanity was there being laid bare. But the great mind of our organizer knew and has for years labored and sorrowed and waited for the help that has not yet come to ac-

comply with the work there foreshadowed—a home where developing psychic gifts may be unfolded, not only without fear, but with interest and confidence as each individual receives the intelligent guidance and direction he needs from the material plane in cooperation with the spiritual. James Hyslop knew and felt as scarcely anyone has yet known or felt the needs of the novice in psychic development and the waste that goes on because so much is warped and cramped and denied out of expression which, rightly taken and sanely furthered, should yield growth, power, sometimes genius itself. He sorrowed and strove and accomplished in the consciousness of that need and we may hope that one day a great Hyslop Memorial Foundation may provide the lacking opportunity.

Not only for the imperfect psychic did he see visions and dream dreams, but for the wider comprehension of all that advanced psychic and spiritual work and activity might bring to the life of man on earth and on whatever planes of experience lie beyond did he labor and strive. No one who has associated with him for thirteen years in close intimacy with his work in its many phases could fail to feel the tremendousness of that which he conceived, or dreamed even beyond his actual concept—visions so vast we do not even yet quite dare to voice them. The future will prove their reality. What matter if as yet they be visionary?

The weight of a most lonely and unshared responsibility was upon Dr. Hyslop; the multifarious demands of a very wide correspondence and acquaintance took thousands of hours of his own time at letter writing and dictation and conference; the untiring patience of the most exacting scientific experiment and observation and record-making was his daily exercise. The summer season, to so many professional men and women a time of rest and recuperation and enjoyment, to him was but an opportunity to write his longer and shorter reports and editorials and volumes in greater quiet, in some cool and beautiful spot, with perhaps a week or a fortnight set aside for a tramp or a drive or a little jaunting where work took no toll of attention. Yet one must wonder whether that be a safe statement. The consciousness of responsibility is not so easily laid aside when there are none or few to share or to care or to understand and when so much hinges for the future of mankind on present progress and effort,

in an endeavor and a research so imperfectly comprehended in its wider aspects and implications as is our own. Dr. Hyslop never slept, so far as these realizations are concerned. Devotion was not his watchword, it was, and it remains, himself.

Animosity to individuals he had not. But of a lie or a delusion he was the unfaltering, unflinching, greatly availing enemy. More than once, as we sat in his library working away at our typewriters, I have heard a chuckle and looked up to meet his laughing comment: "O, won't So-and-So think I was awfully 'mad' when I wrote this!" No truth he ventured to enunciate did he ever have to apologize for or retract in all his quarter century of research in an almost untried field—and he has presented much that is new and unique to his own mind, for co-laborers and sympathetic listeners have been rare indeed in America.

Mankind he loved and still loves to serve with the widest concept, the deepest understanding, the highest aspiration of which it is or can be made capable. Many a sad and misunderstood or self-deceived case came to him, of course, but none of the thousands who made personal appeal for his counsel and judgment was by him considered too ignorant or too humble for his careful attention and patience.

To have worked under his direction and training, and to continue to do so, is a privilege as rare as it is desirable. Moral, intellectual and spiritual integrity, scientific understanding and patience, philosophical and religious poise, an appreciation of art especially as expressed in great music—these are characteristics of James Herve Hyslop so marked that he never had to preach them. His practice was—and is—the greater teacher of the two. The devotion of old pupils who studied with him years ago in Smith, in Columbia, in Barnard, in Lake Forest bears witness to the efficacy of the teacher. They respect and honor his character as a man, and have come back to tell us so at the New York headquarters over and over again during his lifetime. And we understand their doing so.

To few has been vouchsafed the privilege of daily association in the Hyslop home, as well as the official association. During a period of two years this was my great good fortune. It is therefore fitting that I mention that in all the time and in the many ways in which I knew Dr. Hyslop's life intimately, I never saw

him angry without weighty cause, and then in matters of serious import only. Toward me, first as his secretary and later as Assistant Secretary of the Institute and Society, he showed unfailing patience and courtesy. We could always disagree amicably, whether in minor or in major matters. Were it a point in punctuation or English in the reading of proof, or a question of the polity of the organization, he tried to see the matter dispassionately from the angle of one's criticism, and nearly always succeeded, tho of course not always agreeing. But one got what can best be termed a respectful hearing, for our leader was so great a man that he looked for light and discerned it, whether the luminary were candle or star.

Neither censure nor praise did he dispense in words, on any occasion that I recall, yet his confidence and trust were the unvoiced but real spur and reward. One did not miss the spoken word.

A great and patient teacher, a great seer blazing a trail for oncoming generations to follow,—we have had the proud honor of working for him and with him. In deep sincerity we give him thanks and Godspeed. *Vale!*

#### THE SCIENTIST.

BY WALDEMAR KAEMPFERT.

*Editor of "Popular Science Monthly."*

If ever there was a man who brought to the investigation of psychic phenomena the technical methods of the laboratory scientist, it was Dr. Hyslop. The essence of real scientific research is control of the influencing conditions. One has only to read the voluminous reports in which Dr. Hyslop records the results of his experiments with mediums to realize how rigorously control was exercised and how comparable was Dr. Hyslop's work with that of the foremost laboratory investigators in physics, chemistry or psychology. There is nothing of that emotionalism which characterizes the work of the untrained amateur investigator. Dr. Hyslop was not looking for thrills, nor for evidence to substantiate pet theories of his own, but for incontrovertible facts upon which theories may be safely built.



It was because of his love of scientific truth, because of his application of scientific methods of study in a field where there had been altogether too much floundering, that Dr. Hyslop probably did more than any other man in his generation to place psychic research on a high plane. Even those who quarreled with Dr. Hyslop for his out and out acceptance of the spiritistic hypothesis were compelled to respect him. This man was no mere dabbler in the curious, no morbid seeker after new sensations, no religious fanatic trying to bolster up the tenets of a church, but a real scientist. And you could not but admire him for the utter fearlessness with which he expressed his beliefs and clung to them after he had convinced himself of their correctness.

Academic honors had been conferred upon him by great universities. He had taught with distinction in some of our leading institutions of learning. A life of comparative ease was assured him by following the well-beaten paths. But an easy university life and scholastic honors he thrust aside without hesitation when he made psychic research the object of his inquiries. In the Middle Ages his courage might have cost him dear. In our own day he was destined to struggle with misunderstanding, prejudice and occasional opprobrium.

To those who know something of the methods that Dr. Hyslop introduced, who are familiar with his system of analyzing evidence, it must be evident that his reports are bound to become classics. No scientist may henceforth study mediumship, telepathy, indeed abnormal psychology itself without taking account of what Dr. Hyslop has done.

The time is about at hand when the student of abnormal psychology and the scientific investigator of spiritistic phenomena will join hands. The more psychologists study the phenomena of hypnosis, the more they will be forced to accept some of Hyslop's conclusions. Students of nervous disorders, psychoanalysts, physicians who specialize in the treatment of the insane, must inevitably plunge deeper into that sphere of the subconscious which Dr. Hyslop did so much to interpret. I venture the prediction that in less than twenty years the university psychologists and psychoanalysts will have accepted many of Dr. Hyslop's teachings, even though they may not become out and out spiritists. When that day dawns, I hope that he will receive in

the very university halls from which he was compelled to retire, that full meed of praise which is so justly his due.

**A REMINISCENCE OF AND A PROMISE TO PROFESSOR  
JAMES HERVEY HYSLOP, PH.D.**

BY S. ADOLPHUS KNOPF, M.D.

(PART ONE.)

Dr. James Hervey Hyslop was known to me through his writings when he was still Professor of Psychology at Columbia and long before he entered upon his investigations of so-called spiritual phenomena. I had the honor of meeting him personally for the first time some ten years ago at a dinner of the Unitarian Club. His personality impressed me at once. A pale, thoughtful face, a dark, full beard worn nowadays but by few men, a high forehead, and quiet but penetrating eyes, gave him a striking appearance. He was the guest of honor of the Club, and his after-dinner address consisted of a comprehensive view of the labors of the American Society of Psychical Research. What impressed me most in the man was his earnestness and the thoroughly scientific attitude he assumed in dealing with the most difficult problems which have confronted mankind in all ages. His frank condemnation of all that appeared to him fraudulent, his suspension of judgment in cases of doubt, and his candid acceptance of what seemed to him and many others irrefutable evidence of the possibility that discarnated spirits may communicate intelligently with human beings, won for him the sympathy of his audience, believers and unbelievers alike.

I had the privilege of a few minutes' conversation with him after the dinner, and the result of my meeting him that evening was that I became an Associate Member of the A. S. P. R., receiving the *Journal* of Psychical Research, of which he was the editor. I met Dr. Hyslop a number of times after that, but never had an opportunity for a lengthy conversation until last summer when I saw him at his summer home in the Adirondacks. He was then suffering physically but his mind was as clear and alert as ever. We spoke of the awakening of an intense interest in psychic phenomena as a result of the war and the sudden passing away of

millions of souls, and the yearning of those left behind for some sign that their loved ones, who had made the supreme sacrifice, still lived. After this we discussed some of the older and some of the more recent books on the subject of the future life, of the genuineness of all of which he was not convinced.

I was surprised that he did not know of Carl Schurz's remarkable psychical experiences after the Civil war,\* related in his reminiscences, published some ten years ago (Vol. III, pp. 152-156). For the student in psychical phenomena these experiences give perhaps some of the best documentary evidence of intelligent communications from the spirit world yet recorded. Here we have the Honorable Carl Schurz, ex-senator and one time Minister of the Interior, soldier, patriot, and one of the most level-headed American statesmen, a profound philosopher and student, a man of the highest ideals and irreproachable integrity, relating fearlessly his psychical experiences as convincing as irrefutable. The communications, purporting to have come from the spirits of the German poet Schiller and Abraham Lincoln, Mr. Schurz put to the severest possible tests, which are described in the pages above mentioned.

The subject of our conversation then turned on the medical profession and its attitude toward psychic research and spiritual phenomena in general. I know that he was surprised that I, who had been engaged for more than a quarter of a century in the study of and the effort to combat such a realistic disease as tuberculosis, which has not only a medical but also a very great economic, social, and truly worldly aspect, should be interested in such subjects as psychism, spiritism, etc. He had incidentally remarked that in his experience the medical profession was antagonistic to all such studies and as a rule very materialistically inclined. He asked me how I had become interested in the subject and what I thought or knew of the general attitude of medical men toward it at the present day. I had to reply that I feared that it would take too long to relate individual experiences and to discuss these interesting themes with him until I too shall have from my associations with many of the members, but that I hoped some day, after his complete restoration to health, to have an op-

---

\* Dr. Hyslop, it seems, had forgotten that the incidents referred to had been inserted in the *Journal*, Vol. II, pp. 464-466.

portunity to continue the most interesting conversation which had begun during that delightful summer afternoon. I thought I noticed the symptoms of an extreme fatigue coming over Dr. Hyslop and did not feel justified to prolong my visit.

Now he has passed on and I shall not have the privilege to discuss these interesting themes with him until I too shall have reached the other shore. But in honor of his memory and as a tribute to him, I feel a sort of moral obligation to make a brief statement on the subject which I had promised to make at our last meeting, particularly regarding the attitude of the medical profession toward it, and therefore I am grateful for the invitation to be a contributor to this memorial number. In the preceding sentence wherein I express the hope of meeting him again, I have already declared my conviction of the continuation of life as a personal entity after the change we call death. I furthermore feel that I owe it to my departed friend to acknowledge publicly that I have passed through the various mental and religious attitudes of materialism, agnosticism, the scepticism toward all things spiritual, until irrefutable evidences came to me which made me not a believer but one who feels that he knows.

To relate here the psychical experiences which I had in mind to discuss with Dr. Hyslop would be futile. I have always maintained that in psychical phenomena what is irrefutable evidence to one may not at all be such to another. Each individual should find out for himself and while he may seriously consider the testimony of others, such as are given in the books of Lodge, Hyslop, Stead, Hill, Doyle and others, and in the publications of the two Societies for Psychical Research, he should not rely on them exclusively. As a result of my studies and experiences, I desire to say, however, that the investigator of such phenomena must divest himself of all prejudice, must have an open mind, must seek diligently and above all unselfishly after truth. He must approach the subject with profound reverence, deep earnestness, and with an ardent desire to be of service. The psychical investigator who thinks that the result of his researches will lessen his obligations and responsibilities toward the material world is seriously mistaken. On the contrary, if he has the aptitudes essential to an unbiased truth seeking investigator, the result of his researches will

lead him on to a higher conception of the meaning of the words duty and service.

After weighing all the evidence, the result of my studies has convinced me that there are genuine manifestations coming from discarnate intelligences, revealing what I may reverently call Divine Truth. In order that I may express what the result of these many years of studies have brought to me, I would wish to use the words of Gerald Massey, feeling that this poet and thinker expressed it better than I possibly could, when he answered the query as to what this new and yet so old religion had done for him: "Spiritualism has been for me, in common with many others, such a lifting of the mental horizon and letting-in of the heavens—such a formation of faith into facts, that I can only compare life without it to sailing on board ship with hatches battened down and being kept a prisoner, living by the light of the candle, on some splendid starry night, allowed to go on deck for the first time to see the stupendous mechanism of the heavens all aglow with the glory of God."

That the majority of physicians do not believe in the immortality of the soul is not true, at least I believe not of American physicians. In all these many years of association with medical men throughout our great country, I have found but few who have dared to say, "Death ends all." On the other hand, I have met many who have expressed to me personally their belief in, or rather their conviction of, the continuity of individual life, and who even dared to put it in their writings. Only recently, one of our most distinguished surgeons, Major W. W. Keen, M.D., LL.D., Emeritus Professor of Surgery, Jefferson Medical College, Philadelphia, Pa., honored me by sending me his work on "Seven Decades in Medicine," in which he describes the progress medicine and surgery have made in 72 years, from 1846—the time of the discovery of surgical anæsthesia by William T. G. Morton—to 1918. Dr. Keen makes the statement that more progress has been made in these 72 years than in as many centuries before, and then concludes by saying: "I am also quite willing to believe that the next seventy years will be as fruitful as the last seventy have been. My only regret is that I shall not be here to witness the progress. Yet I ought not to say that, for I believe as firmly in my future existence, and with powers far superior to

the limited powers that are given us here, as I do in my present existence. I believe that I shall know what is going on in this great though little world."

That greatest physician of the Anglo-Saxon race, Sir William Osler, Bart., Regius Professor of Medicine, Oxford, recognized authority on internal medicine throughout the civilized world, who only recently passed to the great beyond, has penned the following note, dated a few days before his death, which was found among his effects: "Dear Friends, the harbor is nearly reached, after a splendid voyage with such companions all the way; and my boy waiting for me." His son, Lieutenant Revere Osler, had made the supreme sacrifice in the world war; Sir William was sure to meet him. He was convinced that physical death would not end his conscious individual existence, and I have known and know of many medical brethren who are even convinced that intelligent communication between those who have passed on and those still in the flesh is in the range of possibility.

One of the greatest minds of all ages, William Shakespeare, the poet and seer, knew what he was talking about when he put into the mouth of Hamlet the immortal words, "There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy." This exhortation is often as applicable today as then.

I have written this tribute to James Hervey Hyslop in affectionate and grateful remembrance of him, as a teacher, seer, and prophet, and for the purpose of letting the world know what some medical minds think of the science to which he devoted his high intelligence and the best years of his life. In years to come, his studies in psychical research, his proof of the world of continuity of individual existence, and the scientific evidence of possible communication between the so-called dead and living, will rank with the greatest achievements of the age. His name will be gratefully remembered and blessed by millions when those of the so-called "scientific" scoffers and detractors of psychic phenomena and spiritism will be forgotten.

(Part two of this contribution will appear in the November *Journal*, and will discuss the progress of psychical research among physicians.)

**JAMES HERVEY HYSLOP.**

BY SIR OLIVER LODGE.

The single-minded devotion of Professor Hyslop, which has aroused so much admiration wherever the facts are known, is exemplified by his declining to draw any salary for his work although he abandoned his Chair in Columbia University to attend to it more closely.

He recognized Psychic Research as a subject of great and growing importance, and he had the advantage of entering upon its study as a psychologist.

In spite of poor health his industry was immense and he has left voluminous writings behind him, both in the *Proceedings* and the *Journal* of the American S. P. R. and in his books. The English Society recognized his labors by making him one of its vice-presidents ([1900-1920]).

If he had had the gift of clear writing, in English, his position and influence would have been greater even than they are; but unfortunately, in spite of what he assured the present writer was the great amount of trouble taken in composition, his sentences are involved and tedious to read. His meaning when deciphered is usually sound enough, but the labor of arriving at it has too often deterred students from the benefit they would otherwise have derived from his voluminous work.

It is well known that after long experience he was contemptuous of the hypothesis that all the information given by an entranced medium could be traced to mind-reading or telepathy from the living; and he gradually became a confirmed believer in the possibility of genuine communications with the dead. At the same time he strove to get the subject located on rational lines, to divorce it as far as possible from superstition or over-credulity on the one hand, and from prejudice and dogmatic materialism on the other. He knew well that consciousness could exist apart from the brain and physical organism, though instruments of that kind were necessary to manifest consciousness to us here and now.

The work of establishing a society for the rational and scientific study of psychic phenomena, in any country, must always be a strenuous and sometimes discouraging task; and we who inherit

the labors of great men in England who have carried through labors of this kind, we who know the criticism and obstructions they had to encounter, may well feel cordial sympathy with our American co-workers in wishing to express lasting gratitude for the devoted and self-sacrificing labors of a Hodgson and a Hyslop, and in hoping that the seed so well sown will be brought to triumphant fruition.

### AN ESTIMATE.

BY PROFESSOR WILLIAM ROMAINE NEWBOLD.

*University of Pennsylvania.*

Dr. Hyslop was one of the comparatively few men of his generation whose paramount motive was fidelity to the truth. He was not indifferent to the good opinion of others nor to the good things of this world which fall naturally to the lot of the man acclaimed as successful. He once remarked to me, with a touch of bitterness, that his bold stand had made him an outcast from his profession and excluded him from every chair of philosophy in the country. Those who have seen him in recent years sitting unnoticed at the meeting of the American Philosophical Association will realize that the passing remark involved little if any exaggeration.

He made the sacrifice deliberately, as a matter of conscience. When I first knew him, nearly thirty years ago, he was an agnostic as regards the life after death. He listened to my account of my experiences with Mrs. Piper in 1894 and 1895 with incredulity, but with a willingness to consider which even then impressed me with his fairness of mind. I think this first awakened his interest. At all events he soon thereafter accepted an invitation from Dr. Hodgson to have some sittings with Mrs. Piper himself and the sittings convinced him that he had actually received messages from deceased relatives.

To him conviction meant action. He very soon announced publicly his change of opinion. He explained to President Butler his views and declared his intention of pursuing the subject further, prepared, I am sure, to resign his chair if opposed. But no such necessity was granted him. President Butler was uncon-



vinced and, so far as I am aware, uninterested, but he assured Professor Hyslop the University would interfere in no way with his academic freedom. Professor Hyslop's ultimate resignation was due to the failure of his health, the development of tuberculosis making complete rest for an indefinite period imperative.

Nearly two years of inaction happily resulted in recovery, and during the sixteen years or so which followed he was an indefatigable worker in the field of the supernormal. Indeed, since Dr. Hodgson's death, in 1905, he has been the foremost representative of the subject in the United States. The fruits of his labors are to be found in his numerous books and in the long series of publications of the American Institute for Scientific Research, which he founded and for which he procured a considerable sum of money as the nucleus of an endowment fund. His thorough knowledge of philosophy, psychology and ethics was in itself a peculiar qualification for such work, but his greatest asset was his single-minded devotion to the truth. Not that he was the cold-blooded scientist of the popular imagination. He was a man of warm feelings, capable of intense enthusiasms, rapid in speech, inclined to prolixity in writing, tolerant to the utmost of the honest sceptic but almost fiercely intolerant, both in speech and writing, of those whom he suspected of intellectual insincerity. His judgments, of course, were not infallible, he was not free from bias—no man can be who deals with this subject, whether as advocate or as opponent—and at times his love of fair play induced him to print stories which he himself regarded as unsupported by adequate evidence. But he was conscious of his bias, allowed for it, earnestly endeavored to base his opinions upon evidence alone, and succeeded on the whole as well as any man can.

Unappreciated, ridiculed as he often was by his own generation, his name will live with those of Wallace, Crookes, Barrett, Gurney, Sidgwick, Mrs. Sidgwick, Myers and Hodgson—all pioneers in a field of study which is destined to engage the best minds of many coming generations.

**PERSONAL IMPRESSIONS.**

BY SIR EDWARD BAXTER PERRY.

*Concert Pianist.*

Counted among the rarest and greatest privileges of my experience in the past, is my personal acquaintance through interviews and correspondence with the late widely-lamented Dr. James H. Hyslop, former professor at Columbia University, latterly for many years the acknowledged and able leader of the American Society for Psychical Research.

I have little definite information to furnish with regard to his personal life and tireless work in his chosen field, beyond what is familiar to the readers of the *Journal* issued by that Society. I can only give my personal memories and impressions of the man, the profound scholar, the conscientious scientist and investigator, the independent and above all progressive thinker.

His was a personality genial, winning, sympathetic but compelling, stimulating in the highest degree by mere proximity. His intellect was clear, strong, and brilliant as sunlight upon ice, probing to the heart the subtle and difficult problems under consideration, with the infallible accuracy of the X-ray, and finding the secret truths hidden there. His conversation and letters were illuminating, trenchant and convincing in style of expression, thoughtful, keenly analytical, and at times playfully humorous in content. I never met his superior as an intellectual companion, with the single exception of Franz Liszt, who was equally fluent and forceful in eight languages.

Perhaps the most remarkable thing about Dr. Hyslop was his extreme care, patience and caution in testing each item of evidence, each step of his advance on a new and practically unblazed trail into an unknown realm to be explored and charted, so as to make sure that the ground was sound and solid enough to bear the weight of any and all adverse criticism; and that the line of advance was straight and plain enough, as far as it went, to exclude the possibility of its misleading him or others.

He never accepted any seemingly veridical evidence as final and conclusive, which could not be proved to be such under the most rigid test conditions and by the strictest scientific methods on this side the veil. Everything was carefully sifted and

weighed in the balance of calm reason, and all irrelevant and undemonstrable matter was firmly eliminated, no matter how interesting it might be to many readers. It seems to me that his persistent adherence to this policy through a series of years until his first objective should be reached, displayed more self-control and intelligent grasp of the needs and scope of his efforts than anyone else would have been capable of.

This very conscientious censorship, however, endangers the popularity of his published works, in spite of their many great merits, with the mass of general readers who are eagerly clamoring for sensational but unprovable alleged information about conditions on the other side; whether those who have passed over live in houses, smoke cigars, feel heat or cold, etc. Only the serious student appreciates the necessities and difficulties of really scientific investigation.

Dr. Hyslop said on his last visit to me in Chicago, "I have formed no conclusions regarding the conditions of a future life. Am not concerned with them at present. Our first task is to prove absolutely, once and for all, beyond doubt or question, the fundamental fact of the continuance of conscious identity, memory and affections, after so-called death; and the possibility of such entities communicating with those still on earth. I claim we have done that. The investigation of states and environments over there must come later."

These very things are what the world cries for, and they can be given as ostensible information now, but cannot be verified at present. A mass of trivial details proving and re-proving the genuineness of a message from the other side, in itself unimportant except as evidence, is not interesting to most people; but such details serve a purpose and are of inestimable use and value.

The individual grains of sand in a concrete road are not attractive, but together they serve the end of the builder and our needs, if we would travel safely and smoothly, escaping the bogs and quicksands to our destination. So these minute grains of veridical evidence collectively form a safe highway free from the traps of deception and delusion, priceless to us if we would reach at last the temple of knowledge faintly gleaming white and gold on the far horizon of thought.

But I am writing more than I intended and saying far less

than I had hoped. In conclusion, let me only add that Dr. Hyslop has done, and may we hope will still continue to do from the other side, a great and vitally important work for the enlightenment and betterment of the race; and for the further advance of laggard and distrustful science into new rich harvest-fields of knowledge and truth.

**A TEN YEARS' FELLOWSHIP.**

BY W. C. PEYTON.

*President of the Board of Trustees, A. S. P. R.*

It was my privilege, for ten years prior to Dr. Hyslop's death, to serve with him upon the Board of Trustees for the American Institute for Scientific Research, and the association which began because of my appreciation of the efforts and personal sacrifices which he was making in the cause of psychical research, ripened through the years of intimate contact, into a friendship which will always be one of the finest memories of my life.

We all of us have ideals and we all realize that only through sacrifice in pursuit of a high ideal can a really lofty pinnacle of life be reached. To few is given the natural industry and steadfastness and the true spirit of self-repression which is necessary in order to reach the summit. One of those few was Dr. Hyslop.

I have never known a man with the capacity for work which he displayed. He was not only unceasing in his efforts, but his capability of production was enormous. During the past thirteen years in addition to writing, editing and even proof-reading, practically all the matter appearing in the monthly *Journal* of the Society and in many voluminous *Proceedings* which have been issued during that time, he also wrote a number of books upon psychical and philosophical subjects and left after him a mass of writings sufficient to fill many volumes. He did all this while at the same time devoting a large part of his efforts to investigation and experiments and to the uncongenial task of obtaining the money which was needed to carry on the work. This was entirely without financial recompense and even in spite of a state of bodily health which would have driven an ordinary man into rest and retirement. It is surely a record of industry of which to be proud.

Of his steadfastness in the pursuit of duty it is scarcely necessary to speak. He never wavered and permitted nothing to divert him from the narrow path as he saw it—and those who knew him intimately know that his vision was both clear and accurate.

Of his spirit of sacrifice the whole world knows. He gave up all those little things which, by the ordinary man, are regarded as desirable, in order to do that which he realized was his duty. After Dr. Hodgson's death it was a question whether the work of psychical research in this country would be abandoned or whether some one could be found with sufficient capacity to carry it on and willing to make the sacrifices which the task demanded. Dr. Hyslop did not hesitate to give his all, his means, his ambitions, his strength, his very life as a sacrifice to the cause of truth, than which nothing finer can be said of any man.

Of the results of his work others better qualified than I have written. Like all good works, they will live after him.

When Dr. Hyslop, last December, became conscious that his days of activity were over and that his remaining span of life was short, he displayed but one anxiety—lest his death might interfere with the continuity of the work of the Society. That we all assured him would not be, and from now on it will be the privilege of the members of the Society, and of those responsible for its conduct, to devote their efforts to rearing the monument whose foundation Dr. Hyslop laid so successfully. We can offer no better tribute to his memory.

#### **A LETTER FROM PROFESSOR CHARLES RICHEL.**

15 Rue d l'Université, Paris.

July, 1920.

DEAR SIR:

The death of Mr. Hyslop is a great loss to our metaphysical science. He has shown such patience and such astuteness that his name will remain attached to a series of highly notable studies which demanded indefatigable labor.

He has put beyond question, as R. Hodgson had done before him, the clairvoyancé, telepathy, lucidity, cryptesthesia (the name matters little) of Mrs. Piper and certain other sensitives; thanks

to him, we are today absolutely certain that a supernormal faculty—to adopt the term of Frederick Myers—exists. All this is subjective metaphysics.

It is probable that he would have advanced and that he would have finished by recognizing that there is also an objective metaphysics. But, be that as it may, his methods of investigation and analysis will remain models of judgment and keen perspicuity.

His last book is, like the *Human Personality* of Frederick Myers and the *Survival* of Sir Oliver Lodge, destined henceforth to be one of the classics of subjective metaphysics.

Pray accept, dear sir, along with my wishes for the prosperity of your admirable American S. P. R., the assurance of my high regard.

CHARLES RICHTER.

### A FRIENDSHIP.

BY LILIAN WHITING.

*Author of "The World Beautiful," etc.*

Dr. Hyslop was a man of such widely comprehensive powers that it is easy for a multitude of friends to see him from a multitude of angles of visions. To me he was the familiar friend always responsive, interesting, with whom, for many years, circumstances brought me into familiar intercourse. For his research work (conducted through the Boston medium whom he called "Mrs. Chenoweth") he arrived in Boston every Sunday night, remaining until Wednesday or Thursday noon, holding three or four morning séances. He was domiciled, while here, in the Brunswick hotel, which has been my almost lifelong home, and when the war came on, forbidding my annual sojourns in Europe, there came to be some ten months of the year that I saw Dr. Hyslop almost or quite every day during the part of the week passed in this city. If a week passed without any special conversation we yet incidentally met in corridors, or elevator, as people do in the same hotel, and a certain cordial rapport between us enabled any chance moment of meeting to be one in which we interchanged remark or comment on the news of the day, or in swift reference to our latest discussion of matters especially interesting to us both.

In many a delightful evening of uninterrupted conversation, I was always impressed anew by the breadth of his intellectual sympathies; by his wide and splendid grasp of the great literatures of the world; by his scholarly enthusiasms; by his wonderful clarity of vision. During all the years of the war I never heard from any one man so clear and comprehensive a survey of the causes and movements and the entire panorama of the situation, as I heard from Dr. Hyslop. And this, even with the fact that for a part of two winters I was in Washington in constant social meeting with many eminent statesmen and political leaders. "You ought to be the commanding general at the front," I used sometimes to say to him, impressed with his vivid outline of the complicated conditions. Dr. Hyslop was an exceedingly interesting conversationalist. His mind was flexible, easily turning from one subject to another, and if the terrible seriousness of the war themes become too oppressive, we could always take refuge in the literary field, fascinating to us both and in which his wide and varied scholarship, his profound grasp of philosophy, and his splendid power of comparative estimates of these differing systems made his exposition of them a rare and valuable privilege. He was an ardent patriot; he had faith in our national future while he saw very clearly some of our national sins. He was pre-eminently a good citizen; he regarded his vote as a personal duty and one never omitted, even at the cost of losing a day of his work in Boston.

In the throng of recollections that rush upon me on one phase of his many-faceted character nothing impresses me more than his charming capacity for friendships. He knew all kinds of people, and he had a wonderful adaptability to all the variations. He had an unerring instinct for the salient point in the person whom he met. All sorts and conditions of men and women sought him from those of his own associates to the numerous wandering minstrels who held convictions of some special revelation which they were miraculously ordained to inflict upon Dr. Hyslop. His inconceivable patience with many of these might serve as a moral lesson to the onlooker. "How can you let such a person take your time which is so valuable?" one would sometimes ask. "O, well, now that man has had a real experience," he would rejoin. He brought to bear on all these problematic phases a singularly

unerring discrimination ; but quite equalled by his patience and his immeasurable kindness of heart. His sympathy had a fairly electrical instantaneousness ; and his persistence in giving aid to those in need of the aid he could give, knew no limit, no obstacle.

His recognition and treatment of Obsession belongs to the scientific part of his life ; yet so humane was it in his sympathies, and the great personal sacrifices that he made to redeem the unfortunate, that I cannot refrain from the allusion. He was absolutely loyal to citizenship, to his great work, to friends and acquaintances, and the general community ; as well as in those more personal and intimate relations with his own family and inner circle of friends. He loved poetry of the more philosophic order ; Lowell, especially ; and Tennyson, Milton, and the great German poets whose work he so well knew and from which he made some fine translations, published in a little volume with some poetic work of his own. He was a great admirer of John Morley, whose voluminous essays he read and re-read ; and when Lord Morley's " Recollections " came out, his comments on this vital panorama of more than a half century, so vividly revealed, were singularly engaging. Browning he did not care for ; but this was more, I think, because a busy life had not afforded him time really to penetrate into a body of poetry that would have held for him recognized richness of thought. He entered with intense enjoyment into the companionships of the many eminent men among his friends ; but he seemed equally ready to see, and perhaps serve, the crude and undeveloped who sought him. His religion was to enlarge and ennoble human life.

### THE INTREPID PIONEER.

BY THE REV. ELWOOD WORCESTER, D.D., PH.D.

*Founder of the Emmanuel Movement.*

There are and there always have been two kinds of great men in this world. There are men who, like Julius Cæsar, like Napoleon and Balzac, have studied the resources of the world in order to use them, have organized their forces for victory, grasped the lever of power, have undertaken inconceivable tasks with the assurance that if they lived their tasks would be accomplished.



And there have also been those "historic, holy simpletons" like John the Baptist, Judas of Galilee\* and John Brown who tried to storm Heaven, attempted the impossible, ran their heads against stone walls, lived tragically, and died as martyrs, apparently accomplishing nothing and yet changing the world forever by virtue of what they were, and by the power of an irresistible example.

For a man of Dr. Hyslop's antecedents, training and mental capacity, few lonelier or less rewarding lives than his can be conceived. While other men of lesser endowments were succeeding, surrounding themselves with admiring pupils and friends, and gaining a brief reputation, he espoused a despised cause, and went his solitary way, asking of the world only fairness and justice which he seldom received. It is worth inquiring why, at the end of the nineteenth, and during the first two decades of the twentieth century, such selfless devotion to truth, such intellectual honesty, such unswerving application of scientific method in a great field did not meet with more general recognition. In the first place we must admit that such labors serve no material, or what men call practical interests. Lacking the necessary endowment and laboratory equipment Dr. Hyslop was not able to apply his methods to the treatment of certain forms of disease, and to the differentiation of the so-called insane—a field in which Mr. Hickson, employing without scientific insight the same agencies, has achieved such brilliant success. Dr. Hyslop therefore was obliged to confine himself to a purely ideal field—the collection of evidence of man's survival of bodily death, and the fact that some years before his death Dr. Hyslop came to definite and affirmative convictions on this debated theme also militated against him in the opinion of those who imagine that it is scientific to be skeptical, and unscientific to arrive at definite conclusions.

In the course of his long and endless investigation Dr. Hyslop found himself opposed by three groups of persons—by the frivolous who, either because they fear death, or because they are annoyed by any serious spiritual and moral interests, are accustomed to mock at that which they do not understand. This for the most part represents the attitude of the American press toward Psychological Research on week days, but not in their Sunday

---

\* Not Judas Iscariot.

editions, in which some of their best articles were on Dr. Hyslop's personality and methods.

Secondly, beyond question, the spectre of the older Spiritualism, with its painful history of vulgarity and imposture, the bad meaning which has attached itself to mediums, mediumship, trance, *et cetera*, the well-known dangers which threaten unstable personalities who ignorantly tamper with psychic forces have deterred multitudes of sober and religious men and women from giving any countenance to a movement which seemed to them to employ the same methods, and to credit the same aberrations. Even during the past five years, when such a wave of enthusiasm for the investigation of psychic phenomena has poured over the country, the American Society for Psychical Research has profited little. The sanity of Dr. Hyslop's mind, the asperities of a style which he never tried to make seductive, his strict canons of evidence, and his complete indifference to special pleading and to attempts to prove anything which facts did not prove, chilled the enthusiasm of these easy believers, and repelled them rather than attracted them.

Nor did Dr. Hyslop succeed much better with his real opponents. I refer, of course, to psychologists (with the signal exception of William James) to physicians in general, and, in particular to neurologists and alienists, and other men of science. I would not make this statement too sweeping, as I am aware that in this group of learned men Dr. Hyslop possessed a number of friends and admirers, while many others who ridiculed his labor, and refused to read his evidence—even the classic report of the case of Doris Fischer—respected his honesty and his clear conception of the problems of science and philosophy. Yet, as a group, the last body of men in the country to be converted to immortality will be the physicians, and among physicians the last stand will be made by alienists and neurologists. One may be permitted to quote Fechner to the effect that for such men disdainfully to disregard the evidence submitted to them is to show their contempt for experimental science. Such a field of enquiry as Dr. Hyslop's lay altogether outside the medical man's purview, and his conclusions once definitely established, are fatal to the fundamental assumptions of materialism. The world in which he lived did not interest physicians and most scientific men until a few

months before their deaths. Then, to my knowledge, more than one eminent man of science turned to Dr. Hyslop for counsel and consolation, and died happier in the conviction of life after death he was able to impart to them. That is the peculiar characteristic of death. It seems very unimportant until it draws near, when suddenly everything else ceases to be important.

Moreover it is to be remembered that not every man trained in the methods of the various sciences is qualified to pass judgment on what we regard as evidence of man's survival. In fact the only sciences which are of much service in this field are abnormal psychology and the laws of evidence which have been elaborated independently by the great masters of Biblical criticism, and by jurists. Yet it is curious that so many physicists should have interested themselves in Psychical Research, in comparison, let us say, with chemists and biologists. In *The Magic Skin* Balzac represents Raphael as taking his fatal talisman to the greatest men of science in France, to be expanded. They fail. The great hydraulic press, which would reduce a Parisian dandy with his boots and spurs, his top hat and cravat, into a sheet of blotting paper in an instant, is shattered. Acids, and powerful electric currents produce not the slightest effect on the supple shagreen. After Raphael departs in despair, the chemist and the physicist look at each other like Christians waking on the Day of Judgment to find no God in Heaven.

"I believe in God," says the physicist.

"I believe in the Devil," replies the chemist. Balzac observes: Each spoke according to his lights. To the physicist, to whom the universe is a vast celestial mechanism, a mechanician is necessary; while the chemist, who is always analyzing and pulling everything to pieces naturally believes in the Devil.

For about twelve years I have studied the doctrines of Freud and the literature of Psychical Research, and I have had unusual opportunities to apply both theories, and to submit them to the test of experience, and I do not hesitate to say that the terminology of psychical research is less artificial and fanciful, and that its hypotheses can be more easily verified than those of the greatest psychologist of modern times. Yet by many men who ought to be more liberal and more inquisitive, the one is accounted

science, and the other chicanery. This, probably, is largely a matter of fees and of orthodoxy.

When Dr. Hyslop left his chair in Columbia College to become the Secretary of our Society he perfectly appreciated the path he was to tread. If Freud to this day dissuades his pupils from embarking on the career of psycho-analysis, a more solemn voice must have spoken to our departed friend. No one but a man devoid of ambition and without self-interest would have chosen or accepted such a life. Loneliness, poverty, distrust on the part of the learned world to which he naturally belonged, the absence of all those elements of comfort and of companionship which make most men's happiness, were to be his portion to the day of his death. A lesser man would have felt these deprivations keenly. Dr. Hyslop never seemed to be aware of them. The life he led suited him perfectly. Diogenes himself was not more indifferent to luxury. The body for him existed only to serve his soul. No mind that I have known turned so naturally and so joyfully to great thoughts. No life led among us was more blameless. Greater than his intellect, greater than his labor, was the disinterested purity of his soul, while his word, even in trifling matters, was truth. Though not the member of any church, so far as I am aware, he gave moral strength and courage to many clergymen of many churches, and perhaps no man of our generation has done more to create faith in the eternal and spiritual verities of religion, or to overcome the ancient antagonism of religion and science. He smote materialism with its own weapons—in his appeal to fact. The proof of the survival of one human soul in the possession of its faculties and memories, in his opinion, was a sufficient confutation of the whole materialistic hypothesis; in fact, the only confutation. Few living men possess a clearer comprehension of the whole development of philosophy or of the metaphysical aspects of science than he possessed. Those persons who regarded Dr. Hyslop as credulous were childishly deceived. He submitted all facts to a most painstaking examination, and offered to the public bushels of chaff in order that it might be in a position to sift out with him a few kernels of wheat. In regard to opinions and beliefs he might have said with Renan: "To pronounce of the certain that it is certain, of the probable that it is probable, and of the possible that it is possible

is the whole substance of criticism." As an investigator he had acquired an exceedingly benevolent, not to say, bland manner in listening to recitals of the marvelous which may have deceived some persons. This, I imagine, was assumed to put his narrators at their ease, in order that he might better judge of the accuracy of their memories and observations. Taking his personality as a whole, and without being blind to his limitations or failings, I should pronounce him to be the greatest and best man I have personally known.

For about ten years it was my privilege to spend one evening a week with Dr. Hyslop. I now look back to these conversations with gratitude, and I realize how much poorer my life would have been had I never known him. I feel also that he has given to my children a faith in the reality of spiritual things which they will never lose. Like other men who work for the future, he undertook a task which could not be completed in a lifetime. He did not look forward to recognition of his life, or to the victory of his cause in the immediate future. But he has left behind him works which other generations will have to read, and an example of all the qualities that make up the character of an ideal Psychical Researcher which will not soon be equaled.

#### **A LETTER FROM PROFESSOR CAMILLE FLAMMARION.**

Flammarion Observatory, Juvisy, France,  
July 25, 1920.

MY DEAR COLLEAGUE :

It is a real pleasure to me to be able to add my voice to all your testimonies, in order to express my admiration for the man to whom the psychical sciences owe so lively a recognition. Dr. James Hyslop, the learned founder and indefatigable secretary of the American Society, has rendered most conspicuous services to the great cause of spiritism. The fourteen volumes of the *Journal of the American Society for Psychical Research*, together with the *Proceedings*, constitute a rich mine of observations, documents and scientific dissertations, and researchers will long rely upon the highly valuable materials to be found there.

Honor and continuing influence to James Hyslop!

I will add that, the course of science being necessarily progressive, we may entertain hopes of developing more and more in the knowledge of other worlds. That which psychists have hitherto published concerning the planet Mars leaves much to be desired. But how shall the controls be established?

Pray accept, my dear editor, the expression of my sympathy and goodwill.

CAMILLE FLAMMARION.

**A LETTER FROM PROFESSOR MAX DESSOIR.**

Berlin, July 11, 1920.

*American S. P. R., New York.*

HONORED SIR:

From your letter of June 24th I am shocked to learn of the death of James H. Hyslop. I never personally saw him, but have exchanged many a letter with him, and have read the most of what he published. The picture which I have formed of the deceased from these materials shows clearly the features of an un-failing objectivity and a genuine love of truth. Of course much can be said in opposition to the investigations of Hyslop, but nothing against the investigator. I at least will not cease to think of him with sentiments of profound respect, and I am glad, my honored sir, that you give me opportunity to express this publicly. I trust that the work of the American S. P. R., in spite of the heavy loss sustained, goes on with good results.

With great respect,

MAX DESSOIR.

**JAMES H. HYSLOP.**

By REV. SAMUEL McCOMB, D.D.

Death is the great revealer. Only now are men beginning to comprehend the worth of the personality withdrawn from us and to do some measure of justice to the sanity, the self-forgetting devotion, the unwearied activity of a mind set on the highest in-

terests of the human soul. If ever there was a consecrated spirit it was Hyslop. I will not dwell on the personal sense of loss which I, in common with others who were privileged to share his friendship, feel and shall continue to feel as the years pass. In spite of a certain dryness of manner, he had a warm heart and though a champion of science, took a large and human view of life as in the main an opportunity of loving and serving our fellows. My purpose is to emphasize some of the elements of his character which especially impressed me.

Let me put first and foremost his love of truth. Of the truth he was supremely careful, of all else supremely careless. Indeed it would be no exaggeration to say that he was a truth-intoxicated man. When this interest was at stake he would tolerate no compromise, and many of his jibes at "respectability," "popularity" and "shuffling in a double sense," sprang from his profound reverence for truth and fact and not at all from any irritability of temper, as some of his critics imagined. When a particularly bad case of pandering to popular sentiment would happen to be the subject of conversation, he would say, "Well, well, poor fellow, we must not be too hard upon him. He has got to earn his bread and butter."

Just because of his whole-hearted surrender to this ideal of truth he was the most honest and the most fearless of men. What the Regent Murray said by the grave of John Knox was said appropriately and truly in the presence of the mortal remains of our friend—"Here lies a man that never feared the face of man." He had his full share of the obloquy and contempt and intellectual snobbery wherewith the world visits those who break with its traditions and blaze a path for the hosts that come behind. But none of these things moved him. He had seen the heavenly vision and the hostility of the world, now honest and stupid, now dishonest and clever, was to him a thing of naught. To speak with him, to come even for a space into the atmosphere he breathed, was of itself a moral tonic and revived one's faith in the great realities of the spiritual world. Though much of his life was spent in the defence of his opinions and therefore in a world of contention and dispute, he was not a born controversialist. He had no love of fighting for its own sake, nor had he quite the patience necessary for the glad toleration of fools. He had

something of the spirit of the evangelist. Seeing some things with meridian clearness, he could not understand the blindness of other men, and often treated their lack of intellectual vision as if it were a moral failure. On the other hand, when dealing with an opponent not unworthy of his steel, he was, I think, the best dialectician I have ever heard. I recall a passage at arms between him and a highly cultivated and distinguished leader of opinion at an after-dinner gathering of friends a few years ago. As my own function was purely that of spectator I was able to give myself up to the enjoyment of the scene, with a happy sense of freedom from responsibility for the issue. On the one side was a graceful debonaire and brilliant man of the world, using the phrase in the best sense, equipped with the finest culture of our time; on the other stood a simple, almost commonplace looking man whose bodily presence, like that of St. Paul, was "weak," and whose speech, if not "contemptible," was at least of the homespun order. Yet it was the unanimous judgment of all present that in mastery of the relevant facts, in logical acuteness, and in dialectical skill, Hyslop not only won, but won with hands down. My brilliant friend was not only beaten, he was driven ignominiously from the field. Of course, it is only just to add that to this day he believes that he himself won the laurel wreath—the conclusion, I apprehend, of such controversies where the opponents have no common starting-point and acknowledge the supremacy of no common method. In spite of a certain grimness which marked his external bearing, especially when engaged in controversy, Hyslop had a keen sense of humor. I recall his hearty laughter at some jest or sally which especially touched his fancy. Often I have heard him say of a critic, half in condemnation, half in pity—"What can you expect? The man has no sense of humor." In the heat of conflict, it was something that he could relax at times his strenuous mental muscles and laugh at the human comedy.

On the deeper things of his life, it is not necessary to say much. It was my privilege to be with him a good deal during his last illness when he faced consciously his approaching end. Such an experience tests and searches as nothing else can. I can only say that I hope it may be given me when my own summons comes, to realize something of the dignity, the self-forgetfulness, the assur-



ance of standing in the great hand of God which marked his spirit as it drew near to the low dark verge of earthly things. It was a blessing and an inspiration to be permitted to witness such a triumph over man's last enemy. The faith, or as he would have said, the *knowledge* which he had gained in search and struggle stood him in good stead in his most critical hour. He was a truly spiritual man. He was very sure of God and very sure of the soul. His reverence for Christ was unbounded and the Christian ethic was for him the highest word and the ultimate goal of humanity. He cared little about theological dogmas, but he cared greatly about the spirit that breathes in the Gospels which for him constituted the essence of the Christian religion.

### TRIBUTES FROM PSYCHICS WITH WHOM DR. HYSLOP DID A PART OF HIS PUB- LISHED WORK.

By Minnie Meserve Soule.

In the little séance room where Dr. Hyslop worked and watched the result of his faithful labors, it is easy to recall his fine perception of evidence and his patient endeavor to obtain it.

It must always be remembered that he was a man of persistent activity, that his love of nature led him, in his far-too-seldom leisure hours, to the mountains, to the ocean, to the forests, where the grandeur and beauty of the eternal hills, the ceaseless flowing of eternal tides swept through him like a storm and awakened emotions that else were still.

A man of action and of purpose, who carried the training of the university to the woods and hills and to the quiet little room where he pursued his investigations after knowledge not easily gained, a body of evidence not quickly attained.

Often on some fine fair morning he would take his place at the table where the pencils and numbered pad waited for the approach of the communicating spirit and looking out across the open spaces beyond the window he would say, half wistfully, "I would like to take a long walk out into the country today."

But the task he had set himself to do allowed no such freedom. He was punctuality itself and regularly climbed the long flight of

stone stairs at the precise hour for his appointment with "The Shining Ones" who worked with him to bring release from ignorance and superstition and sin and sorrow and just as regularly he hastened back to the hotel to carefully copy the records while the memory of the sitting was still burning within him.

The men and women and children who came with him to meet the group of spirit workers were encouraged, directed, chided, comforted or guided as the case demanded and wise man and truthful man that he was he never hesitated in his duty as he saw it, but spoke out directly and openly let the result be what it would.

He was fearless, he was true; sincere, direct and uncompromising and expected the same attitude from those with whom he worked. He never failed to be amused at the thrusts and jibes of the reporters and saved his scorn for the wilfully indolent who would not take time to read the published reports of his experiments and the conceited and self-satisfied citizen who preferred to die in respectable ignorance than to espouse the cause of an unrecognized truth.

Carefully, and often painfully, he collected his evidence; day after day he gathered his facts about his cases and always there was the hope that others might see and understand and add to his power to have the constantly increasing expression of psychic phenomena properly investigated and recorded.

Nothing was trivial, nothing unimportant to him for the movement of a finger or a whispered word of the dying might help reveal the secret of contact or supply a solution of the problem long sought and never found.

One cannot have known Dr. Hyslop as he came and went in daily intercourse without having a profound respect for his indomitable will, his dauntless courage; a deep admiration for his sincerity in service and kindness to those in trouble and in need; an earnest appreciation of his generosity, in time and energy and knowledge and money, to a great truth. There are so many homes, especially in and around New England, where his coming was a delight and a joy, where the little children loved him and the proud fathers and mothers watched him as he smiled at their babies, so many homes where as an honored guest he carried the gift of his scholarship and learning as a rose to the feast, so many

houses of mourning where he entered to speak the word of assurance and peace, so many families to whom he carried the good news of release from affliction by undeveloped spirits, and many, many hundreds of questioning men and women who constantly sought his advice on the matter of spirit contact and its usual perplexities. These are the friends who will miss him as the days go by and from their hearts will the prayers of love be said and in their lives the stars may never fade or die for the light of his life is deathless and the memory of his service will shine through the darkest experiences that life may hold as a torch that lights the way to God.

By Etta de Camp.

I was first introduced to Professor Hyslop in 1909 through my psychic development as an automatic writer.

His attention was called to my case when the entity then communicating claimed to be that of the late Frank R. Stockton, the author, who desired to prove to the world the continuity of life after death by continuing his writing through me.

My experience, coming as it did like a bolt from the blue, in its sudden development brought with it physical and mental suffering. Physical suffering due to my inexperience in psychic things and lack of knowledge of the effect of the psychic in the body or how to cope with the conditions caused by it. The mental anguish arose because of the attitude of my family and friends, who were horrified at my psychic development. For in 1909 it was considered not quite "*au fait*" to become a psychic or to know such.

And at that time also, there were few to whom I even dared breathe my experience for fear they would think me mentally deranged. So, practically cut off from family and friends in those early days of my experience, I considered it a very great privilege to meet Professor Hyslop, one to whom I could talk freely of my psychic work and not be thought other than normal. So I welcomed his interest in the case and submitted gladly to every test he suggested I be put to in order to prove to the world what I myself knew to be true. While I met Professor Hyslop at first as the scientist who probed into my case as mercilessly as the surgeon uses the knife, weighing carefully all evidence found

with the keen, cold analysis of the trained investigator, I soon discovered, on further acquaintance, as his investigation of my case proceeded, that beneath the often brusque exterior was a very kind sympathetic side to his nature. And a very sincere friendship was established between us, one which I valued highly and which lasted to the end.

He became a perfect tower of strength to me as a friend as well as investigator, with his ready sympathy, encouragement and staunch support of my case. For in the early days of my psychic development I shrank from the criticism and ridicule of an unbelieving public which I expected would follow the first published accounts of my case. His own splendid example in standing up for his convinced opinion, so fearlessly before the world, did much to sustain me during that trying ordeal.

Indeed, I think the qualities I most admired in time were his courage in the face of adverse criticism and his absolute indifference to public opinion when it differed with his on psychic things. So to the mental and moral stimulus of the contact of a mind and character such as his I feel I owe much. And today I have arrived at the same state of indifference to criticism of my psychic self only because of his moral support and backing.

I owe more to his memory than mere words can express. He was a true friend, a fearless investigator.

**By Ada Besinnet.**

My acquaintance and experience with Professor James Hyslop came through hearing him lecture on a number of occasions, and more intimately through a series of about 70 sittings, extending over a period of ten years from 1908, which he requested for purposes of psychic investigation.

The result of those sittings he embodied in one of the reports of the American Society for Psychical Research referring to me as Miss Burton in accordance with his custom of using only assumed names.

During these many sittings Professor Hyslop impressed me as coldly scientific, severe and rigid in his requirements but invariably kind and courteous, and I think, fair.

I did think that he was so exceedingly cautious that at times he leaned backward. However he was frank and just in admit-

ting phenomena and the test conditions met his requirements, though while admitting the facts he was tantalizingly reluctant to announce his own conclusions. Many times after a séance we were in entire ignorance whether he had obtained anything of value or importance. But invariably he returned to take up the work just where he had left it. Later his report and his books told the value and importance of what he secured. We found the test sittings very trying, physically and mentally, although Professor Hyslop was always as considerate of our comfort as his test conditions would permit.

I feel a personal regret at his passing and cannot but think that Psychic Research on this side has suffered a serious loss. Our hopes must be that he will be able to carry on his work on that side and may be able, in time, to furnish some definite scientific proof of the continuity of life and of the possibility of communication.

Toledo, O.

**By Mrs. Celestine Sanders.**

The world has lost a great mind in Dr. James H. Hyslop, and one of the mediums with whom he was in touch with the spirits and their lives just beyond our world will miss him and his earthly companionship, although I was never able to discuss with him the subject of spirit return and communication, much to my regret, owing to the belief that my sensitive mind might store away in the so-called subconscious or subliminal self something that he would say that would spoil the evidential part of any messages coming through in our work together later.

Dr. Hyslop was over-cautious in his research work with his mediums from my point of view. Having experience of twenty years with the spirits and their forces I know the scientific researchers of the so-called abnormal psychology make it more difficult for the spirits and themselves to get the greatest results. As Dr. Hyslop said, "I wish I didn't have to be so cold-blooded, and seemingly unsympathetic, but my work must be purely scientific so that the public mind can judge my work from every angle."

Dr. Hyslop said he would be satisfied in his labor for the

world in proving survival if in a hundred years from now his work in this great truth should be recognized.

Strong in his belief in his work, a great soul that has labored for truth has gone, too modest in presenting it to the public perhaps for his own good. But he still lives and will continue in his great work.

**By Mrs. Willis M. Cleaveland.**

Your letter is before me asking that I write something about Dr. Hyslop's life as I knew him. It will not be possible only in the briefest way. I think that way would please him were he to speak from the other life, better than any other. That is to say I think he was a true Christian. I believe this to be true because he lived as near the Christ life as anyone I have ever known. He prayed both in the morning and at night, always thanking his heavenly father for the many blessings given him and his. He, as we all know, worked without ceasing for the cause nearest and dearest his heart.

I could tell many little things of interest while a sojourner at his home, but I think the home life is one that the world should leave to the family, so I will close with just one word more. That is, I think of Dr. Hyslop more as a brother than as a scientific friend.

Durant, Oklahoma.

## **BRIEF TRIBUTES EXCERPTED FROM LETTERS.**

Corpus Christi College, Oxford, July 20, 1920.

I feel that my personal knowledge of Dr. Hyslop was too slight to warrant any extensive comment from me on his life and work. But it is clear that he has been a great pioneer of Scientific Psychical Research, and that pioneers are always martyrs, more or less. If the next world is like this and Dr. Hyslop continues to interest himself in the problem of intercosmic communication, he will no doubt continue to be a martyr, and to incur social reprobation on account of his morbid desire to enlighten our benighted phase of existence and to enlarge (uncomfortably) the environment of which we must take account. But if the psychical turns

out to be (as it well may) as great a realm for scientific investigation as the physical, he will have his reward—when he no longer needs it. Meanwhile he has set us all an ennobling example of intellectual courage—that rarest of virtues in the academic world.

F. C. S. SCHILLER.

**From Professor George Van Ness Dearborn, M.D., Ph.D.**

Although with a tremendous admiration for Professor Hyslop and for his methods and fairness in handling a difficult matter, I do not feel that I knew him intimately enough to warrant any remarks about him at all—save for that already made above and for the assertion of my confidence that the future will appreciate him even better than the past or the present has appreciated him, a man of most convincing sincerity and of the big, best aims. A “shame” he had to die. He was an inherently brave man, brave with the most courageous and most difficult kind of bravery. Cambridge, Mass.

**From J. Arthur Hill.**

My knowledge of Dr. Hyslop was only slight, for I never met him, and we corresponded only occasionally. Of course I read almost all his writings on psychical research, and greatly admired his indefatigable industry. As to opinions, I have always found myself pretty nearly in agreement with his conclusions. I was particularly pleased with the carefulness shown in the preparation of “*Proceedings*” (English) Vol. 16; though admitting that the volume, like many others of Dr. Hyslop’s, might perhaps have been condensed with advantage. But if this is the only criticism that can be made—and none other occurs to me at the moment—Dr. Hyslop’s work stands very high indeed. It must have had a great and salutary effect on educated public opinion in the States, where the subject was in dispute. Dr. Hyslop’s action in coming out into the open and espousing an unpopular cause as soon as he was convinced of its rightness, was a very brave and fine thing.

I shall look forward to the biographical number with much interest.

Claremont, Thornton, Bradford, England.

**From Eleanor Mildred Sidgwick (Hon. Sec. S. P. R.).**

Replying to your letter of June 29th concerning the proposed memorial number of the *Journal* of the American Society for Psychical Research relating to Dr. J. H. Hyslop, I think it would be useless for me to make any special contribution to it. We are hoping to have a memorial notice in our English S. P. R. *Journal* from the pen of Sir Oliver Lodge, and this will no doubt be put at your disposal. My own acquaintance with Dr. Hyslop was slight and I could add little or nothing to what Sir Oliver would have to say, though I, of course, share with all who knew him and his work, admiration for his single-minded devotion to the cause of Psychical Research, and for the amount of work and energy he expended on it.

Fisher's Hill, Woking, Surrey, England.

**By Henry Holt, LL.D.**

Although I differed often and widely in details from Dr. Hyslop, my impressions on the main subject of his labors, although not quite as positive and conclusive as his own, were entirely sympathetic with him; and I am very glad to embrace any opportunity to express my admiration for the enthusiasm, energy and self-sacrifice with which he devoted himself so nobly to an unpopular cause. He had the true martyr spirit, and did much to justify our believing that he is now happy with the martyr's crown—in a more modern equivalent.

**From Lydia L. P. Noble.**

I was deeply saddened to hear of the death of Dr. Hyslop, and although I did not have the privilege of knowing him personally, I regard his loss none the less as a personal one. I can never hope to express how much of my mental outlook was influenced by the penetrating insight of his genius. Suffice it to say, it was chiefly owing to him that my expanded vision wrought order and gave hope where before there was naught but doubt and desolation.

Malden, Mass.

**From Frank R. Whitzel.**

The news in the press dispatches of the death of Dr. Hyslop shocked me inexpressibly, though I had feared his illness was



very serious and was not unprepared for the news. When we consider not merely his natural ability and his unequalled training, but also his enthusiasm, earnestness and prodigious industry, we can hardly hope to find another to take his place. The very standard he set will be a discouragement to his successor. He is among the last of the old group. Barrett remains in England, and Lodge, but about all the pioneers are gone. Our regret is keen, all the more to those who knew Dr. Hyslop's fine personal qualities. I was really only slightly acquainted, but even that little was enough to attract me powerfully to the man as I had long been an admirer of the scholar.

Havana, Cuba.

From Arthur Goadby.

Not only do I realize how great is the loss to science, but also do I feel a great personal loss, for I had grown to love and admire Dr. Hyslop, and to wish indeed for further and deeper intimacy with him. He was a most companionable person, with a keen sense of humor, a remarkable insight, and an unerring judgment. I find myself in happy and thorough agreement with him; although perhaps I had a weakness for expressing a regard for those emotional and æsthetic aspects of the Eternal Problem which he as a strict scientist felt that for the present he must hold in abeyance; yet I know of no one who was more deeply reverent and responsive to those very aspects than he was, and his love of poetry and his fine idealism are proof of this.

Thousands of people in this world have been comforted and thrilled by Dr. Hyslop's frank and unequivocal announcement of conviction of the truth of the immortality of the soul and of the survival of beloved ones after death. And if to hear of him was a comfort, to know him was an inspiration. It was he that could give proofs, where others could give but opinions; and thus in an age when men had grown sophisticated and sceptical and then had been plunged suddenly into misery and despair, he and his work came to many as a veritable blessing; for, in my estimation, it is Psychical Research, of which he was the leading exponent in America and one of the first and most ardent upholders of the spiritistic hypothesis in the world,—it is Psychical Research alone that can prove to us the reality of a transcendent realm, and with-

out this transcendent order, our natural existence would be but a tragic force. And it would still be a tragedy if the living were doomed never to have more than vague hopes of that for which they aspire.

Diamond Point, N. Y.

**From the Rev. Wm. Norman Guthrie.**

Dr. Hyslop does deserve every tribute of honor. We can ill spare him at a time of dangerous hospitality to nonsense. We need his sanity, his earnestness, his courage and his caution! Well, little did I realize that his last visit to St. Mark's was to have no sequel for us! that from then he was to be the dry, cold written word—no more.

New York City.

**From the Rev. John Whitehead.**

I have just read in the Boston *Transcript* of the death of Dr. Hyslop. We have lost a most remarkable worker in the field of psychical research whose place it will be very difficult to fill. While removed from our earthly presence his remarkable powers and judicial qualities will serve in an immensely broader field in the spiritual world. All progress here comes primarily from that world. You will miss him greatly. I wish to express my sympathy with you in this bereavement.

Arlington, Mass.

**From H. S. Moorehouse.**

I have noted that Professor Hyslop has passed over, and I desire to express my appreciation of the loss this may be to the work he had served so earnestly. I have faith to believe, however, that he will still be in a position to assist humanity in its progress toward the light. I sincerely trust the Society will find a leader as sincere and efficient as Dr. Hyslop.

Cleveland, O.

**From Miss Irene Putnam.**

Dr. Hyslop's death has filled me with deep sorrow. . . . I met Dr. Hyslop on only two occasions, and know him chiefly through his writings, but I believe in years to come he will be

regarded as a very eminent figure in the history of human thought.

San Diego, Cal.

**From Henrietta Jones.**

Your very kind announcement of the passing of our great Dr. Hyslop gave me, in spite of the great sadness, the great satisfaction of being classed with his "chosen friends," for I am sure you realize how far beyond the pleasure of personal friendship for nearly twenty years, has been the veneration I with many others have felt for Dr. Hyslop, as one of the great "Priests and Prophets" of the world. A man chosen and choosing a very hard and unappreciated task and carrying it on nobly and with absolute selflessness, until now. There will be many willing to carry on the work.

Chautauqua, N. Y.

**From Kate Wade Hampton.**

The world could ill afford to have lost our valuable Dr. Hyslop. I send to you and to Dr. Prince and to all others forever indebted to him, my deepest and most profound sympathy. I have just returned to town after several weeks' rest in the South and am saddened by the news.

New York City.

**From the Rev. John S. Cole.**

Reading the *Chicago Tribune* the other day I came across a reference to the death of Dr. Hyslop. This was my first information and I was greatly shocked, for while I had never met Dr. Hyslop personally I had grown to have a great respect for his ability and certainly appreciated his kindness in placing his knowledge at my disposal so freely. Whatever progress I have been able to make in securing communications from our dear departed ones has been under his direction and advice and I shall hold his memory in most appreciative regard.

Dundee, Ill.

**From Mr. Frank W. Vedder.**

The notice of Dr. Hyslop's death did not surprise me for, from what I learned of his condition while in New York, a fatal

termination did not seem unlikely. When I saw him last December he impressed me as a man who was thoroughly tired out.

Some of the newspaper comments were as silly as they were brutal, reflecting the dense ignorance on this subject. On the whole the notice and comments of the *New York Times* were remarkably fair when its position in regard to this subject is considered. This is such a new field of research and Dr. Hyslop insisted on conducting the work in such a rigid scientific manner and avoiding the spectacular and sensational that it did not appeal to the general public and, unfortunately, many members of the society have not grasped the importance of it nor realized the duty the society owed to Dr. Hyslop. While to many he may have seemed too cold it is particularly fortunate that the work was done as it was, for his methods, when they are understood, inspire confidence. To him, more than to any other worker in this field, belongs the credit of having really laid the foundations of the newest of the sciences. Very few seem to realize the sacrifices he made for this work and the courage it took for a man in his position to do what he did. The *Times* is wrong in stating that in his death our cause has sustained a great loss, for with his thorough knowledge of the conditions here we may be sure he will still be able to render important help in this work.

1348 B St., Washington, D. C.

From Mrs. H. M. Northrup.

(We have a group of Mrs. Northrup's experiences, from two years' correspondence.—W. F. P.)

But I am not writing to tell you of any of these little trivial incidents, but to express the deep sorrow felt by each member of our family when we learned that Dr. Hyslop had passed on. Although we had never personally met him, he was no less a personal friend. Our father had a most pleasant correspondence with Dr. Hyslop, and aside from the wonderful benefit derived from his printed works, his personal kindness we have most deeply appreciated, as well as that of Dr. Prince.

The last letter I received from him was written last year when he was in the Adirondacks, my native land. It was so kindly and wonderfully expressive of the unselfish work he was endeavoring to do for the few who could understand.

656 W. Marquette Road, Chicago, Ill.

### EXTRACTS FROM EDITORIALS.

(These are fairly representative of the American Press, leaving out of account editorial comments based in part upon untested and erroneous "news" reports.)

*New York Times*, June 19, 1920.

In the course of his long career in psychical research, Dr. Hyslop was the object of many attacks—he was ridiculed by thoughtless critics and occasionally denounced by those more serious. His response was always prompt and vigorous, but always he kept his temper and his courtesy. He was not intolerant nor fanatical, and, unlike so many other "spiritualists" he did not resent the expression of opinions contradictory of his own nor did he ever claim for his views the tenderness of treatment in controversy that is demanded for a religion sincerely held. Himself convinced that through "mediums" the dead can be consulted, he did not insist nor expect that others should follow him.

How, being what he was, Dr. Hyslop could be convinced by such evidence as he secured is a mystery to be solved by those who by temperament as it were look where he did not for explanations of the phenomenon that so impressed him. But, unlike most spiritists, Dr. Hyslop knew as well as anybody what the other explanations are, and he had more than ordinary skill in demonstration that they too, made some demands on faith, and even on credulity, as the condition of acceptance.

A gentleman and a scholar was James Hervey Hyslop, in spite of what it would be too harsh to describe as vagaries, though that is what they must seem to those who did not share them, and, easily questionable as was the soundness of his theories, his purposes were of the very highest.

*New York Evening Sun*, June 21, 1920.

Hyslop is dead. One cannot help wondering whether the man who showed such active and persistent curiosity regarding the ghost world is rejoicing in a full enlightenment. It is curious that his efforts of many years to lift a corner of the veil leave the world in the same state of blank uncertainty as to the great, dark future as vexed his soul and was the inspiration of his years of research.

In a sense James H. Hyslop accomplished nothing [?]. He reached no definite conclusion [?] and achieved no unmistakable revelation in the realm of the occult. Yet it would be unjustified to say that his labor was all thrown away. He was one of those who showed pretty clearly that there is something to investigate in the miscellaneous jumble of faculties and forces that are grouped in the general mind under the tag of spiritism. It is quite unnecessary to admit that he really had communications with the wraith

of Dr. Richard Hodgson or Professor William James in order to concede that there is in the table turning, spirit rapping, planchette or ouija writing a residuum of occurrences beyond all known physical law which cannot be accounted for on any theory of fraud, conscious or unconscious on the part of mediums. . . .

Now Hyslop was one and not the least sane and scientific of a group which has for a number of years been trying to do for the so-called spiritualism what Braid first and alone, and later, Heidenhain, Preyer, Bloch, Tarnowsky, Charcot, Bernheim and others have done for hypnosis, sonambulism and catalepsy. These men endeavor to subject all manifestations to the hardest, rigidest and coldest scientific tests. They, or at any rate, Hyslop started out from a position of absolute neutrality as regards the spiritual quality of the facts. Even though he became a convert in the end to a belief in communication with the dead, he at least tried to approach each new experiment in an attitude of total and impartial agnosticism.

It seems as if in this course he performed a considerable human service. It is quite unnecessary to accept any of his conclusions or the beliefs founded on them to hold it probable that he had entered on a research of potential value and importance. Let it be assumed not only that communication with the dead will never be proven but even that it will be disproven; still the inquiry into the strange happenings which create the delusion—or illusion—may well vindicate itself in the discovery of new laws of nature and powers of the human body and mind hitherto misunderstood or unapprehended. He and his group, here and in Europe, have put upon the page of scientific observation phenomena which insist upon patient inquiry, no matter whither that inquiry may lead.

**Cincinnati Times-Star, June 23, 1920.**

As the head of the American Society for Psychical Research, Dr. Hyslop was a tireless, earnest, unemotional worker in a field occupied largely by ignorant and unscrupulous pretenders. He was able to convince himself and some of his fellow enthusiasts of the existence of spirit communication, but it was, beyond doubt, the great disappointment of his life that he was never able to get far enough in arraying details of proof to convince the scientifically skeptical.

**Newark Star, June 19, 1920.**

As principal representative of the American Society for Psychical Research Dr. Hyslop became an international figure. For years in spite of remarkable manifestations by media he persisted in doubting, but latterly inclined with Sir Oliver Lodge and other scientists to the belief that some at least who have shuffled off this mortal coil were able to comfort relatives and friends.

**Toledo Blade, June 22, 1920.**

The death of Dr. James Hervey Hyslop, secretary and director of research for the American Society for Psychical Research, ends the activities of one of the few scientific, conscientious investigators of psychic phenomena.

Dr. Hyslop, once a materialist and agnostic, became interested in spiritualism many years ago. He investigated thousands of mediums and uncounted instances of psychic phenomena and at last became convinced of the existence of demonstrative proof that there is a life after death. He claimed no mediumistic powers and his conclusions were always tempered with scientific caution. His investigation merely persuaded him that certain occurrences are explainable only on the ground that the spirit survives bodily death. But long after he came to believe in psychic manifestations he confessed that all of man's knowledge only afforded a misty conception of hidden truths.

**Baltimore News, June 20, 1920.**

The regretted death of Professor James Hervey Hyslop raises again the question how far psychical research has been justified by results. There can be no doubt that he brought to the study to which he devoted the best years of his life intense industry, complete sincerity, and a scientific method, which is needed most of all in the cloudland of psychic phenomena. The American Society for Psychical Research, of which he was the founder and moving spirit, rendered invaluable service, as did the European Societies founded for a similar purpose, in bringing together a great mass of evidence on a subject which more than any other is liable to be obscured by folly, hysteria, lack of the sense of evidence, and even gross and palpable fraud. Indeed, perhaps the best work of these societies has been the exposure of fraudulent mediums, self-deceived or blatantly trying to exploit the hopes or fears of the weak or the grief-stricken.

**Chicago Journal, July 26, 1920.**

Persons who are familiar with the reception that Sir Oliver Lodge received while he was lecturing in this country know that a peculiar enmity was manifested toward the late Professor Hyslop, and almost everybody else of prominence who has announced his conversion to belief in a hereafter as a result of psychic investigations.

Nearly all of these famous converts—men like Professor Hyslop, Sir Oliver Lodge, Alfred Russel Wallace, Sir Conan Doyle, Sir William Crookes, etc.—were formerly materialists who regarded belief in a hereafter as a superstition. Nearly all of them refused for a long time to study psychic phenomena. All of them investigated for many years before they felt capable of pronouncing judg-

ment. When they did pronounce judgment on the phenomena that they had witnessed, they were greeted with a chorus of ridicule from men who had never given ten minutes of their time to this kind of work in their lives.

One would fancy after reading some of the comment upon Lodge, Hyslop & Co., that it was almost a crime for a man in this scientific age to believe in the possibility of a life after death. That would seem to be the only explanation of some of the bitterness that has been manifested. But it is pretty hard for an unbiased mind to see what harm can come to humanity from an increase in its stock of hopefulness. The psychic researchers may be becoming too hopeful, but they are doing nothing to make the world a more evil place in which to live.

**Chicago Journal, July 10, 1920.**

The late Professor Hyslop seemed to many of his contemporaries to contribute much to human gaiety in his role of what they regard as spook-chasing. These contemporaries never took Professor Hyslop or his spooks seriously. But it might have been well for them to have borne in mind that Professor Hyslop was cast by nature in a skeptical mold, and that during a considerable part of his career he was a disbeliever in an extra-terrestrial life.

Perhaps he and his congeners have not succeeded in proving the truth of their thesis, that the dead so-called live on, and may, under certain conditions, actually communicate with those who are left behind. But, at any rate, they have succeeded in opening up new tracts of the mind's map, of which but for them, humanity might never have learned the existence.

Thanks to the spook-chasers, as they have been dubbed by humorists, it is known today that there is a subconscious mind of vast dimensions, vaster indeed in the opinion of some savants, than those of the conscious mind, which the average person thinks he knows so well, and it is now pretty clearly established that more of the real personality functions in the sub-conscious than in the conscious part of man. If they had accomplished nothing beyond this, the debt owed to the psychic researchers, would be a large one.

But Hyslop and his co-workers have done more. They have proved that there exists a vast body of phenomena of most startling character which requires some explanation or other. They have shown that the hypothesis of fraud will not cover an immense regimentation of discovered facts. True, the theories of Hyslop may some day be discredited, as some of Darwin's have been, but the facts that he discovered, like those that Darwin discovered, will still remain for the tough minded to consider.

All the stars that Ptolemy found in the heavens are still shining, though it took a Copernicus to correct the theoretical errors of his predecessor.



Boston Transcript, June 19, 1920.

With the passing of Professor James H. Hyslop, the American Society for Psychical Research loses not only its most distinguished member but its painstaking and indefatigable secretary and director. It was through his efforts, and his alone, that after the death of Dr. Richard Hodgson, when the original society had practically dissolved because of languishing interest and lack of support, a large fund was raised to carry on the work, the foundations of which had been so well laid by the earlier investigators, both in this country and in England. His earnestness and determination re-established the society on a firm basis, and it was his enthusiasm, patience and tireless work in its behalf that has enabled it to carry on its investigations from 1907 until the present day. In fact Professor Hyslop may be said to have been the society itself personified; for not only was he its active guiding head, but also the editor of its Journal, in which were regularly recorded the nature and results of the society's researches. His own contributions were voluminous and interesting. As a trained psychologist and the foremost American worker in the psychical domain, his opinions carried the weight of authority lacking in the conclusions of less expert and less eminent seekers for the truth lying back of phenomena the genuineness of which is now a question of world wide discussion.

Professor Hyslop was convinced of the genuineness at least of a considerable body of the phenomena that he had studied. But he at least recognized the possibility of fraud in all cases, and was always cautious in his interpretations. No doubt it is significant that, starting out as a materialist, such a man as he should have been finally converted to a complete belief in the survival of human consciousness after death. In fact, he considered survival as proved with sufficient clearness to justify ignoring its objectors. At the same time, he never became as what is popularly known as a "Spiritualist." He always realized the part that subconscious fabrication, telepathic impressions, and conscious, although perhaps automatic, deception might play, but found a residue that convinced him of the continuance of the human personality after death. Unlike the Spiritualists, he held that it was a very difficult matter to determine just what we shall believe or how we shall conceive the nature of the life beyond the grave. "It will," he said in one of his works, "be a matter of long investigation, and all that I can hope to do is to suggest the considerations that must be taken into account when discussing the problem."

However one may have differed with Professor Hyslop's conclusions, one could not fail to admire the skill with which he always presented them, the logical completion with which he marshalled the facts to build up his argument, and the independence with which he voiced his own interpretation of the evidence when that interpretation was opposed to that offered by other investigators.

One could also admire his boldness in identifying himself so strongly with a field of inquiry which at least until recent years, has been the subject of denial by science and of ridicule by the unthinking. As one of the most prominent pioneers in a generally despised and neglected field, close contact with which almost inevitably meant loss of reputation, friends and standing in the community, he showed genuine courage and persisted in his attempts to solve the great riddle of the ages in a manner that deserves nothing but respect and honor.

**Milwaukee Sentinel, June 27, 1920.**

The new scientific or as some may say pseudo-scientific field of investigation known as psychical research lost a prominent representative by the death of Professor James H. Hyslop, until recently Professor of Psychology at Columbia University.

Professor Hyslop was one of the many scientific seekers after truth who in a sense fell victim to the zeal of investigation. \* \* \*

\* \* \* \* \*

Not a few investigators, starting out as skeptics and predisposed to refute, have ended by becoming converts. Possibly in part because the mind like the dyer's hand, gradually takes on the color of the stuff it works in.

A notable example in point was Dr. Hodgson, that originally shrewd and hard headed exposé of fraudulent mediums and alleged spiritistic miracles.

But even Hodgson, we are told, beginning his investigations as a thorough skeptic, "after many years of unremitting and critical examination, testing one hypothesis after another, was finally driven to the conclusion that the chief 'communicators' are veritably the personalities they purport to be and that they have survived the change we call death."

Thus spiritism, long and persistently examined, finally achieved its victory over its once arch enemy, Dr. Hodgson. And it seems to have been very much so with the certainly able, acute and honest minded Professor Hyslop who paid the penalty, no doubt, by some loss of scientific caste and reputation with the orthodox.

**Philadelphia Press, June 20, 1920.**

The late Dr. James H. Hyslop who died in New York on Thursday, has finally solved the problems to which he devoted the last twenty years of his life, namely, the survival of personality after death. He was professor of logic and psychology in Columbia University when he started his investigations in the field of psychical research. He was then a man of recognized authority and scholarship in the branches of mental science, with which his career as a teacher had been associated. He was honored with a doctorate

by Johns Hopkins and he taught in Bucknell before joining the staff of Columbia.

From agnosticism and materialism, Dr. Hyslop graduated to a consistent belief in the survival of human personality beyond the grave and the reality of intercommunication between the living and the dead. His spiritism was akin to that of Sir Oliver Lodge. He was an investigator, but not the credulous dupe of any pretended medium. His books on the subject of spiritism may be assigned generally to the same class as those of the eminent English physicist. He wrote oftener than Sir Oliver Lodge has done for the persuasion and instruction of the multitude. In several of his volumes he proceeded from elementary principles.

Dr. Hyslop believed implicitly in the reality of the "spirit messages" he had received. With the extraordinary wave of spiritism after the war he found himself less isolated among Americans of education and intelligence. At least he was no longer to be regarded as an infatuated dupe. For his own part he cast ridicule on the ouija board fad and characterized its alleged messages as "twaddle." Dr. Hyslop represented a tendency of the times. If he did nothing more than protest against materialism and stand for the relationship of science and the spirit his life would be counted a useful one in his day and generation.

Dr. Hyslop was deservedly esteemed. He stood as an exemplar of honesty in a domain where fraud and chicanery throw suspicion on everybody and everything affiliated or connected with it. Whether or not he was mistaken the man who was trusted by fellow-citizens to such a degree that he was able to raise an endowment fund of \$175,000 for the American Society for Psychical Research, and thereafter contributed his own services gratuitously, was entitled to the respect in which he was held.

**New York World, June 19, 1920.**

Spiritism, psychic research and allied cults of the unknowable suffer a regrettable loss in the death of Professor James Hervey Hyslop.

For many years he had been one of the most prominent of students of occult phenomena, and as founder and leading spirit of the American Society for Psychical Research he brought trained and specialized intelligence to the investigation of matters bearing on the possibility of communication between the living and the dead. He inquired into the methods of reputed mediums, applied the tests of science to supposedly supernatural phenomena and generally sought to put the whole subject of psychic exploration on a higher intellectual plane. His copious writings on this theme did much to dignify it.

# JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

## CONTENTS

	PAGE		PAGE
<i>SURVEY AND COMMENT:</i>	529	A Reminiscence of and a Promise to Professor James Hervey Hyslop, Ph.D. Part II. By S. Adolphus Knopf, M.D. . . . .	571
<i>GENERAL ARTICLES:</i>			
Experiments in Telekinesis. By James H. Hyslop . . . . .	534	A Material Medium. By Gertrude O. Tubby . . . . .	577
The Oracles of Balaam. By Walter F. Prince . . . . .	556	Another Tribute. By Albert J. Edmunds . . . . .	583
		<i>BOOK REVIEWS:</i> . . . . .	584

### SURVEY AND COMMENT.

#### *Ecclesiastical Debates on Spirit Communication.*

The Lambeth Conference, a great occasional gathering of notables of the Church of England with whom representatives of the entire Anglican Communion appear, was held in the early fall. One prominent feature was a debate on "Spiritualism." There was the mixture of prejudice and open-mindedness, tolerance and intolerance, emotionalism and dispassionate logic, thorough and imperfect acquaintance with the subject matter, pious fear and boldness, that we are accustomed to see in debates on this subject. Of course the defects were not entirely upon one side. Probably there was no perceptible approach to conversion in either party. Nevertheless, it is a sign of progress that the Church is beginning to "sit up and take notice," in a dignified and responsible fashion, of facts which are apparently cognate with many asserted in the Bible and which, if they prove to be really so, are of immense importance in relation to the mission of the Church. The published pronouncement which followed contains nothing to complain of at this stage of progress. It was very conservative. As was to be expected, it warns against dangers of indiscriminate and amateur absorption in spiritualistic performances, but it is respectful toward psychical research, as a method of scientific inquiry.

It is said that the Church of Scotland, in a similar gathering, has debated or will debate the same subject.

In December the Protestant Episcopal Church in this country holds a Church Congress, and one of the topics announced for discussion is "Communication with the Dead." It is understood that the Rev. Dr. Elwood Worcester of Boston and the Editor of this Journal will read papers defending the spiritistic hypothesis, and that the Rev. Dr. W. H. Van Allen of Boston, and Professor Dickinson S. Miller of New York will present papers in opposition. In all, there will be three papers on each side, the other participants being yet unknown. After a floor participation, the Rev. Dr. George William Douglas will sum up for both sides, being selected because of confidence in his judicial quality.

It is well that such discussions should be had, and that those who take part should do their best, not for victory but for the evocation of light. The influence of such debates may be small so far as the spoken word is concerned, but the influence of the printed record upon calm and thoughtful readers may be considerable.

#### *No Apology Necessary.*

A well-known professor of psychology, who has written and is yet to write books deploring the imbecility of many persons who share in what deluded Gladstone declared "the most important work which is being done in the world," writes to this office and says incidentally, "I am sorry to disagree heartily with the position which you have taken, but that is where I stand."

It is kindly in him to be sorry, but there is really no need. We do not object to disagreement, so long as the opposition gives a good account of itself. Perhaps there is a secret satisfaction when the disagreement voices itself in familiar evasions and futilities, but on the whole it would be more agreeable to discover an American psychologist who, instead of employing his imagination would deal with the facts as they are; instead of discussing "Raymond" and eternally picking out the same passages and construing them with medieval literalism, would take some good case like Mrs. Fischer's purported communications to

her daughter Doris and discuss the group in its totality rather than whittle around the edges, and tell us how the amazing exhibit is to be accounted for by normal causes.

Psychical researchers who have reached conclusions that supernormal factors enter into certain phenomena do not dread opponents, but they do often wince and inwardly sigh, "Save us from our friends." Particularly from foolish books in advocacy of spirit communication, from vapping, mawkish, unevidential and credulous books, Good Lord deliver us. If some Index Expurgatorius could only sweep into oblivion at least three-fourths of the books on the subject, before publishers have an opportunity to appraise them on the basis of their commercial availability (for there is a paying public which seems to gravitate to books in direct proportion to their foolishness, extravagance and lack of authentication), thousands of thinking men would be saved from the nausea which causes them to turn away from a world of facts.

#### *A Significant Fable.*

The witty and brilliant humorist and book-reviewer of the *Metropolitan*, Mr. Clarence Day, Jr., has written a fable which has a sweet reasonableness in its application to the difficulties which we should expect that spirits, if they endeavor to describe their present sphere and to show its advantages, must inevitably encounter. Mr. Day, it should be explained, is not arguing for spiritism, but only maintaining a fair attitude. The extract which follows was originally printed in April, 1917.

There are plenty of objections to spiritualism on quite other grounds, but it's narrow of us to condemn it because it makes the new life seem trivial. Of course, it seems trivial or vague and insipid to us. You can't describe one kind of existence to those in another.

Suppose, for example, we were describing dry land to a fish.

"We have steam heat and sunsets," I might tell him—just for a beginning.

And the fish would think: "Heat? Phew! that's murderous! And, oh, that sizzling old sun!"

"We have legs," I might add.

"What are legs?"

"Things to walk on. They're like sticks, that grow right on our bodies. We do not use fins."

"What, no fins! Why, with fins, just one flicker will shoot me in any direction. Legs are clumsy and slow; think of tottering around on such stumps! And you can only go on the level with them; you can't rise and dip."

"Yes, we can. We build stairs. . . ."

"But how primitive!"

Perhaps he would ask me what drawbacks there were to earthly existence; and how he would moan when I told him about bills—and battles—and Wm. J. Bryan. "And it is true," he might say, "that there really are beings called dentists? Weird creatures, who pull your poor teeth out, and hammer your mouths? Bless my gills! it sounds dreadful! Don't ask me to leave my nice ocean!"

Then, just to be fair, "What's the other side of the picture, old man?" he would mildly inquire. "What pleasures have you got that would tempt me? What do you do to amuse yourselves?" And I would tell him about Dr. Parkhurst, and Geraldine Farrar, and business and poetry—but how could I describe Dr. Parkhurst to the average fish? And poetry?—getting ecstasy from little black dots on a page? "You get soulful over *that* kind of doings?" he would ask, with a smile. "Well all right, but it sounds pretty crazy to a sensible fish."

"Business is the main thing here, anyhow," I would answer.

"And what's 'business'?"

"Well, it's—er—it's like this: Suppose you, for instance, were to go and catch a great many flies——"

The fish would smile dreamily.

"But not eat them, mind you."

"Not *eat* them?"

"No, but put them all out on a bit of flat rock, for a counter, and 'sell' them to other fish: exchange them, I mean—for shells, let us say, if you used shells as money."

The fish would look puzzled. "But what *for*, my dear sir?" he'd inquire. "What would I do with shells?"

“Exchange them for flies again, see?”

“O my soul! what a life!”

The allusions to Mr. Bryan and Dr. Parkhurst are not exactly necessary, but some latitude must be allowed to the humorist, and it is hoped that the gentlemen named enjoyed the passage—and saw its point—as well as our readers will.



## EXPERIMENTS IN TELEKINESIS.

By JAMES H. HYSLOP.

BOSTON, MASS., Dec. 30th, 1917.

Dr. Strong described to me Friday evening an experiment in which rotatory motion was imparted to a cylinder of paper balanced on a needle point so as to make it easily movable, and apparently without any air currents or influence of heat, and asked me to witness some of the experiments. I called on him the next day and the experiment was made. The cylinder was perforated near the top so that a piece of straw was put through it and a needle put through the straw so that the cylinder would be equally balanced on both sides and the cylinder would rest supported on the needle point. By holding the two hands, one on each side of it about an inch or two inches from it, or even four inches, the cylinder would revolve, sometimes from left to right, or clockwise as he called it, and sometimes from right to left, or contra-clockwise. The question was whether we could exclude air currents from the cause of it. The cylinder was put on the bureau some eight feet from the window to shut out currents of air and the hands were carefully approached to the cylinder and tho we could often remark a disturbance to the cylinder by air currents, there was no tendency to make it revolve by this disturbance. With Dr. Strong the cylinder revolved from left to right for a number of times, and now and then would start the other way. At times it might stop a few moments or half a minute and then resume its rotatory motion. There was no contact of the hands with the paper and while one might suspect air currents from the heat of the hands or breathing, it was evident that, whatever one's suspicions, neither source was easy to believe. I tried the experiment and it was some time before the cylinder would rotate, but it finally did so from left to right for several revolutions and with some rapidity. It stopped occasionally, but twice resumed and repeated the rotations. I was careful to lower my head and to breathe through my nose lightly so as to avoid producing air currents and the fact that it ceased to rotate at times while there was no alteration

in my breathing made it uncertain that the breathing in any way affected it. In fact it was hard to account for the motion by air currents of any kind. I was able to make it rotate slightly by blowing very lightly on one side of the cylinder, so that the current of air would strike the end of the straw. But I could not in this way repeat or reproduce the motion caused by holding the hands on each side of the cylinder. While it is possible that air currents produced by heat radiating from the hands might have caused it the evidence for this hypothesis was not at all conclusive. I do not see how they could do it in any case, especially when we consider the irregularity of the motion and its frequent cessation altogether. I tried to produce this motion by causing air currents on each side of it in opposite directions by drawing one hand near the cylinder in one direction and pushing the other in the reverse direction, but while I could cause a slight rotatory action it did not resemble that which occurred when the hands were perfectly still.

I should have said that the needle point rested on the broken stem of a wine glass.

I came home and made a cylinder for myself and balanced it with a pin instead of a needle. My stand was a carborundum whetstone. I tried the experiment twenty or thirty times and also had a friend try it, but we had no results whatever. No revolutions would occur, even when air currents came very noticeably from the window some four feet distant. Nor would the rotation occur when I shut off these currents. I could not get the slightest rotatory motion. But if I electrified a sheet of paper and put it near the cylinder and moved it around it the rotatory action was very manifest, as was done with a simpler method at Dr. Strong's when electrified paper was used. But when I would try to get the result by holding my hands as at Dr. Strong's, on each side of the cylinder, I totally failed to get any motion of the rotatory type. I might occasionally at first get a little disturbance in it, but no systematic rotation. Finally, however, I bethought myself of the experiment of resting the pin point on a silver dime piece which was put on top of the whetstone, and the effect was immediate. The cylinder began to rotate and did so for several revolutions with some velocity

and then stopped, and started back in the reverse direction, and then after a pause would go as before from left to right. It did this for several revolutions again and then ceased again with some oscillation after moving half way round from right to left. It behaved itself exactly as the one at Dr. Strong's. One would think that air currents would not be affected by the dime piece on which the pin point rested. The whetstone was very smooth as it was a fine one. But there was no doubt of a difference in the phenomena following the use of the dime piece. Air currents seemed only to effect disturbance, and no tendency to rotation. The rotatory movement seemed to have such sort of spontaneity and behavior as to suggest something non-mechanical, a statement made only to describe the facts, not to assert or imply any special cause.

I do not pretend to explain the facts even by air currents, because I have insufficient evidence that they had anything to do with them. One could not witness the facts without at least thinking that air currents were not proved in the cases. There was too strange a mixture of regularity and irregularity in the phenomena, that should not occur with air currents. I was careful in all cases to exclude the influence of breathing as much as that was possible, sometimes holding my breath, and it made no difference. While there was not adequate evidence of any unusual force causing it, there was as little evidence for any usual or well known cause.

Dec. 31st, 1917.

I tried the experiment again before breakfast this morning and stood a book up between myself and the cylinder so that my eyes could look over it and my breathing through the nose could not produce any direct current of air on the cylinder. There was rotatory oscillation of the cylinder and at times rest. I also saw similar motion when I stood off from the table and did not hold my hands about the cylinder. But the motion was perhaps a little less conspicuous, tho I was not sure that the difference was great enough to prove the influence of air currents from the heat of the hand. It was the irregular behavior of the cylinder that was interesting more than its motion. I had no

means of testing the nature of the air currents in the room and hence they were not excluded from the case, but if the rotatory motion had been like that last night I should have been more puzzled than I was with the phenomena. I had the pin resting on a dime piece as before.

I tried the same experiment after breakfast except that I put the book between the window and the cylinder and at first used only the whetstone. No motion occurred. But as soon as I put the dime piece under it the cylinder began to rotate and would alternately make complete revolutions both ways. Why it would not do this without the dime piece is not clear.

I tried the experiment again at noon with the book between the cylinder and the window and without the dime piece on the whetstone. But no motion occurred. I then put the coin on top of the stone and only slight oscillating movements occurred of the rotatory type, but not enough to be sure that anything save air currents were involved. I then electrified a sheet of paper and could give the cylinder rotatory movements quite easily. I then tried my hands after removing the electrified paper and after a pause of some thirty seconds or more the cylinder moved one and a half revolutions from right to left and stopped. After a pause it moved half a revolution from left to right and then back to its place, when it paused again. It was well balanced on the coin. I could not be sure that air currents caused the motion.

In the afternoon I tried several experiments. First I placed the cylinder on the stone and it would do nothing. I then tried the coin in place and the stone on top of a wooden box. But I first tried to see what effect my breathing would have on it. I breathed through my nose rather vigorously and it produced no rotatory effect. It merely made it waver a little from side to side. The object was to avoid producing a direct current of air on it. I breathed rather heavily and it was perfectly clear that such currents would not account for the rotations that I have recorded. All the time there was one book between the cylinder and the window to shut out the cold air that might come directly to the cylinder. After first trying breathing without a book between myself and the cylinder I placed the second book so that no current from my breath could reach the cylinder. No effect

whatever followed to the cylinder tho I breathed rather heavily and hard behind the book and through my nose.

I then placed my hands on each side of the cylinder and it soon began to rotate, holding my breath altogether. It revolved two revolutions from left to right, paused and went back a few degrees and then rotated again with two revolutions from left to right. I then took my hands away and it paused and while I was making my notes it revolved one revolution from right to left and paused. I then put my hands again near it and it rotated once from left to right and then went back from right to left about half a revolution. I took my hands away again and in a moment it made one revolution from right to left, paused and stopped entirely. I waited a few moments, took my hands away and it did not move. I then put my hands back to it and held them some moments, but no motion took place.

I then lit a match and held it on the right side near the cylinder and in a few moments it made one rotation. I then lit two matches and held on each side, but it did not rotate. It only quavered a little.

In the evening I tried the experiment again with coins under the pin. No motion occurred when holding my hands on each side of the cylinder. No rotatory motions whatever occurred. I then tried first a lighted match on one side and after I drew it away the cylinder made a three quarters rotation. I then tried a match simultaneously on both sides and no motion took place except the swaying of the lower edge and end of the cylinder. I had less evidence than before that heat would revolve the cylinder. Of course the heat of the matches was many degrees more than my hands and created far greater air currents about the cylinder, but they produced no appreciable effect in the way of rotation save the once mentioned. No less interesting was the failure to get any rotation by the hands. Now and then when holding the hands near it there was incipient rotation but soon inhibited, and I noticed that it was sudden and was not what I should expect an air current to produce. But on the whole I cannot be sure that I have anything but capricious air currents, tho they were systematic enough to make one doubt caprice of any kind.

January 1st, 1918.

I tried the experiment again this morning after breakfast. I first tried it with the pin point on the whetstone and tho I held my hands near the cylinder for three or four minutes it did not move except to waver a little from side to side and this barely noticeable. I then put the coin on top of the stone and rested the pin point on the coin as before. The cylinder began to revolve as soon as I put my hands near it, one on each side about an inch distant. It revolved one revolution and stopped because the lower edge struck the side of a finger that was nearer than the upper part of the hands. I removed it to the proper distance and almost immediately the cylinder began to revolve, as before, from left to right and made three revolutions with increasing velocity and then stopped and moved a few degrees from right to left when it paused and started again from left to right and made three revolutions again with increasing velocity when it stopped again and did not move any more. I then ceased in order to make this noté.

In the second trial I had a book standing between the cylinder and window. I held my hands near the cylinder for four or five minutes and it did not move except to appear to try to rotate from right to left as I had willed. But it would not revolve more than two or three degrees and back a little. I then removed the book and held my hands near as before. The cylinder started to revolve and moved perhaps twenty degrees, but stopped and would not stir more, tho I held my hands there some minutes.

In the third experiment I had a book protecting the cylinder from any current from the window nearly four feet distant and one protecting it against my breathing which was through my nose with my head bent down. The cylinder after a few minutes began a wavering rotation from left to right and returning from right to left, but never as far as it had gone and in the course of some minutes it advanced half a revolution and then stopped without farther motion.

I tried the experiment after luncheon again. I placed the two books as described above but balanced the cylinder first on the whetstone and held my hands near it for some minutes. It

would not budge in any way whatever. But as soon as I placed the pin point on the coin it rotated one revolution promptly without my holding my hands near it, tho I was as close to it as before, about one foot. Then it came to a stop and remained still. I then put my hands in position, one on each side of it and an inch and a half from it. After a pause of perhaps a minute or two, it began and rapidly rotated one revolution from left to right and stopped again. Then it started to rotate from right to left, paused again and then rapidly rotated about ninety degrees to the right when it ceased and only wavered until I left to make this note. While I was making the note I saw it revolving slightly, but it soon stopped and did not budge afterward.

Motion toward it to take the chair will make it swing or waver a little but not rotate, a fact which shows that the force that moves it is different from that which makes it rotate.

I then tried it again, sitting down very carefully so as not to disturb the cylinder. I was specially careful in placing my hands. For a minute the cylinder did not budge and then it began rotatory oscillations back and forth for a few degrees and then made a rather rapid spurt for forty-five degrees each way and then stopped again and remained almost absolutely passive for some minutes when I ceased, to make this note. I removed my hands very cautiously and watched it to see what would happen. It at once began to rotate and made one revolution from right to left and then stopped and remained perfectly calm.

After a pause I started to sit down again and before I had done so the cylinder began to rotate from left to right and made half a revolution and stopped again when I came away to make this note.

I sat down cautiously again and placed my hands. At once it began to rotate and made half a revolution from left to right, paused and went about forty-five degrees further forward and returned at once about the same distance, paused and went forward again to the right about forty-five degrees. I removed my hands and it became perfectly still again. All the time I was making my notes I was about three and a half feet away.

I again placed my hands in position and in a few moments it began suddenly to rotate from left to right and made half a

revolution, paused and then continued a few degrees and oscillated slightly for a time and became still again. I removed my hands and it remained calm and without motion.

Later I tried the experiment without the books and without the coin, but with a small piece of glass-like substance, like isinglass, whose real name I have forgotten, on top of the whetstone on which the pin point rested. For a moment there was no motion of the cylinder, but soon it moved half a revolution to the left, paused and then quickly started and made a revolution to the right, paused again and then moved some degrees to the left and stopped again. I removed my hands to make this note and observed at the distance of nearly four feet that it continued at times to make rotatory movements, tho mainly oscillatory. I then stood and watched it and the oscillatory rotations were spasmodic but very much like those observed when holding my hands near the cylinder. There were pauses. It was the first time that this occurred so distinctly. There was some swaying of the cylinder.

I then put a book between it and the window and after a pause the oscillatory rotations began again but did not cover the same distance as before. I then tried my hands near it and there was hardly any rotatory action at it. Not as much as when at a distance and when I removed my hands it began to rotate considerably and continued it while I made this note, ceasing, however, before I completed it.

I then paused awhile and the motion ceased. The cylinder remained calm. I then went cautiously to it and put my hands near it and after a pause of a few seconds it began to rotate quickly and made half a revolution to the right and then turned back. After a pause it stopped and I lit a match to help it on one side of the cylinder. It wavered a few times and then suddenly began to rotate to the right and made two revolutions and then the match went out. Immediately the cylinder began to rotate rapidly to the left and made three revolutions and then came to a stop.

I then turned my attention to other things and tho I remained at a distance the cylinder did not resume any motion, but remained still for some minutes, but started to move again when I



opened the door and started a new current of air in the room. It seems that any motion about the room by myself may affect its action, tho this is not absolutely uniform.

Later in the evening I tried the experiment again with both hands and no motions occurred worthy of notice. Then I tried the left hand alone and after a wait of perhaps three or four minutes the cylinder began to rotate from left to right for three revolutions rather rapidly and then suddenly stopped, paused and reversed the rotation, going half a revolution and then again reversed it and went three quarters of a revolution and stopped and would move no more. I then tried with the right hand and tho I experimented some minutes the cylinder did not budge to rotate. A few swaying motions kept up all the time showing that air currents could make it vibrate, but not the slightest rotatory motion occurred.

February 6th, 1918.

I had some experiments with Mr. Prescott F. Hall with a paper cylinder which we made for the purpose. He succeeded in getting it to move from left to right one time for eleven and one half revolutions with fair rapidity, but at other times it was capricious, and would not work at all. Occasionally it might move slightly either way, just enough to make us uncertain of the cause. I tried it without any special effect, tho it rotated in both directions at different times, but slightly and tho I could not prove air or thermic currents, the evidence for anything else was inconclusive, tho I do not mean to imply that there was evidence of air and thermic currents, for there was no such evidence whatever. Rapid movement in the room some feet distance produced air currents that caused slight rotatory action on the part of the cylinder, but nothing systematic. I tried also to produce such movements by electrifying a sheet of paper, but totally failed, tho I succeeded in causing the cylinder to sway toward the paper as attracted by the static electricity, but I could not produce rotatory motion as I had done in my own room and when Dr. Strong was present.

To test the influence of electric currents on the cylinder we put on a current of a million and a half volts, with a machine

for the purpose in the possession of Mr. Hall, and not a stir of the cylinder was produced. It was evident that the rotatory motion observed had no such cause. But only once did we get motion that suggested more than the ordinary cause and we found no evidence of the ordinary cause.

Feb. 11th, 191 .

I called on Dr. Strong today in accordance with a previous agreement to see if we could get results with the paper cylinder. I had in mind ascertaining how much his presence might affect it. I did not tell him this was my object until after we had experimented.

He first tried the experiment with the cylinder on the bureau because he thought he was more successful when standing than when sitting. The cylinder was poised on a glass stand made by breaking off the bowl of a wine glass and filing down the neck to a plane surface.

It moved for me soon a little from left to right when he was present, but he was called out of the room, Mrs. Strong remaining present. It then moved for me one half a revolution from left to right and then one half a revolution from right to left. But did no more. He, Dr. Strong, then came in again and the cylinder began quickly to move regularly from left to right (clockwise) for some time. I then asked him to leave the room again. The cylinder then turned in the opposite direction, after he had gone out, for one rotation, and then began some very singular alternations of rotation for a few degrees in each direction. The movements were quick and jerky, but went no more than ten degrees or thereabouts.

Here I paused to make notes and transferred the cylinder to a table so that we could sit down and so that I could put a book between myself and the cylinder to prevent my breathing from affecting its action. There was no perceptible effect of this to prevent the motion. It was removed and the experiments conducted while we held our breath or breathed away from the table. I tried the experiment and got one half revolution each way, and then Dr. Strong came in again when the cylinder

rotated one half a revolution from right to left (contra-clockwise).

Dr. Strong then tried the experiment with the book in front of him and failed. After removing the book he got one quarter a revolution from right to left and after a pause the same again. He then opened the window and took several breaths of fresh air and came back to the experiment. The apparent effect on the cylinder was quick and striking. It began readily to move and moved three rotations from right to left, contra clockwise, tho it usually moves in the opposite direction for him. After a pause the cylinder took up the same motion for one rotation, paused again and then continued for six rotations from right to left.

We paused and talked for awhile and a new cylinder was given me to try. It moved promptly from left to right (clockwise) for three revolutions and then from right to left (contra-clockwise) for one half a revolution and then from left to right for two revolutions.

Dr. Strong then tried it with three revolutions from right to left, after a pause two more revolutions in the same direction and then again after a short pause with nine revolutions, quite rapid, in the same direction.

We then lit a candle and placed it near the cylinder to test whether thermic influences would move the cylinder. It failed, but the circumstances were not conclusive because the burning wick might have been too high to produce the current to move the cylinder: A lit match, however, held near the cylinder and toward the bottom of it would not affect it in the least.

A Mr. Power then came into the room on a call and after a talk we proceeded to experiment. Dr. Strong first tried the experiment and the cylinder moved two revolutions from right to left. Mr. Power then tried it and the cylinder moved three revolutions from right to left. He then tried to reverse its motion by will power and failed. If it had any effect it accelerated its motion in the same direction as when not trying to affect it by his will, and moved rapidly and steadily for twenty revolutions and stopped then only when his hands were removed.

I then tried it and had forty revolutions from left to right,

the opposite of Mr. Power, with some rapidity and steadiness. They were at the rate of thirty revolutions a minute.

Noticing this opposition in the results apparently affected by the direction I was facing—I was facing south—I changed my position to the other side of the table and faced north. The cylinder moved three revolutions from right to left, the opposite direction from what it moved when I was on the other side of the table. I held my breath as usual or breathed by turning my head away and always breathed through my nose with my head bent forward when I was not turning it aside. I tried heaving, breathing through my nose, near the table with no rotatory effect on the cylinder.

Mr. Power then took my old seat, opposite where he had sat before, and the cylinder moved quickly for seven or eight revolutions from left to right, the opposite of what it had done when he was on the other side of the table.

Dr. Strong then tried the experiment by sitting in different positions, at first in line of the magnetic pole, but facing South and got revolutions from right to left (contra-clockwise) and then facing East with the same results. Facing West and North with neutral results, except wavering motions of no certain meaning.

February 11th, 1918. 7 P. M.

After returning to my room this evening I tried some experiments there while alone. At first the current of air from the window was not shut off. It was slightly open at the top and middle so that a slight current of air came into the room. The cylinder was on a table nearly four feet from the window. I could feel no current of air generally.

I balanced the cylinder on a ten cent piece resting on the top of a carborundum whetstone. After perhaps half a minute the cylinder rotated two and a half revolutions from left to right then with a pause one revolution in the same direction and after another pause two revolutions from right to left. I made notes and the cylinder stopped a moment and then moved half a revolution from right to left of itself, possibly from air currents, but I did not feel them. Then after a pause it suddenly moved one

revolution from left to right and I felt a distinct air current from the window causing it.

I then tried two burning matches, one at a time, held near the cylinder and did not get a stir. I had placed a large book between the cylinder and the window so that the current from the window was excluded. I then tried rotation by electrified sheet of paper but got no result.

I withheld my hands for some time and the cylinder remained perfectly still and then I put my hands near it again and after a pause it began to move rather rapidly and steadily for one revolution, paused, continued the rotation another revolution paused again and repeated another rotation from left to right. It then ceased motion and I held my hands about it for some time without effect.

I was out till 10.30 P. M. and on my return I opened the door quickly ten feet distant and walked forward and turned on the light four feet distant from the cylinder. It did not budge in any respect whatever, tho I produced considerable air currents in the room. I then held my hands as before near the cylinder perhaps for five minutes and it did not budge or shake or rotate in any respect whatever. There was no shelter this time from air currents from the window.

, Boston, Mass., April 3rd, 1918.

I had an experiment with Mrs. Chenoweth this evening, Mr. Chenoweth and I being present to see if we could get such phenomena as have been recorded here.

I made the first trial with no result. As I rested my arms on the small table, it is probable that the pulse may have caused tremors, but observation showed that it produced no effect to be noted or even observable. Mrs. Chenoweth tried the second experiment with arms on the table and no result. I then tried the third experiment with arms off the table and no result.

I then tried to produce air currents to make the cylinder revolve by drawing my hands rapidly in opposite directions near the cylinder, but without success. It did not even budge, save for a little vibration at the lower edges. But there was not the slightest rotatory movement.

Mr. Chenoweth then tried the experiment but with no result as long as he held his hands still near the cylinder. But if he would slowly pull one hand toward himself and move the other around the cylinder, keeping the fingers of the first hand pointed toward the cylinder, he would succeed in causing a slight rotatory motion. But it was not striking and one could not be sure that it was not affected by air currents, tho I could not make it budge by the most evident air currents that could be produced. Besides Mr. Chenoweth moved his hands too slowly to produce any currents, or at least any such currents as would seem necessary to produce motion in the cylinder. Mr. Chenoweth complained of severe pain in his arm to the elbow.

Mrs. Chenoweth then tried the same experiment as her husband, but got no result. If air currents had caused it she should have succeeded as he had done.

I then tried to move it by making frictional electricity on a piece of paper, but did not succeed in producing even the slightest effect.

I then tried it with Mrs. Chenoweth with a glass bottle covering the cylinder, and no effect whatever.

I then moved the glass jar and had Mrs. Chenoweth try it again. She succeeded in getting interesting revolutions of quite a systematic type. I shall record the results by using LR to indicate that the revolutions were from left to right and RL to indicate that they were from right to left, and the figures will indicate the number of revolutions either in whole numbers or fractions of a revolution. The motion changed from one to the other in no regular manner and there were often pauses either between changes of direction or between two separate motions in the same direction. These pauses will be marked in the record.

LR 1, RL  $\frac{1}{2}$ , LR 1. [Pause.] Slight motion RL. LR  $\frac{1}{2}$ , RL  $\frac{1}{4}$ . [Long pause.]

LR  $\frac{1}{2}$ , [pause] RL  $\frac{1}{8}$ , LR  $\frac{1}{20}$ , RL  $\frac{1}{4}$ , [pause] RL  $\frac{1}{20}$ , then oscillated after a pause.

[Pause.] RL  $\frac{1}{4}$ , RL  $\frac{1}{2}$  [pause] LR  $2\frac{1}{2}$ , [pause] RL  $\frac{1}{2}$ , LR  $\frac{1}{2}$  [pause] LR  $\frac{3}{4}$ , [pause] LR  $\frac{1}{4}$ , [pause] LR  $\frac{3}{4}$  [pause] LR  $\frac{1}{2}$ , LR  $\frac{1}{2}$ , [pause] RL  $\frac{1}{2}$ , LR  $\frac{1}{4}$  [pause] LR  $\frac{1}{4}$ , [pause] LR  $\frac{1}{4}$ .

At this point I tried the experiment, but just as the cylinder began to move, Mr. Chenoweth was called out by the telephone and I waited till he returned. I then got the following:

LR  $\frac{1}{4}$ , RL  $\frac{1}{4}$ , RL  $\frac{1}{4}$ .

I then tried with Mrs. Chenoweth again, this time with the cylinder under the glass jar, but with no success. Then I tried it without the glass but with no better success. There was not the slightest motion of the cylinder.

We then talked and laughed awhile and I took notice of the cylinder to see if any motion occurred and tho there were air currents enough it did not budge or make the slightest motion of any kind.

During the experiments I lit two matches and held one on each side of the cylinder while they were burning, but there was not the slightest effect. I tried one match on the side and no effect.

The whole series of experiments, especially taken with the absence of any motion when air currents were manifest, supports the hypothesis that there was some evidence of unusual causes in operation, tho the proof was not as complete as is desired.

Boston, Mass., May 23rd, 1918.

I previously made an arrangement to try some further experiments with the cylinder at a meeting of the Club which Mrs. Chenoweth has. I had first agreed to have her try the experiment at a meeting of the Club and it was done and the result was recorded. It was my object to be a personal witness of what occurs with some of the people who are members of the Club.

At the opening of the meeting I explained my object and the nature of the experiment which was to include attempts to answer questions by its rotations. But I desired first to see if I could secure rotation at all that might exclude air currents.

After explaining my desire I tried the experiment first, holding my hands near the cylinder as in previous experiments and taking care as I sat down and approached my hands to the cylinder that I disturbed the atmosphere as little as possible.

There was a pause of perhaps a minute without any motion whatever of the cylinder and then it suddenly made one revolu-

tion to the right and paused again. I waited perhaps three minutes and not another stir. I then suggested that Mrs. Chenoweth take my place and try it. I summarized the results as follows :

<i>Rotations.</i>	<i>Direction.</i>	<i>Rotations.</i>	<i>Direction.</i>
Wavered			
Three and a half	Right.	Pause. Fraction	Left.
One half	Left.	Pause. Fraction	Left.
Three fourths	Right.	One fourth	Right.
Pause. One third	Left.	Pause. Fraction	Right.
Pause. One fourth	Left.	Fraction	Left.
Pause. One eighth	Right.	Fraction	Right.
		Fraction	Left.
		Wavered	
		One fourth	Right.
		Pause and wavered.	
		Three fourths	Right.
		Pause. Three fourths	Left.
		Three fourths	Right.

I then tried causing motion by holding a lighted match on one side of the cylinder, and there was no motion for a short time. Then the cylinder rotated part of a revolution. I tried a lighted match on each side and it rotated with every appearance of having done so under the influence of air currents caused by the heat. But I was not able to prove it, as I could not continue the experiment sufficiently long.

But I tried causing air currents by my hands and failed. I placed one hand beyond the cylinder, with flat of palm vertical to the table, and the other on this side of it and then drew the one hand quickly toward me and thrust the other out in front of me. The motion was intended to create an air current on one side of the cylinder toward me and the other away from me. But there was not the slightest rotation of the cylinder. I repeated this several times without any success, rather showing that it was difficult to suppose that air currents affected its motion when the hands were held still near it.

I then showed why we could not suppose it was electricity



produced in the hands. I had at home tried a magnet without success, but here I rubbed a piece of sealing wax with a silk cloth and was able to make the cylinder revolve by moving the wax about it in a circle. But it would not move when I held the wax still near it. It would move only when the wax moved and this in the direction in which I moved the wax, either to the right or left.

We then resumed the experiments for moving the cylinder by holding the hands near it. This time we tried it by having Mrs. M. and myself both hold our hands near it, as she claimed to be mediumistic and wanted to see if it would answer questions. We arranged to have rotation to the right signify Yes and to the left No. Mrs. M. asked the questions. The cylinder simply alternated in its motion slightly.

This terminated the experiment with me and Mrs. R. took my place at the suggestion that she had been successful at this kind of experiment at a previous meeting with Mrs. M. The following are the results:

(If any of my friends are present move slightly to the Right.)

One fourth Right.

(If a spirit is present hold it still while I ask this question: Is any one present that can move it to the right?)

[Pause.] One fourth Right.

(Is it a gentleman?)

[Pause.] Two thirds Left.

(Is it one of the gentlemen that can help?)

One eighth Right.

[We were then numbered and the question put for each one of us.]

(Is it No. 1?) [Pause and no rotation.] (No. 2?) Wavered. (No. 3?) One fourth Left. (No. 4?) [Pause and no reply.] (No. 5?) Wavered.

The same experiment was then tried with Mrs. M. and Mrs. C. [not Mrs. Chenoweth] but first for mere rotation of the cylinder without questions.

It moved one half a revolution to left and then we arranged to have it move to the Right for Yes and to the Left for No. The following is the record of results:

(If L [Mrs. M's guide] is present give affirmative answer.)

[Pause.] One fourth Left.

(If Keats [another guide] is present move to Right.)

One fourth Left.

(Mrs. C. Is my husband present?)

One fourth Left.

(Is Bumblebee [Mrs. Chenoweth's guide] present?)

One fourth Left.

(Mrs. Chenoweth. Is Panther here?) [Another of Mrs. Chenoweth's guides.]

[Pause.] One fourth Left.

(Mrs. M. Can you move it to the Right?)

Wavered.

(Mrs. M. Give two and one half turns.)

One fourth Left. [Long pause.] One fourth Left.

(Mrs. M. If it is mind that does it, we can do it as well as spirits.)

One fourth Left.

[There was some further talk which I could not record as it was promiscuous.]

One fourth Left and then wavered.

(Is any one present belonging to Mrs. C.?)

Fraction Right.

(Is it Mr. C.?)

[Pause.] Fraction Right.

We then ceased trying this experiment. There was no evidence that the rotation was due to intelligence. I then called for some card boards about 12 inches long and 8 inches wide to stand them up in front of the cylinder and behind it in order to shut off air currents from breathing in front of it and from behind it. I then sat down and held my hands on each side of the cylinder. The upper edge of the card board was so high that all my breathing, which I managed to make very light, was below it and could not possibly affect the cylinder. The card boards were stood up against books to support them. I held my hands inside the space as near the cylinder as the edges of the card board would permit. The following were the results, announced by Mr. S., as I could not see the cylinder.

<i>Rotations.</i>	<i>Direction.</i>	<i>Rotations.</i>	<i>Direction.</i>
One and a half	Right.	One fourth	Right.
One fourth	Left.	One and one fourth	Right.
Fraction	Right.	Fraction	Left.
Fraction	Left.	Wavered	
Wavered		One	Right.
		Fraction	Right.
Pauses not noted by Mr. S.		Fraction	Right.

I then placed two card boards to close up the open spaces and held my hands outside them each about six inches from the cylinder, but the cylinder was completely cut off from air currents except from above. The following was the record.

Fraction of a rotation to the Left and then no further motion after a long trial. I then removed the card board at the left and left that side open and so held one hand outside the card board at the right and one at the open space at the left, each about six inches from the cylinder. The following were the results:

<i>Rotation.</i>	<i>Direction.</i>	<i>Rotation.</i>	<i>Direction.</i>
Fraction	Left.	Fraction	Left.
Wavered		Fraction	Right.
One fourth	Right.	One	Left.
Wavered		Wavered	

I then tried the experiment with Mrs. C. with all the card boards up and her hands outside them. There was no motion. Then two of the boards were removed and the following were the results. I made the record.

<i>Rotation.</i>	<i>Direction.</i>	<i>Rotation.</i>	<i>Direction.</i>
[Pause.] One fourth	Right.	[Long pause.] One eighth	Left.
One fourth	Left.	One eighth	Right.

We then tried Miss T. with the same conditions and with the following results.

<i>Rotation.</i>	<i>Direction.</i>	<i>Rotation.</i>	<i>Direction.</i>
One fourth	Right.	[Pause.]	Wavered
[Pause.] One half	Right.	[Pause.]	One fourth Right.
One fourth	Left.	[Pause.]	Fraction Right.
[Pause.] Fraction	Right.	[Pause.]	Wavered
Fraction	Left.		

I then tried the same experiment with Mr. H. under the same conditions with the following results.

<i>Rotation.</i>	<i>Direction.</i>	<i>Rotation.</i>	<i>Direction.</i>
[Pause.] Two fifths	Right.	One fourth <i>quickly</i>	Left.
[Pause.] Fraction	Left.	[Pause.] One eighth	Left.
[Pause.] Fraction	Left.	One eighth	Right.
[Long pause.] Fraction	Left.	One fourth <i>quickly</i>	Left.
[Long pause.] Wavering		[Pause.] One fourth	Left.
[Pause.] Wavering		One eighth	Right.
		Fraction	Left.

I then tried the experiment without the boards with Mrs. C. with the following results.

<i>Rotation.</i>	<i>Direction.</i>	<i>Rotation.</i>	<i>Direction.</i>
One fourth	Left.	One eighth	Left.
One fourth	Right.	One fourth	Left.
One fourth	Left.	[Pause.] One third	Right.
[Pause.] One fourth	Right.	[Pause.] One sixth	Right.
One eighth	Left.	One sixth	Left.
One fourth	Right.	[Long pause.] Wavered	

The experiments then ceased. The results are not certain. The quick motion with Mr. H. was not in favor of the hypothesis of air currents and neither was the alternation rotation with pauses. Most of the time the subjects turned their heads away from the cylinder to prevent breathing toward it, and when not turning the head away there seemed to be no difference in result. As for that effect I tried very heavy breathing through my nose in front of the cylinder, indeed blowing hard in the act, and not

a stir occurred with the cylinder. At no time were the revolutions of the cylinder rapid and continuous as recorded in experiments with Dr. Strong and Mr. Hall. The motion was usually slow. It started rapidly enough in the first experiment with myself, but would not repeat. The evidence of air currents was at least apparent in the trial with lighted matches at the side or sides of the cylinder. But this will have to be tried more systematically to decide the matter. The result in this case was different from previous similar attempts and yet was not uniform in this case.

The cutting off of air currents by the card boards is not completely conclusive in favor of such currents because we might have the phenomenon that Dr. Crawford remarked in his levitation experiments. Readers will remember that when he walked between the medium and the levitated table the table would instantly fall. He found evidence that some sort of energy was intercepted by interposing matter between the psychic and the table. The same phenomenon may hold true here, and hence it will require better experiments to decide that matter.

New York, June 1st, 1918.

I tried a few experiments with the cylinder to test the heat of the hand and of wax candles. I first tried it by holding in the hands one on each side of the cylinder. It first oscillated in its rotation for a few degrees and then after a pause moved one half a revolution to the left, paused again and moved another half revolution to the left. I removed the hands and after a pause the cylinder turned one half a revolution to the right.

I then tried a wax candle on one side and after a moment the cylinder rotated to the left a half revolution. I tried two candles and no special effect was observed.

June 2nd, 1918.

I again tried both types of experiments this morning. First I held my hands near the cylinder and it alternated in rotation for some ten or twenty degrees and after a pause repeated this. Then I removed my hands and sat some twenty inches away, holding my breath and the same alternation followed. After a

long pause the cylinder, suddenly turned one revolution to the left, paused and turned a half revolution to the left. I took the right hand away to make a note of this and the cylinder rotated one half a revolution to the right.

I noticed that there were air currents in the room and so I closed all windows and doors and tried the experiment with wax candles. I first held two lighted candles near the cylinder, about an inch away, one on each side of it. At first there was a slight oscillation. I put one candle out and a slight rotation occurred, but the cylinder soon stopped and did not move for some time until I lighted the second candle again. The motion however was very slight and the cylinder stopped to remain perfectly still for a long time without change.

The results, however, were not satisfactory. There was too little motion to assure me of anything but air currents. But the evidence for these was not sufficient and so the whole case justifies an *ignorabimus*. It was certain that there were air currents in the room, but they did not affect the cylinder except when I tried the experiments and these did not absolutely conform to the proximity of the hands to the cylinder, and the rotation was too spasmodic to be sure of anything but air currents.

## THE ORACLES OF BALAAM.

By WALTER F. PRINCE.

If a hundred average people, those who go to church and those who do not, say in equal proportions, could be induced to give their conceptions of how the messages of the Biblical prophets came into being, it is likely that pedagogues and dominies would gasp. Some opinions would certainly be found little in advance of mine when, as an orthodox infant, I vaguely pictured the prophets as severally facing the Divine Presence at a discreet distance, among mountain crags or vibrating branches, and taking down the words of God in person with a quill pen, verbatim as they were delivered. Or if it was not Divinity, covered with glory, it was a hexarthrous angel who dictated. Probably suggestions contributing to that picture can be traced from the giving of the law on Sinai, the Divine voice speaking to Moses from the burning bush, and the vision which John had on Patmos, of an angel who told him to write down certain messages to the churches. And there is reason to think that the views of others would not widely differ from the conclusion which I reached in my salad days, when, with considerable elation, I fancied myself a "rationalist." It then appeared to me that the prophets were like the ministers, who from their pulpits confidently declare that God "wants" this or that, devoutly meaning that they interpret or think that God wants it, or that they know *they* would want it, if they were God. Nor does the preacher expect his hearers to think, and they certainly do not think, at least outside of Scotland, that he is phonographically reporting an express message that he has received for them. when he says that God wants them to do this or that. Just so, I thought, the ancient prophets interlarded their sermons and religious tracts with the expression, "Thus saith the Lord," simply to express their confidence in their interpretation of the Divine will.

But, it may be said, who could really read the Bible and get such exceedingly naïve notions? Dear Professor, or Reverend

Sir, how many do you suppose really read the Bible? True, there are yet many who perform the daily penance of reading a set chapter or two, just as they come, tribal war narrative, lists of musicians, psalm or prophecy, sanitary regulations, like sawing off the daily stent of firewood—first come first served, one as good as another—but that is not reading. And some meander along their little familiar sheep-paths through the Bible, noting exactly the same familiar finger-posts their fathers tagged, and piously abstaining from any general view of the landscape,—but this is not reading. Our young people are taught textual minutiae in the Sunday Schools for years, with the result that not one in five could tell, if their lives depended upon it, whether Samson was a book in the Old Testament or a mountain in Palestine, while half of them, should you ask them who Judah was, would answer, with a now-I-am-on-safe-ground expression, that he was the man who betrayed Christ. Whereas, if they were taught to appreciate large passages of Scripture as literature, and to read them with pleasure, the minutiae would take care of themselves, and they would be less likely to mistake the essential facts. Nor am I specifically railing against Sunday School methods, they are practically the methods of our college pundits of the languages. Compelled to begin at the wrong end, in violation of the laws of memory and mental precipitation, most students have their appetites fatally impaired by surfeits of grammar, before they have fairly reached the literature. I had just one instructor who held up a torch which revealed the glories of Greek poetry behind the wilderness of grammatical rules and exceptions, and him too late more than to deplore that I had already been ruined as a scholar of Greek. Who reads the Bible? For that matter, who reads Chaucer, or Spenser, or Dryden, or Chris. Marlowe, or Ben Jonson, or Addison, or Samuel Johnson, or a dozen other past masters of the poetry and prose of our own language? We read *about* them, but the most of us who are prepared to make quite correct remarks about them in emergencies never honor them by glancing at their works. We do treat the Bible with more attention than that, if only to find fault with it.

The fact is that, if people really read the Bible, with fresh



and unbiased minds, they would find it so full of phenomena of the various sorts which psychological researchers are investigating that they would be greatly surprised, and some of them would become so shocked and peevish that they would immediately put on their trusty old blue glasses and declare that they never saw such horrors at all. To no species of phenomena does this remark more fitly apply than that of prophecy.

The word prophet, according to its strict signification in the Greek, means primarily, not a fore-teller, so much as a for-teller, one who speaks for or in behalf of another (a Divine or invisible being). But the most of the Biblical prophets are found in the Old Testament, where the language is Hebrew. The Hebrew terms employed are illuminating. One is *nabi* meaning "prophet," derived from the verb *naba*, which signifies "to bubble up like a fountain." Having first noticed this derivation at the time of the present writing, I am reminded that in my diary of the "Doris Case of Multiple Personality" [Proc. American S. P. R., Vols. IX, X] I was accustomed to speak of the sentences and other impressions which automatically emerged in the girl's primary consciousness from a secondary consciousness below, as "bubbling up." It was a similar phenomenon in the case of the old-time prophet, and a similar impression made upon the observer, which caused the former to be called a *nabi*, one into whose consciousness impressions and speech bubbled up, without his own volition. I am not now debating whether these came from his own secondary personality, or from an alien consciousness in subliminal contact with him. Another term applied to the Old Testament prophet is *roeh*, meaning "seer," from the verb *raah* signifying "to see, especially with intention." This term would fitly apply to Joseph, when in the act of "divining" or scrying by gazing at the liquid in his cup (Gen. 44:5). It is the term actually applied to Samuel at the time he announced to young Saul both the whereabouts of his father's lost asses and his own future kingship (I Sam. Ch. 9). It would be rash to assert that Samuel did not employ a similar means of inducing the state requisite for the alleged acts of telopsis and prediction. That very vial of oil which he poured on the head of Saul could have first served as the "crystal." *Chozeh* is another term for

an Old Testament prophet, and is derived from *chaza*, meaning "to see, but especially to see visions." Without intimating that the world has stood still to the extent that the ancient and the modern phenomena are always and precisely coterminous, I may remark that a strictly "inspirational" or automatic speaker now could be called a *nabi*, a crystal-seer could be termed a *roeh*, and a person who described a pictographic panorama going on in his consciousness could be reckoned a *chozeh*.

Sometimes the prophets are related to have had visions when on the shores of rivers (Ezek. 1:3; Dan. 10:4), and it has been conjectured that the sound of the water was favorable to the state necessary for their induction. More frequently we find references to the use of music, apparently for the same end, as in II Kings, 3:15—"But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him." It is well known that monotonous sound, like that of dripping or running water, favors states of reverie, drowsiness, hypnosis, while modern psychics not seldom facilitate their entrance into favorable states of passivity by listening to soft music. The prophets got their messages often by a pictographic process, at other times by an auditory one, and not infrequently, it would seem, by an automatic delivery of sentences. During the reception of a message, the prophet was often thrown into a state of high excitement. Sometimes his emotions were such as we would expect. For example, when it was announced through him by vision and declared by his lips that a nation in bitter enmity with his own country was to be overthrown, he might experience, as we would expect him to do, patriotic rejoicing. But at other times he seemed to be affected as though he were one of the enemies of his nation, or at least to be so carried away by the pitifulness of the scene he witnessed as to suffer exceedingly (Is. 16:9-11; Is. 21:1-10). Parallels are common today. A great deal of symbolism also appears, essentially the same sort of thing now often occurring in automatic and ecstatic states. In fact all the marks named, besides others, characterize modern as well as ancient "prophets." Would I then class every little silly "inspirational" rhapsodist with Isaiah, Ezekiel and Amos? Yes, precisely as I would class every

little piffing writer of *vers libre* in the newspapers with Homer and Vergil and Shakespeare.

This much is said by way of introduction to a short study of the "Oracles of Balaam," a concrete illustration of an Old Testament Seer, and of his deliverances. As we proceed, the reader will have in hand a Bible open to Numbers, chapters twenty-two to twenty-four inclusive. If he has not already a taste for brilliant and dramatic Scriptural literature, it may by the favor of Providence awaken one, and in the meantime he will be inspecting the conditions and processes of actual seership.

Balaam Bar-Beor (Balaam Beorson; the last as much a part of Balaam's name as Jackson was a part of Andrew's), was a non-Israelitish prophet or soothsayer who lived not far from the Euphrates in northern Mesopotamia. He probably had a wide repute, and got large fees for plying his profession, which there is no reason to doubt ordinarily abounded in all the tricks and arts which those who use their gifts of alleged supernormal character for their own enrichment are pretty sure to employ, more or less. He belonged to a class which the Israelites most abominated: for he not only practised an art condemned by the law, but he accompanied it with heathen rites and ceremonies. The term "soothsayer" applied to him in Joshua 13:22 is, by the way, always used in an unfavorable sense in the Bible. Yet we have in the chapters referred to the story of this man, a man whom the Israelites never would have doubted possessed of supernormal powers, though they abhorred the use of them, but whose powers were accompanied with superstitious practices ("enchantments") and habitually used for gain, constrained to speak out the true content of communications made to him, against his selfish interests and evidently against his inclination, since he entered into every scheme suggested to change their nature by incantations. And the message through a heathen soothsayer (denounced by the law) purged from the then usual taint, was treasured by the nation which was subject to the law. Thus a gift so commonly misused at that time that it was deemed prudence to prohibit it altogether, is in the Old Testament itself acknowledged capable of yielding truth and stimulus from the very highest source.

The Israelites, on their way from the Arabian desert to the conquest of Canaan, passed through a part of the Moabitish territory on the east of the Dead Sea without opposition, but were attacked by the more northerly Amorites. Having whipped these in a decisive battle, they settled down for a time on the fertile Plains of Moab, just opposite Jericho, on the east side of the Jordan River. Both the defeat of the Amorites, who had possessed quite a pretty military reputation, and the spectacle of a tented army encamping for an indefinite period upon a portion of their lands, [1] failed to cheer the Moabites. It was this emergency which prompted their king, Balak, to send messengers to implore the help of Balaam.

The embassy of four hundred miles is a tribute both to the fame of the Mesopotamian soothsayer and to his peculiar ability to launch a deadly and blighting curse. The power of a spoken formula, especially when tinctured by certain rites and adjurations, to harm those against whom it is directed, has been believed in by many peoples. In even modern and civilized lands (particularly among the peasantry of Ireland, if literature can be trusted) "the black curse" is sometimes hurled at an individual enemy, and expected to take effect. In the Burmese wars, says Geikie, [2] the generals of that people took along magicians who launched curses against the British troops. The same writer cites an ancient Roman curse:

"Dis-pater, or Jupiter, if thou preferrest that title—or by whatever name it is lawful to call thee—I conjure thee to fill all this town and army which I name, with flight, terror and alarm. Baffle the purposes of those armies, enemies, men, cities, or territories, and their people, of all ages, as accursed and given over to the conditions, whatever they may be, by which enemies can be most utterly devoted to destruction. Thus do I devote them, and I and those whom I represent, the Roman people and their army, stand for

---

[1] Perhaps it was the ravages which a host of domestic animals, conveyed by the Israelites, were making upon the pasturage of the Plains of Moab, which led to the form of warning that the Moabites sent to their allies, the Midianites: "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field."

[2] "Hours with the Bible," N. Y. 1900; Vol. II, pp. 408-9.

witnesses. If thou permittest me and the legions engaged in this matter to come safely through it, and this doom be accomplished, I swear to sacrifice to thee, O Mother Earth, and to thee, O Jupiter, three black sheep."

The inducement offered in the foregoing curse seems to imply a previous Roman proclamation that saving of food-supplies would be necessary to win the war, and also a scarcity of provisions on Mount Olympus. But with these considerations we have nothing to do. At any rate the messengers of Balak offered larger inducements to Balaam, as they came saying:

"Come now, therefore, I pray thee, curse me this people; for they are stronger than I; then surely shall I prevail; that we shall smite them and I shall drive them out of the land. For I know that he whom thou blessest is blessed, and he whom thou cursest is cursed."

Somehow, in spite of the rich pay offered him, (and even among the Israelites it was at that period not regarded improper for a prophet to accept fees for his services) [3] Balaam was from the first put under some interior constraint that he dared not resist, so that he refused even to go with the first embassy which came to him, and to the second announced that he was permitted to go with the Moabite nobles, but could promise only to say what his deity permitted him to say.

At this point we find awkwardly incorporated with the narrative an originally distinct Balaam tale (Num. 22:22-34), that of the speaking ass. Remove it, and the story runs smoothly and consistently. Let it remain, and you have inconsistencies and contradictions; chiefly, (1) Balaam travels with the princes of Moab in verses 21 and 35 (the latter representing the editorial bridge back to the main narrative), but with his two servants, in the interpolated passage; (2) in verse 20, God instructs Balaam to go, yet in the verses following is angry with him for going. On such grounds Professor Gray (in *International*

---

[3] See I. Sam. 9:8; I. K. 14:3; II. K. 8:8-9.

*Critical Commentary*), Professor McCurdy (in Schaff-Herzog *Religious Cyclopaedia*) and most modern Biblical scholars, separate the two stories. This is said in the interest of the facts, not that the shorter interlarded tale is uninteresting from the standpoint of psychical research, or without points of contact with real or alleged modern phenomena. There are several of such points of contact. (1) The ass, which turns out into the field on the first intrusion of the angel, veers against the wall when the angel confronts her farther on in a narrower place, and when a third time faced, sinks down with her rider in a place too narrow for divergence, while all the while Balaam is puzzled by the beast's erratic behavior. This reminds one of the numerous reported instances, some well attested, where dogs, cats and horses have shown fright as of objects near at hand, unseen by human beings at the time, though otherwise indicated or manifested. (2) If the tale is to be regarded as historical in a manner, the phenomenon of the ass speaking might well be of the same nature as the speaking dog in the following extract from a *bona fide* report made to the American Society for Psychical Research:

“ I heard him say as distinctly as though he were a child, ‘ I am going to sleep now.’ The words were quiet and low, perfectly formed and steady. I looked at him, and the words seemingly came from his little mouth. However, I could not fully rely on this amazing sight, so took the rational stand and laid it to illusion. The moment this doubt took shape in my mind, and while I still looked at him thunderstruck, he said again from his own lips and in the same small lovely little voice, ‘ I am going up, up, up.’ ”

If this lady, owing to weariness, nervous strain, *et al.*, experienced an auditory and visual hallucination, so, I meekly deduce, it was possible for Balaam to have done the same. Personally I feel a repugnance to speaking asses of whatever species and pedal enumeration, and if satisfied that the prophet personally reported this part of the story as we have it, would be inclined to discuss with him the true nature of his experience. If he, a second time pressed to the wall, should propose a *media*

*via*, namely that while the ass did not really speak, neither was the rider a subject for the Sidises and Morton Princes of his time, but that he was supernormally hallucinated in that particular way for his instruction, I should have to admit that, if there is any such thing as the supernormal at all, this might just possibly be. (3) Regarded as folk-lore, the tale would nevertheless reflect racial experiences in regard to hallucinations not necessarily pathological, the strange behavior of dumb animals in circumstances at least suggestive of presences invisible to human eyes, etc. (4) It should also be noted that the redactor of the Balaam stories saw no inconsistency between the charge of the angel (v. 35), "Only the word that I shall speak unto thee, that shalt thou speak," and the earlier and later statements that God was to speak the message that Balaam must repeat (vs. 20, 38, etc.) [4] Nor is there any lack of harmony with Biblical usage. Repeatedly the prophets speak of the judgments that God brings upon Israel and Judah, though the immediate authors of the downfall of these respectively were Shalmaneser, King of Assyria, and Nebuchadnezzar, King of Babylon. God does it when the agents whom he employs do it. When his mouth-pieces, the prophets, speak (*ex cathedra*, as it were) God speaks. This removes one principal seeming contrast between modern "occult" experiences and the ancient ones related in the Bible, wherein, to the shallow reader, the dreamer, prophet or seer seems to have immediate, face to face communication with God. But look a little closer. In the Balaam story God speaks, but it is an angel who is seen and heard. The Lord appears to various patriarchs, kings and prophets, but seldom is there a glimpse of the Ineffable Glory. It is "an angel" (messenger) or man who appears to the eye. The difference between the ancient and the modern experiences in this regard seems to be only a difference of interpretation and terminology.

We may pass over the reception of Balaam by the Moabite King Balak, and the sacrificing (not of "three black sheep" but)

---

[4] This is not to be reckoned among the inconsistencies resulting from the amalgamation of two stories, because verse 35 represents the later editor's own attempt to bridge the passage back from the interpolated tale to the main narrative.

of a bullock and a ram on each of the mystical number of altars as a preliminary to the grand experiment, but pause to inquire why the experiment was undertaken on a hill, and why a particular hill was selected (Num. 22:41). Obviously, from Balak's point of view, if the Israelites were to be effectually cursed, it must be by the favor and might of some deity, who should tip the arrow of the spoken formula with his fury, and speed it to the alien camp. Naturally, if you want to attract a god's attention, you will get as near his ear as possible. That is why the altars and shrines were mostly on hills ("high places"), as any intelligent Moabite would have told you. A particular hill was selected because it was dedicated to a certain aspect of Baal (he had so many that he seldom manifested them all in one place), the very powerful Sun-god. And also because it furnished an excellent view of the Israelite multitude encamped on the Plains of Moab. [5] This was a sensible precaution, in order that the prophet, beholding with his own eyes how formidable was the menace of the encroaching foreigners, might be impressed to prepare a curse correspondingly powerful, to blast it.

And now Balaam asked to be excused for a few minutes, and went away to an adjacent crest. What did he do there? We must get out of our minds all family-Bible pictures of prophets kneeling with folded hands and uplifted eyes. He went for a purpose afterward abandoned (24:1), "to seek for enchantments" to propitiate his deity. [6] He went to "make

---

[5] I take it that the expression "that thence he might see the utmost part of the people" (22:41) means to see the people even to the utmost part. My reason is that when Balak took Balaam up another hill, expressly to alter the conditions, he said (23:13) "thou shalt see *but* the uttermost part of them, and shalt not see them *all*." The last clause would have been a pointless pleonasm if the prophet had not seen all the encampment from the first hill; while the limiting "but" (which Gray renders "only") is surely in opposition with the former passage which has no such limiting adverb. I am aware that I am at war with the commentators in my interpretation, but as they are hopelessly at war with each other and with intelligibility, it is perhaps as well to turn from disputed texts to common-sense analysis of the situation.

[6] If Balaam is really supposed to employ the Hebrew name for Deity at this preliminary stage (rather than a heathen name which the recorder of the incident translates) it would imply that he was impressed that for the once the Hebrew God, rather than his own, was master of the situation. In any case he would use the propitiatory "enchantments" with which he was acquainted.



medicine," as much as any Red Indian ever did, to perform incantations too secret to be witnessed even by a king.

Then he returned, already surcharged with a startling surprise for the Moabite ruler who stood expectant and hopeful. Standing by the altar, and gazing down upon the tented plain to the north, the prophet opened his mouth, and these words mechanically burst forth :

Balak the monarch of Moab  
 From Aramea hath brought me,  
 Afar from the Eastern Mountains:  
 Urging: Come, curse for me Jacob,  
 And come, denounce for me Israel. [7]  
 But how can I curse whom God hath not cursed?  
 How can I denounce whom God hath denounced not?  
 For from the crag-tops I see him,  
 And from the hills I behold him,  
 A people dwelling uniquely,  
 Aloof from the herd of the nations.  
 Who can number the dust-grains of Jacob?  
 Or who can count the myriads of Israel?  
 May I die the death of the upright!  
 And like his be *my* final destiny!

Imagine the dismay of Balak. To have brought a Merlin all the way from Mesopotamia, and to have promised him gold and honors, all for this! "What hast thou done unto me?" he bursts forth, angrily, "I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." Balaam's defense is a *caveat emptor*, he has guaranteed nothing, it is the god speaking, not he himself.

Thereupon Balak concludes that there is something wrong with the conditions. It may be that Baal is in a bad humor or has been previously retained by the other party; the precincts of another god should be sought. It may be that the prophet has been dazzled by the sight of so great a host encamped below him: he should be taken to a height whence only one extremity of the camp can be seen, just enough for the right directing of the

---

[7] In accordance with the parallelism of Hebrew poetry, Jacob and "Israel" are synonymous terms for the invaders encamped on the Plains.

curse. The prophet, more than willing that the blessing shall be changed into a curse, if this can be regularly effected, follows Balak to the crest of Mount Pisgah, sacred to the god Nebo. Again he performs his solitary "enchantments," again returns to the altars and the king, and fixing his eyes upon the only visible wing of the Hebrew tents, in monotonous tones delivers his message.

Arouse you, Balak, and listen;  
Give ear to me, scion of Sippor:  
God is not man, that his word he should break,  
Nor is he human, that he should repent.  
Shall he promise, and fail to accomplish?  
Or speak, and neglect to fulfil it?  
Lo, that I should bless received I instruction,  
That I should bless, but not to recall it.  
I descry not misfortune for Jacob,  
I discern not disaster for Israel:  
His deity, Jehovah, is with him,  
He huzzas for his King ever present.  
His God let him loose out of Egypt,  
Like a rampant wild-ox of the desert.  
Behold yon a people like a lioness rising,  
A race like a lion its body uplifting;  
Not again lies it down till it eat of the prey,  
And drink of the blood of the slaughtered.  
Of a truth no enchantment has power against Jacob,  
And no divination can work harm to Israel:  
Soon shall it be said of Israel and Jacob,  
*What marvels God has accomplished!*

The exasperated king, a second time baffled, roared out some expostulation, which perhaps was meant to imply, "If you can't curse them, at least don't bless them. In that case, keep still." And in the frantic hope that he might yet be able to dip up at least some of the spilt milk, he took Balak to another hill. This was Peor, dedicated to an aspect of Baal of that name; perhaps he might be more propitious. Also he was determined that at least no glamour from the vision of the tented host should paralyze the zeal of man or god. The Israelites could not be seen at all from Peor, which looked down upon Jeshimon, the desert. Perhaps the formula of cursing could be uttered now. Balaam is willing, he has again directed the building of altars and the offering of sacrifices for the object that the king has in view.

But one difference is seen. He is hopeless of the power of incantations, or perhaps feels a possession and impulsion coming too swiftly upon him. Turning not in the direction of the invisible Israelites, but around toward the desert, he sees the very duplicate picture of the encampment projected against the rocks and sands, and then, as deeper trance overtakes him and he sinks crouching on the ground, the desert scenery utterly fades away, and the tents of the Hebrews change to their future dwellings in Canaan, and finally to a nation in arms, deadly in battle.

This is the oracle of Balaam Bar-Beor,  
 Rune of the man whose eyes are now closing,  
 Utterance of him who lists to God's sentence,  
 And looks on the vision sent by the Almighty,  
 Falling, and having the inner sight opened:  
     How fair are thy tents, O Jacob!  
     How lovely thy dwellings, O Israel!  
     They are like unto far-stretching valleys,  
     Like gardens that grow by the river,  
     Like cedars which Jahveh has planted,  
     Like poplars refreshed by the waters.  
     At his might let the peoples tremble,  
     And his arm be upon many nations;  
     Let his king be higher than Agag,  
     And his realm be exalted in splendor.  
     His God let him loose out of Egypt,  
     Like a rampant wild-ox of the desert;  
     Let him eat up the tribes that oppose him,  
     Break their bones, and pierce them with arrows.  
 Now is he crouched, lain down like a lion  
 And like a lioness, who dares to uprouse him?  
     Whoso shall bless you, O People, is blessed,  
     Whoso shall curse you, himself is accursed.

At this point Balaam is roused from his trance by the clamor of the king, who storms wildly at the man who, called to curse the enemy, has blessed him thrice. With bitter sarcasm, Balak intimates that the Hebrew deity, the Lord, whom Balaam persists in naming, if he threatens Moab, at least by the same token prevents his prophet from getting the honors which had been planned for him. Balaam defends himself as before, and relapses into his trance and automatic speech:

This is the oracle of Balaam Bar-Beor,  
Rune of the man whose eyes are now closing,  
Utterance of him who lists to God's sentence,  
And looks on the vision sent by the Almighty,  
Falling, and having the inner sight opened :

I see him, but not in the present;  
I behold him, but still in the future :  
A Star shall arise out of Jacob, [8]  
And a Sceptre be wielded in Israel,  
*That shall smite through the borders of Moab*  
*And crush all the children of tumult.*

This is not all, but it is enough, for here we reach the true climax. Let us observe in passing, how every effort of Balak sinks him deeper in the mire of fate, how, as in *Ædipus Rex*, successive blows fall upon the king, each heavier than the last. He sought to have a curse launched upon the enemy people and a blessing is wafted instead. He would have been spared the knowledge of more if he had now let Balaam go home, but he persisted in trying to gain his end, and like a lightning flash it is revealed to him that his enemy will not simply be himself prosperous, but he will also be formidable and fatal to somebody. Balak might have gone away hoping that it would be the Amalekites, Kenites, or some other of the numerous tribes along the Mediterranean or farther inland, but he continues his desperate struggles, and a lurid flash outlines the further fact that Israel shall crush a nation that has cursed it. There is little chance to err now, yet Balak might have clung to delusion that the already defeated Amorites, who surely had filled the air with curses, were to be smitten again, and that the reference was to them. But he madly raved and railed, and the lightning flashed once more, and lo, written upon the heavens was the doom of MOAB. He has gotten his own nation cursed!

Finally, and more to the point of the present paper, we have reached an interesting conclusion, one which is hardly affected by questions how far the tale of Balaam is history, and how far tradition which would equally reflect customary facts in the experiences of a people. And that conclusion is that the Biblical

---

[8] Generally supposed to refer to David, afterward conqueror of the Moabites.

prophet is a phenomenon not wholly strange to the modern investigator, and that the particulars which marked him out from other men were the same mental exaltation and somatic alteration, lighter and deeper trance, hallucination and panoramic mental imagery, assumption of divine or otherworldly authority, automatic utterance of matter unfamiliar and even repugnant to the normal consciousness, *prima facie* prediction, etc., which today form a portion of the subject matter being studied by the Psychical Researcher.

**A REMINISCENCE OF AND A PROMISE TO  
PROFESSOR JAMES HERVEY HYSLOP, PH.D.**

By S. ADOLPHUS KNOPF, M.D.

(PART TWO).

(Dr. Knopf is a leading expert in tuberculosis and a professor in that department in the Post Graduate Medical School, New York City. He is A. B. of the University of Paris (Sorbonne); M.D. of Bellevue Hospital Medical College and Paris Faculté de Médecine; connected with various hospitals and sanatoria for the treatment of tuberculosis; delegate to many international Congresses on tuberculosis; author of books and many articles on the same subject, in English, French and German, one of his works having been translated into 27 languages.—Editor.)

Against the usual assumption that physicians care little for the spirit, that nearly all of them are skeptical toward such matters as psychical research, I wish to protest. I have already said that the statement of their alleged general disbelief in the immortality of the soul is unfounded. (See pages 490 and 491.) Occasionally, even in the medical press there appears a discussion of the attitude of physicians toward spiritual phenomena. In the *Journal of the American Medical Association* of March 27, 1920, for example, there appeared a lengthy editorial under the title "Spirits and the Medical Mind." Expressing astonishment that men like Sir Oliver Lodge and particularly Sir Arthur Conan Doyle, a former medical practitioner, "should be caught in the web" of spiritualistic belief, the writer goes on to say: "Education is the vaccination that confers immunity; but it does not always take. We are then properly amazed that a mind of superior training, especially in scientific discipline, should subscribe to beliefs on evidence that it is difficult to conceive as convincing to any but a prejudiced will to believe." To this Dr. James Johnston, of Bradford, Pa., replies at length in a subsequent number of the same periodical (May 8th). He says:

"A mind adjusted to set up an adequate resistance in ad-

vance is not an open and a judicial mind, and it would be more in keeping with the dignity of the American Medical Association to make 'a patient analysis of the evidence to see what it really shows.' There are physicians to whom medicine means more than the daily, diagnostic thought-habits of practising specialists; who keep in touch with the progress of the world in all lines; who enjoy the large view of the present day, and hope that the darkness that limits human understanding may be pushed back for another gain in their generation. . . . All will agree that the world grows. And the American Medical Association grows. Let it not hide now from 'unrecognized forces.' I beg to propose a Committee of Psychical Research as an addition to the active departments of this association. It might have a perfectly legitimate and fairly permanent occupation in the exposing of frauds. Then, perhaps, it might start a card index for communications—no sources barred—and assist the British, on the firing line again, in the newest phase of the oldest campaign in which mankind has ever engaged."

And what kind of a man is this Arthur Conan Doyle to whom the editorial of the *Journal of the American Medical Association* refers sarcastically as having been "caught in the web of spiritualistic belief?"

The *New York Medical Journal*, one of the most important medical periodicals of the country, in its issue of Aug. 14th, pays the "Author-physician," Dr. Conan Doyle, a fine tribute as a sane and splendid type of manhood. The editorial states that in recent years Dr. Doyle had become greatly interested in occult science and that he is one of the staunchest defenders of the theory of spiritism. Yet, the distinguished editor of the *New York Medical Journal* frankly says: "In all Dr. Doyle's stories there is a masculine, healthful and courageous spirit. His pages are stimulating from first to last. He sees life as a whole, and his outlook is broad and genial. His is a sane philosophy of life, and one does not have to be a good guesser to size him up for a man of action, an outdoor man, a devotee to all outdoor sports, who has been whaling in the Arctic seas, has made balloon and airplane flights, has been skiing in the Swiss Alps, and is a crack rifle shot and an inveterate golfer. . . . As a writer

Dr. Doyle has firmly established himself in English literature. Few writers have been more versatile than he. . . . Dr. Doyle is also a poet and historian. Two volumes of poems—*Songs of Action* and *Songs of the Road*—stand to his credit, and in the field of history he gave us two volumes of the Boer War and was Britain's official historian of the British campaigns in France and Flanders during the World War. The British Government gave him sole access to official records and other sources, from which he compiled the six volumes which tell of the British army's part in the struggle against Germany. . . .” Besides all this he devoted 30 years of his life to the most painstaking study of psychical phenomena and only now does he venture to publish the result of his investigations. Conan Doyle entered upon this work, as many young medical men, a “convinced materialist as regards our personal destiny” and one who had considered the subject of spiritual phenomena as “the greatest nonsense upon earth.” Yet, I venture to say that his book “*The New Revelation*” (Geo. H. Doran, N. Y., Publishers), is one of the most remarkable and convincing documents ever issued on the subject of spirit phenomena and its religious interpretation.

The careful study of this little volume is recommended to the atheist and the scoffer at religion as well as to the believer in Heaven and Hell; or to the believer in Nirvana, to the humble, and to the learned. The book will satisfy most of the yearning souls concerning the true life hereafter and give hope for a better world both here and there.

In contrast to the attitude expressed in the editorial in the *Journal of the A. M. A.* of March 27, 1920, it is refreshing to read an editorial reply in the July number of “*American Medicine*” to Dr. J. Danforth Taylor's attack on spiritism, mediums, psychic phenomena, etc., which appeared in the “*Boston Medical and Surgical Journal*” of June 10th, 1920, entitled “*Psychical Research and the Physician.*” The editor of “*American Medicine*” devotes three columns to refuting Dr. Taylor's accusations and says among other things: “The studies of Hyslop, the literature of Sir Oliver Lodge, the popularity of the Ouija Board and the growth of numerous cults are indicative of a psychical unrest which has rapidly grown from mere interest in discarnate forms



to a general impulsive seeking for communication with the dead. An appreciation of the psychology permitting the rapid growth of spiritism is of less consequence than a determination of the attitude to be held by the physicians on the subject of psychical research.

“In the ‘Boston Medical and Surgical Journal,’ June 10th, 1920, Dr. J. W. Taylor discusses this subject with a frank assumption that, ‘medical men should realize the import of such influences and use their utmost power to combat such theories.’ From his point of view, a physician, by virtue of his scientific training, is expected ‘to protect his business, his own peculiar method of specialized industry, by which his intellectual labor obtains its pecuniary reward.’ If this statement be correct, medicine is immediately relegated to commercialism. If the sole interest of physicians is the development of the financial aspects of their profession, irrespective of other great truths which may be developing, it scarcely merits the approval of intelligent persons who see in science a means to greater human happiness regardless of financial considerations.

“The attitude of Dr. Taylor is in itself thoroly unscientific because it fails to recognize the great unexplored fields which pioneers are seeking to penetrate and which contain, undoubtedly, many elements that are to contribute to human welfare. His inability to grasp the potency of religion makes him a poor judge of the point of view which medical men should possess toward the realm of metaphysics, theology and religion. This is evident in the following quotation: “Just as priests and parsons are the mediators for personal profit from the ‘believers,’ so the medium acts as the middleman between the ‘spirit’ and the message-seeker.”

“Dr. Taylor is absolutely correct in demanding that the same methods of investigation should be applied in studying the unknown that are utilized in studying the known. But that science thus far has not demonstrated any dualistic nature of man is no reason to believe that it may not be demonstrated in the future. The scientific attitude deserves support, but in making themselves ‘defenders of science’ medical men do not assume an attitude of opposition to investigation hitherto localized in the world of faith.

“The blindness of the profession to kernels of truth, around which have built up large movements and cults, has been responsible for many of the accusations of conservatism, narrow-mindedness and professional jealousy which have undermined to some extent its reputation for liberal thinking, progressiveness, and scientific attitudes. . . .

“The attitude of the medical profession should indeed be scientific, but it must not be bereft of faith. Open-mindedness is a far greater advantage to human welfare than opposition to things that are unknown on the grounds that they are unscientific and tend to ‘impede progress, impair the mind of man, and subjugate his mentality to a parasitic class.’ It is not a truly scientific attitude to assume alleged spiritualistic phenomena as ‘bunk or fake.’ Psychology and psychiatry may give a natural explanation of some of the unexplained spiritual phenomena, but only in their superficial elements.”

When I procured Dr. Taylor’s article in the “Boston Medical and Surgical Journal” and read it for myself, one paragraph deserving refutation seemed to me to have been overlooked by the distinguished editorial writer in “American Medicine.” In discussing the Buddhistic belief in the transmigration of souls, Dr. Taylor makes the following statement: “In another direction this leads to the belief of the incarnation of a deity in human form, a belief found in many religions. A Hebrew peasant, called Jesus the Christ, was an example, a believer in spirits and demons.” There is no scriptural evidence that Jesus ever considered himself the deity incarnated. He said: “I and my Father are one.” To attain oneness with God is the aspiration of all intelligent believers in a supreme being. As to Christ’s belief in spirits and demons, it can only be said that the belief in spirits, good and evil, has been inherent in humanity ever since man became an intelligent being. In the case of Christ, it is not unlikely that when he is referred to as casting out devils, he was in the presence of what is now known as a double or a multiple personality and treated the case by suggestion or hypnotism, the methods which are used by every up-to-date psychiatrist when in the presence of such cases.

Scientifically trained investigators have demonstrated that

the spirit of man lives after his so-called death, and since there are good, bad, and mischievous men, and since the passing of man into the beyond does not produce a sudden change in the qualities of the heart, mind, or intellect which he takes with him, it is evident that since there are good, bad, and mischievous men, there must be good, bad, and mischievous spirits. The latter may be often responsible for the silly, ridiculous, and unreliable messages sometimes received from the other side. Even so great an antagonist to modern spiritism as Dr. A. T. Schofield admits this and yet he devotes a whole volume entitled, "Modern Spiritism, Its Science and Religion," (P. Blakiston & Co., Phila.), to attacking the entire subject of spirit communication and spiritual advancement in the other world. But fortunately innumerable evidences, such as related in various well-accredited books, show that there is, yonder, opportunity for work, progress, and improvement.

**A MATERIAL MEDIUM.**

By GERTRUDE O. TUBBY.

On Thursday, April 24th, 1919, Mr. Blank took me with him to a private dark séance at which Mr. and Mrs. Herrman of Lexington Avenue near 103rd Street, had agreed to try to produce materializations for him and a friend whom he would bring. We arrived at the place just after noon, about 1 P. M., and engaged in conversation for a short time with Mrs. Herrman while her husband gave a short interview to a young lady who was waiting to see him when we arrived.

Mrs. Herrman conversed on general spiritualistic lines, giving her opinions on various questions brought up by Mr. Blank as to the nature of the work, of the next life, of our relation to it and to those gone before. He mentioned freely to her his father and his daughter who died at birth and the attitude of his family toward his inquiries along these lines, how he hoped they might become more sympathetic in time, but that being Christian Scientists he feared they would be slow to do so, etc., etc., showing a tendency to discuss freely his own affairs with the medium herself. G. O. T. said little and gave no personal information whatever, but endeavored to manifest open-mindedness and appreciation of the medium's point of view when possible.

Meantime, Mr. Herrman was out of sight and busy talking in a low tone to the young lady aforesaid, in the adjoining room, behind thick curtains, a double pair, and with the glass doors closed, so that it is unlikely he heard what was being said in the larger room by us three. Mrs. Herrman remarked in the regular fashion that "the young lady" (G.O.T.) was psychic herself. She said she saw lights around me indicating the fact. The colors were orange or red and blue, but she put no especial significance upon the colors. I said I was interested to hear these things, and in fact everything that had to do with psychic matters interested me, but I displayed no knowledge of the subject beyond that of the ordinary newspaper and magazine reader.

When Mr. Herrman emerged from his private séance and had dismissed the young lady, he approached me and said he got the name "Mary" in connection with me. I acknowledged its interest (!) to me, and he further said, "Is your mother in the spirit, young lady?" (Yes). "I see an elderly lady near you with gray hair parted in the middle and drawn around the head. I would say in a twist such as they used to call a French twist, and her hair is not straight, it is wavy." I said that my mother was in spirit and that he had correctly described a fashion in which she had worn her hair.

The room was brightly lighted by the daylight up to this time, and I had noted various lines of wires from one corner of the room around the ceiling over to the doorway of the inner room. The terminus of the line was in a corner of the larger room farthest from the inner room, and there was a blue or a red bulb attached up at that point, near the ceiling. There was no use made of this apparatus during the subsequent sitting, however. Mr. Blank tells me it is used at the circles to give a faint illumination in the room, sometimes. I said nothing about my observations while I was there. We were permitted to "inspect" the inner room, which is used as the cabinet, and I observed that it was lined with Chinese bamboo chests of shallow drawers, two large and one small chest, each with from five to ten drawers, most of which were but 3 or 4 inches deep, only the top ones being perhaps 6 or 7 inches in depth. These were capable of containing many silk scarves, quill feathers, head bands, and the like.

At the back of the little room there was a single window with a shade, and evidently a dark shade back of the light one ordinarily visible. In front of the window there was a stand or table, and in the room were two ordinary straight chairs, of which one was bandaged with cloth around the woodwork of the back. This chair stood to the left of the doorway as one entered the room, and its side was close against a wooden built-in wardrobe and immediately next that was one of the largest of the bamboo chests of drawers, to the chair's left. Directly opposite the chair as it stood with its back to the main room stood a smaller bamboo cabinet, within arm's reach of the one who should

sit in the chair. The third bamboo cabinet was at the right of the chair a longer reach away but readily accessible if one stood and reached across. I asked no questions and not even privileges of search in the cabinets or wardrobe, preferring to remain *persona grata* at this first experiment. There was a door from the little room back into the further rooms of the apartment to the rear, but it was closed.

Mr. Herrman said it would take a little while for him to go into his trance, during which time he closed the two sets of portières between the inner and outer rooms, and Mrs. Herrman said we would sing a little to harmonize conditions. So she led off in a loud tone with a familiar gospel hymn, in which Mr. Blank and I joined cheerfully to the best of our ability. "Beulah Land" and "Nearer My God to Thee" she sang several times, and another hymn which we did not know she sang only once, as loudly as she could alone. The beginning of a new hymn usually followed upon a sort of quiet cough given by Mr. Herrman who seemed to remain on the left side of his room whenever it was necessary for him to cough. We heard no special sounds other than this. Mrs. Herrman had placed herself on a couch at right angles to the chairs in which she placed Mr. Blank and me. We were directly facing the doorway between the two rooms, and our heads and bodies were silhouetted against the wall immediately at my right, Mr. Blank being at my left. Back of us the two windows were shaded by dark shades but a tiny bit of light came through, sufficient to see figures in the room when one became accustomed to the darkness. Had I moved very much, Mrs. Herrman would at once have been able to note it. I therefore sat still non-committally. Mrs. Herrman wore a heavy amber colored necklace which was self-luminous in the dark room, and I saw that she sat still in her place and indeed she breathed heavily once or twice, seeming to have fallen into a doze, as the "materializations" proceeded uneventfully. She remarked variously upon the appearance of the "spirits" expressing appreciation of their loveliness, kindness, wonderfulness, or the like.

Mr. Herrman is a man of short stature, perhaps 5 ft. 5 or 6 inches tall. He has a very heavy broad beak-like nose, little

hair, gray verging toward white, wrinkles in the forehead, keen little eyes, a smooth face, false teeth on the upper jaw—possibly on both. He gives the sibilant hiss on the “s” sounds that is peculiar to false teeth. His head is large tho not fat. His person is plump, his hands of average size for a man, also his feet. He stoops a little whether from age or from an accommodating custom to change his apparent height. His mouth and ears are large and he has a sort of babyish way of tittering and twittering when he talks, and some rather piping tones mingled with his deeper manly voice, in ordinary conversation.

When the “materializations” began, the curtains were suddenly drawn aside with a swish and a dramatic “Good day, friends” or some such expression. We all cheerfully responded, I meanwhile noting the fact that the “spirit” was draped in a self-luminous flowing scarf-like robe that hung about the form hiding even the feet. The luminosity of the robe was visible in a pattern upon it, the material resembling a sheer Chinese crape. This robe alternated or combined with two others in the course of an hour’s appearances, one having a luminous pattern of cloudlike effects, another a luminous pattern like branches of trees or vines with leaves, and the third having a pattern in lines running up and down the person with a sort of medallion spot at regular intervals of a foot or so on each line, the lines being several inches apart. The various headgears were of similar material without pattern.

The stature of the 18 or 20 “materializations” was within an inch or two of Mr. Herrman’s own height either way, that is the variations certainly fell within four inches. Sometimes a high headgear assisted in giving an appearance of height; again, a tottering form supposedly of an aged person or the figure of a “youthful” person would appear an inch or two shorter than the psychic normally does. The voices were mostly whispers and twitters with a sibilant s and a hissing laugh like that of the medium himself.

The figures announced themselves variously as “Marcus Aurelius, Socrates, Senocrates (Xenocrates) who gave his dates with triumphant correctness just as they appear in the Century Dictionary of names, Plato, and Epictetus—who graciously asked

me to shake hands with him, and I went forward to the archway of the door and did so with a humble expression of my sense of the honor done me. The hand, needless to say was an entirely material one and I could see that the famous sage was addicted to the use of a modern striped negligee shirt cuff under his draperies. His features too were precisely those of Mr. Herrman, nose, wrinkled forehead, mouth, even the false teeth and the hissed s were true to form. Spinoza and Luther also honored us and an abbess with a self-luminous rosary which was held out to me, evidently with the idea that I might like to kiss it.

Various of Mr. Blank's relatives and mine were announced, also, "mama" and "grandma" and "sister" for me. On asking which grandma I was told "papa's mama" which was so funny I nearly smiled but managed to maintain my gravity. My father's mother was never known as "mama" by anyone. I replied deferentially to all the communicators I was invited to speak to and shake hands with, avoiding any more familiar endearments, and thanked them for their efforts in my behalf. Mrs. Herrman remarked, presently, "The lady is very diplomatic" and I tried to appear a little more careless.

Mr. Blank conversed freely with his "father" and his "daughter" now grown up in spirit tho only a babe when she died, and discussed family affairs in such a way that I, a stranger to the family and affairs, could have discussed them with him further with apparent intelligence and understanding. This was his third or fourth séance with the Herrmans who must now have collected considerable information about their sitter.

Several Indians of different sexes appeared, with weird head-gear or one or three quill feathers stuck in at different angles and in various bizarre ways. There was always a swathing of white on their heads under the feathers, and the feathers were all self-luminous. The air was full of sickish odor attributed to sandalwood but it had a phosphorous tinge. The abbess had her chin swathed, as well as the head, and one or two supposed Orientals also had turban effects in which were swathings.

There was nothing in the slightest degree evidential said by any one of them. Needless to state, it is my opinion they were all "Herrman". After he had subsided for a few moments in the



inner room, at the end of the hour, he emerged from the door in his own clothing, his wife led him over to the chair to the left of the couch where she had been sitting, and he supposedly quietly came to. While he was doing so, I could see that he was buttoning his vest, settling into his clothes, smoothing his hair by running his fingers through it, straightening his tie. Presently he sat quiet, breathed a little deeply, yawned once or twice, rubbed his eyes, and said with an attempt at sleepy tones, "Well, did we get anything?" I joined the affirmative chorus, feeling that I had indeed got Mr. Blank's money's worth—of vaudeville and buffoonery.

It is almost superfluous to state that the various persons said to have "materialized" during the séance were none of them in any way convincing and no evidence of their individuality and no similarity to any one other than Mr. Herrman himself could be noted. They were all alike and all like him. In one or two instances the "form" tried to disappear by dropping through the floor into nothingness, and Mr. Blank enthusiastically noted the effect of "disappearing through the floor," but I held my peace for I could see through an inadvertently opened rift between the portières the full sized form moving about in its illuminated robes at full height. In several instances I caught such glimpses and on one occasion I noted that the dark shade must have been raised at the back window, for light was penetrating the buff shade as it had not done at the beginning of the séance, before it had become necessary to adjust turbans, quills, et cetera to the head of the medium.

It is only fair to add that reputable Spiritualists have informed me subsequently that Mrs. and Mr. Herrman have long been engaged in a nefarious deceptive mediumship having by their advice and suggestions caused family rifts and like disturbances in a number of instances.

The only bit of work of the whole hour and more which was at all evidential could have been hit upon safely by guess, by a shrewd trickster who noted my own age. Had I led him on, no doubt "Mary" would have been said to be my mother, but I carefully avoided giving any leads or misleads.

**ANOTHER TRIBUTE.**

**JAMES HYSLOP.**

By ALBERT J. EDMUNDS.

James Hyslop was the apostolic successor of Richard Hodgson. Like him, a born fighter and a man of rugged truth, he hated shams. Neither of them was a stylist, but their work will always be a quarry for the seeker after psychic facts.

Hyslop took up the great theme comparatively late in life, and therefore had arrears to make up. Thus I found that he had never read Swedenborg, but when I sent him a copy of *Heaven and Hell*, he read it on the subway and began to quote it in his writings. I once told him that when he wrote his book on the Resurrection, he ought to have had a New Testament scholar at his elbow.

I am much indebted to him for reprinting my full account of psychic phenomena in the "X Library" in 1885, neglected by Myers. At this distance of time it is no breach of propriety to say that that library was on Commercial Street, Leeds.

## BOOK REVIEWS.

*Hints and Observations for those Investigating the Phenomena of Spiritualism.* By W. J. CRAWFORD, D. Sc. E. P. Dutton & Company, New York. 1918.

We have mentioned the excellent qualities of this little book in our "Survey and Comment," and have nothing special to add here in the review of it. We may repeat that every one ought to read it. It is one of the best books ever printed on this subject.

There are only two matters that offer for criticism and these are not because of any serious errors in the author's statements. I would take exception to his conception of proof. He thinks that we shall never prove survival scientifically until we obtain some instrument for getting the messages instead of relying on mediums. This is a natural prejudice of men who have worked in Mechanics and physical science. But it mistakes both the nature of "science" and proof. "Science" is not convertible with "physical science" or its mechanical methods. Moreover "proof" is not confined to individual incidents or demonstrations. There is a "proof" far stronger than that and it is the collective unity of phenomena that are not individually connected at all, but which establish the unity of nature as well as the particular instance at hand. It is that kind of proof on which psychic researchers in mental phenomena have relied. Dr. Crawford has had most or all of his experience with physical phenomena where his method is undoubtedly right. All his training and fundamental concepts have been in physical science. It shows even in his attempts to explain results by transcendental physics. But if I regarded "science" as convertible with "physical science" I should have to deal with all the most important phenomena of human experience by methods wholly outside of "physical science" or "science" so conceived and we should have either to accredit a new method or admit that no conclusions could be determined with any certitude when "physical science" was not employed. But Dr. Crawford announces great assurance in his conclusions tho asserting that we can never have "proof" unless we have a method which he says has not been obtained. It all comes from mistaking "physical science" for the broader conception of "science" as critical method in any field with collective standards of truth.

For crucial demonstrations in individual instances it may be true that you can best remove doubt by having mechanical appliances. That is what will move the public, but only after you have established the probability of the conclusion by collective methods.

The advice given about experimenting is sound and tho it is apparent that the author is influenced largely by his narrower experience in physical phenomena, the suggestions hold in mental phenomena. Only we should perhaps alter the phraseology for mental phenomena. No other exceptions of an important kind need be taken to the book. Even these are not exceptions based upon the falsity of the author's position, but only the liability that his conception of "science" might lead many people to disregard any facts which were not derived through a machine.

J. H. H.

*The Seven Purposes: An Experience in Psychic Phenomena.* By MARGARET CAMERON. Harper and Brothers, Publishers. New York and London. 1918. pp. 314.

The primary title to this book would not suggest the subject of which it treats. It is borrowed from the general meaning of Part II in the book

which consists of the communications on the supposed purpose of nature. Part I and Part III are made up of the evidential material which is sometimes excellent in character and shows wisdom in the choice of treatment, as the non-evidential character of Part II needed support, if it escaped the accusation of being subconsciously philosophizing.

The book is another illustration of the flood of literature on psychic phenomena that has come to us and on seeing the title we were somewhat afraid that it would prove like most of its kind; namely of little value to the student of the subject. But the clear statement in the Introduction about its origin and the fuller explanation in answers to inquiries enables us to commend the book to every reader of the subject. For those who have read widely on the subject it will be more useful than for those who are beginners, as the former class will see in it many important facts whose meaning may even have escaped the author.

The first question which a scientific student of psychology must ask in reading such a book is whether the subconscious is the source of the material. Messages and revelations from the "other side" of life must exculpate themselves from that suspicion and tho the contents of the book partly answer the sceptic, it will often be that that hard mind will credulously believe that the whole affair is intelligible on a general verdict of that kind without asking himself whether he could apply his hypothesis to details. No doubt that he would be quite justified, if this were the first and only book of the kind. Indeed fiction would be his simple verdict. But the mass of material independent of the book is so great that no man can plead any intelligible excuse for dismissing the volume in that summary way. A little acquaintance with scientifically proved facts would disillusion him in that respect and he would find a very important product here.

The material began with the planchette and soon automatic writing with a pencil in the fingers instead of the planchette became the method of its production, the planchette being used but once after the automatic writing began. Rarely did any one else than the author have a hand on the planchette and on those two or three occasions the author discounted the value of the facts, thinking that the subconscious of others might have affected the result. She omitted matter personal to others and received less that was especially personal to herself. The questions and conversations of others present were noted in the context, so that we do not lack in information regarding the possible influence of suggestion on the result. The author had no special religious convictions that affected the result. She had been completely agnostic or even atheistic, tho brought up in Congregational associations. She states in answer to inquiries that she had no belief in a future life prior to this work and thought all speculation about it futile. She even hoped it did not exist and the whole subject wearied her. A further personal statement on this subject shows that her mind was wholly divorced from interest in either religion or immortality until aroused by this experience.

The importance of this statement of fact will appear to every reader of the book, as it answers the fear of purely subconscious production and helps to give a scientific value to the book. We can commend it as a much more valuable work than *Patience Worth* and infinitely more honest and intelligent than *Thy Son Liveth* which we have had to criticize so adversely, tho desiring to have data that would defend it. I have no doubt that subconscious influences are present in the book in spite of the facts above mentioned, but only such as must inevitably color all products of this kind. But after you have discounted it for this limitation, whose boundaries we may never be able to determine definitely, there is a mass of material which will not easily yield to suspicion of this kind and we can advise every one to read it and read it carefully. It corroborates scientific judgment on other

and more detailed records while it does not offend in respect of scientific tediousness. It is well written and pays regard to the difficulties of belief and to an honest statement of incidents which give perplexity to readers. Several interesting errors were given and commented on at length as involving facts which intelligent readers want to know and not to have passed over in such work, so that we are not without data for scientific interest. I refer here to the mistakes of one communicator in regard to the whereabouts of her living husband and to the incident about the alleged death of a certain person here called Farrow. They gave the author much perplexity because she evidently thought spirits ought to make no errors. She did not see clearly the cause of it in the first instance, or does not remark it for the reader. The communicator had said her husband had arrived at a certain club in New York. It proved to be untrue and tho she insisted on it, it still proved untrue and the fact was learned later that about that time he had contemplated being there. This indicated the source of the information which the communicator had; namely, her husband's mind, his purpose, and not any mysterious knowledge of things. It was later avowed that they had no knowledge of matter in that world, a fact whose significance is not commented on in connection with this error. The narration of the facts to one who has a wider knowledge of the subject is very instructive and offers corroborative evidence of the source of information often given in regard to such incidents. It is indeed priceless. Not knowing the material world but dependent on contact with a mental one only it was quite natural that the deceased wife should piece together her own memories and the resolution of her living husband and make assertions which the living would interpret in terms of sense perception in space and time.

In regard to the Farrow incident the author recognizes conflicting influences causing the error, an apparent attempt to deceive. Were it not for certain details in her record we should not have evidence that her judgment is correct. But the evidence of conflict is reported and it coincides with our investigation of obsession where this conflict is conspicuous, and it is evident that the author was conscious of such invading personalities at times, tho either better protected from them than the book reveals or she omits evidence of their presence on a larger scale. Her frequent allusion to the "disintegrating" or "destructive" forces in the world on the other side, is an admission of larger danger in the subject than most people know. But the work evidently escaped the confusion that is sometimes marked in phenomena of this kind.

Part II contains a great deal of interesting reflection, quite apothegmatic, and sound, tho sometimes paradoxical. It is of the ethical type so often found in material of the kind, often too vague and abstract to be helpful in the concrete situations of life, but reflecting the state of mind which would always be helpful to the man who has the concrete to deal with. The emphasis on human brotherhood is the quintessence of the case and is the tenor of all such products tho in this case the author who obtained it in her own writing was not interested in such ideas prior to their delivery here, being cold blooded on such problems. But this part of the work consists largely in truisms, where they are not Chestertonian paradoxes, and is the portion of the book most likely to be attributed to subconscious production. There is no criterion for totally removing scepticism on this point. But the evidential parts cannot be disposed of so easily in this way and the circumstances under which the material was produced at least partly protect it from the difficulties that suggest themselves at first.

J. H. H.

*The Twentieth Plane. A Psychic Revelation.* Reported by ALBERT DURRANT WARSON. Fellow of the Royal Astronomical Society of Canada and President of the Association for Psychical Research. George W. Jacobs and Company. Philadelphia. 1919.

We saw two or three newspaper editorials on this book before we received the copy for review, and if any reliance could be placed on observations by the newspaper editors, the book would stand condemned without a hearing. But I doubt if I ever saw more egregious misrepresentation than those editorials. One of them was in the *New York Evening Post*, a paper which, in politics and literature generally, is one of our best. But its editorial on this book was that of a child perhaps fifteen years old. It has undertaken to judge of the material by its contents, not by the problem of its origin. I had been prepared by these editorials to expect that no attention had been paid by the author to the conditions affecting the origin of the contents. But the fact is that these conditions have been fairly well stated and the various possibilities of explaining the facts fairly represented. No final conclusion is adopted, except that the author is pretty well convinced that the "instrument" or medium—he does not like this last term—is not the source of the data. It is to him an open question as to what the source is. To that extent at least the author is scientific and shows no credulity whatever, as we were led to expect by the editorials mentioned. He has rightly stated what the conditions are that affect the genuineness of the phenomena and whatever we think of the "revelations" we must accord the author the right attitude of mind in regard to the question of their origin.

If we should criticize him at all it would be on the following points. (1) We should have had a full statement of the supernormal incidents which he says came to them in their experiments. Their character and a few small ones are mentioned, but the defence of a "revelation" requires more protection by abundance of the supernormal than is given here. (2) The theory of impersonation by the discarnate, tho mentioned, is not treated adequately and should have been the subject of more detailed discussion. It is precisely the hypothesis that requires to be excluded after establishing the honesty and ignorance of the "instrument" and after affirming that the supernormal was frequently noted. (3) The author does not raise or solve the question as to the validity of the "revelation" after it has been admitted to be this; that is, a message from something beyond the subconscious of the "instrument" or the telepathic filching of information by this "instrument" from the subconscious of the persons present. The trouble with most people is that they assume that a message from the dead establishes its own credentials. The fact is that it does not. If a statement agrees without our knowledge we may accept it, not because it is a spirit message, but because it agrees with previous and normal knowledge. If it does not agree with our present knowledge it is like any incident of personal identity. It must be verified and we cannot verify the unknown. That is, any of the facts or doctrine different from normal experience cannot be verified by that experience.

This last is the large problem in such works. They have immense interest to psychology in respect of origin, but not as "revelations." Besides before we can judge the contents rightly we must understand the conditions under which such revelations come. They might come from the personalities avowed and yet not represent their characteristics either as known among the living or as known among the dead. The complexity of the machinery may distort messages beyond recognition. This problem the author has not mentioned and yet it is the fundamental one. The public likes to read such things superficially; that is, as it would a novel or a description of some

new part of the planet. But this cannot be done until we know more about the process and conditions of obtaining such revelations.

The book, however, is one of those things with which psychologists will have to reckon, no matter how much they may laugh at the contents. They are quite as foolish in their ridicule as the public is in its interest and appreciation. The problem is: how do you *explain* it, not do you *believe* it.

J. H. H.

*Twelve Lessons from The Seven Purposes.* By MARGARET CAMERON. Harper and Brothers, New York. 1919. Pages 63. Price 60 cents.

The demand for the contents of this little book induced the author and publishers to cut out the material bodily from the earlier book called "The Seven Purposes," omitting the evidential material, and thus to publish the ethical part alone. To some extent this is a healthy sign, in so far as inspiration and ethics are concerned. But this is offset by the neglect of the scientific spirit which requires us to be sure that the material is anything else than the subconscious contents of Mrs. Cameron's experiences. To be sure we are not in a position to prove such a contention, but in the present stage of the investigation the critic and sceptic, with their readiness to expand subliminal powers and knowledge, can have their own way. Thus what we gain in evidence of ethical interest we lose in scientific spirit and method. Psychic researchers may rejoice at this to some extent because it is evidence that the public is not going to wait till all the sceptical cavilling has passed away. It might even retard the work to have minds settle down comfortably into the belief that, because a thing is not proved, it is proved the other way. Yet we psychic researchers in trying to hold up the light of scientific criticism must deplore the lack of scientific and critical spirit that attends so much of the literature on the subject today. This can be done with full appreciation of the ethical motives with which the author has pursued her work.

J. H. H.

*"I Heard a Voice." Or The Great Exploration.* By a King's Counsel. Kegan Paul, Trench, Trubner and Co., London. E. P. Dutton & Co., New York. 1918.

This is another illustration of the flood of literature that is coming to us now that respectability is removing the lid from the caverns in which psychic phenomena have had to live in the past. It is unfortunate that the author cannot give his name, but I imagine a "King's Counsel" would suffer in reputation and influence if he gave his name. The first chapter is an intelligent explanation of how the facts came to him and it seems that neither he nor any of his family had been interested in such things until they broke out among them at home. The planchette was the first instrument used, but soon automatic writing took its place. The rest of the book is occupied with the record of the facts, which the scientific man would like to see more detailed, tho it is possible that personalities prevented its being fuller. It was largely a private matter in all the work. No professional medium was involved. The only question to be raised is whether the book is *bona fide* or not. There is no evidence that it is fiction. It certainly would not be read if it were. Any doubt suggested by this question would have easily been solved by the avowal of the authorship and the endorsement of the facts by some one known to the public. That is what ought to be done in all such cases.

The introduction contains some excellent suggestions to religious people and again calls attention to the psychic origin of Christianity.

J. H. H.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

### PSYCHICAL RESEARCH

#### CONTENTS

	PAGE		PAGE
<i>SURVEY AND COMMENT:</i>	580	Additional Notes on Two Books. By	
		Walter F. Prince	615
<i>GENERAL ARTICLES:</i>		The "Ethereal Body" of Sir Oliver	
Clairvoyant (?) Dream. By Professor		Lodge. By L. L. Pimenoﬀ	627
H. N. Gardiner	594	<i>INCIDENTS:</i>	634
"Bosh" Proves to be Sense. By		<i>BOOK REVIEWS:</i>	641
James H. Hyslop	605	<i>INDEX TO VOL. XIV:</i>	643

### SURVEY AND COMMENT.

#### *A New Magazine Dealing with Psychical Research.*

The first issue of the new *Psychic Research Quarterly* has not yet reached this office, but the second, for October, is at hand. It is printed in London, by Kegan Paul, Trench, Trübner & Co., and this number contains 190 pages. The editor is Mr. W. Whately Smith, author of that able and discriminating volume, "The Foundations of Spiritualism." Articles and book reviews are of a high character, scientific and critical. There is a timely discussion of the proceedings on Psychical Research at the late Lambeth Conference; an article by the late W. J. Crawford, Sc.D., on "Psychical Structures at the Goligher Circle," with cuts of photographs taken of the same; a confirmatory report of experiments made at the Goligher Circle with other photographs of the "psychic structures" which, seemingly emanating from the medium's body, levitate the table; a paper on "The Powers of the Subconscious," by Kenneth Richmond; a historical survey of the "Evidence for Telepathy," by E. R. Dodds, articles on "Freewill in its Bearing on Immortality," and "Evidential Matter of Practical Importance," by the Rev. Dr. A. R. Whately and Lady Trowbridge; a memorial of Dr. Hyslop, by the Editor; and a "Note on the Religious Value of Psychical Research," also by the Editor; besides a number of book reviews.



We welcome this new Review to the field of discussion. Single numbers are 3 shillings sixpence.

*A Correction.*

Mr. Hereward Carrington properly calls our attention to an error which appeared in the review of his book, *The Problems of Psychical Research*, in the June issue of the *Journal*. By an inadvertence, the late Dr. Hyslop criticised the chapter supposed to be entitled "The Psychology of the Planchette," when the title was really "The Psychology of Planchette Writing," which makes that particular criticism nugatory. Other points to which Mr. Carrington takes exception simply represent opinions with which the latter disagrees.

*Beginning to Sit up and Take Notice.*

A correspondent who belongs to the medical profession sends us the following, which he says appeared as an editorial in the *New York Medical Journal*, a standard publication, in its issue of April 3, 1920.

MODERN GHOSTS.

Down through the ages there has defiled through the world an unending procession of psychologists who, according to the centuries and places through which they passed, were termed mad, or dreamers, or, at the best, seekers after something new or simply revivalists of that which was old. As they traversed what might be termed the villages of thought, crowds gathered to hear, attracted or repelled, just because the procession was a novelty.

But some villagers to-day are not gazing open-mouthed. They are critical and pour fluent nonsense into editorial offices, breaking scientific eggs with sledgehammers and attacking cast-iron fallacies with pen-knives. Book-stores have rows of pretty volumes replete with stolen wisdom and ill-digested knowledge. Dozens of societies have sprung up, each with an "organ", where gleanings from the best journals are condensed to ambiguity or exsanguinated through careless cutting.

It is with relief one turns to the journals of accredited societies, such as that of the American Society for Psychical Research, to find on the cover of the December issue such interesting men

as James Hyslop, \* \* \* Conan Doyle, and Jerome Jerome, waiting to turn the leaves. Jerome's assertions that Conan Doyle's facts are only conjuring tricks, are, says the editor, without evidence, and "the presumption of the average literary man on this subject is a spectacle for gods and men."

*A Request, in Relation to the Biography of Dr. Hyslop.*

Plans are under way to prepare a biography of Dr. Hyslop, and it is earnestly desired that loans of all available sets of letters written by him shall be obtained. Readers are asked to look up the letters written by Dr. Hyslop which are in their possession, and to send them, under whatever stipulations, to George H. Hyslop, M.D., 200 Chatterton Parkway, White Plains, N. Y. It is known that some have received a great many letters, and if these are still preserved they will be of great and almost indispensable assistance. But sometimes a single letter may be important enough to send. All letters eventually will be returned, unless it is in any case stated that they need not be.

*An Unwarranted Intimation.*

In the *Weekly Review* of Nov. 3rd, Professor Joseph Jastrow permits himself to write as follows: "On August 2 an inquest was held upon the body of Dr. Crawford; a vial was found by his side. The verdict was: 'Died of poison', evidently suicide. As yet details are not forthcoming. The plausible explanation is disillusion. Had the medium confessed? Or was she detected? Did Dr. Crawford succumb to the shock of discovery that his work of years was founded upon a sorry trick—that his reputation was irretrievably ruined?"

Is this the scientific method—to imagine facts which might, if true, account for other facts? Does Prof. Jastrow announce "plausible explanations" in his laboratory work? If "details" were "not forthcoming" was it not his duty to wait until they were, or at least to make some inquiry before he wrote an insinuation injurious to the dead?

It so happens that nearly two months before Prof. Jastrow's "plausible explanation" was printed there had been published Dr. Crawford's express and solemn repudiation of it, written just

before his self-inflicted death, in expectation of exactly the tra-  
duction which came. These are his words, in a letter dated July  
26th, and printed in "Light", Sept. 11th:

I am writing you for the last time. My brain has completely  
broken down through overwork. Until a few weeks ago it was  
perfectly clear and in good working order, but as soon as the  
holidays commenced, something seemed to snap. I know now  
that I have unconsciously been overworking the brain cells for  
years on end and that they have given out. I feel there is no  
possibility of recovery.

The psychic work has had nothing whatever to do with it. I  
have simply overtaxed an instrument which gave no sign that it  
was being overtaxed until too late. My psychic work was all  
done before the collapse and it is the most perfect work I have  
done in my life. Everything connected with it is absolutely cor-  
rect and will bear every scrutiny.

I am quite aware that my mental break down will be put down  
by the enemies of Spiritualism to my having worked so long at  
the subject. The "demonists" will say it is due to evil spirits  
and so on. But it is not so. It is simply a case of nervous ele-  
ments becoming shattered through overwork and too long con-  
centration. No one is to blame but myself. On the contrary,  
everybody has been exceedingly helpful and kind.

My psychic work was done when my brain was working per-  
fectly. I derived great happiness from it and it could not be re-  
sponsible for what has occurred. Possibly some anatomical  
change has suddenly taken place in the brain substance which  
would have occurred in any case. We are such complicated bits  
of mechanism that it does not require much to put us out of  
action.

I wish to reaffirm my belief that the grave does not finish all.  
I trust that I will find myself with a renewed energy and able still  
to further the work in which we are both interested.

With regard to my present condition I feel there is absolutely  
no hope. The breakdown is making further way and I am get-  
ting worse daily. I feel that in a short time I might become a  
danger to those I love. You may think it strange that all this  
could take place inside a couple of weeks, but so it is. But what  
I wish to affirm now with all my strength is that the whole thing  
is due to natural causes and that the psychic work is in no way  
responsible.

“ It (referring to work with the same medium whom Prof. Jastrow has in mind) is the most perfect work I have done in my life. Everything connected with it is absolutely correct and will bear every scrutiny.” These are solemn and emphatic words, written on the eve of death. No man has a moral right to dispute them without contrary data, or to substitute his “ plausible ” imaginings.

Since Dr. Crawford’s death experiments with Miss Goligher, the medium referred to, have yielded the same results as during his lifetime. As already stated, these are reported in the current number of the *Psychic Research Review*.

## CLAIRVOYANT (?) DREAM.

By PROFESSOR H. N. GARDINER.

On March 2, 1920, Dr. John C. Hemmeter, a professor in the medical department of the University of Maryland, reported to me in a letter concerning a dream of the Rev. Dr. Richard L. Swain, a Congregational clergyman of Bridgeport, Conn., who was in the habit of visiting at his house after radium treatment for a malignant tumor, as follows:\*

“Every time that Rev. Dr. Richard L. Swain is subjected to treatment by radium, it has a strange and intensely interesting effect on his psyche. On last Sunday, February 29th, he arrived at my home at about 8:30 A. M. and looked very much upset; he said that he had been exposed to the treatment for five hours during the night at Dr. Howard A. Kelly’s sanatorium. Noticing his condition I said to him, ‘Go to your room, dear friend, and rest a bit, we shall have breakfast in about twenty minutes.’ After breakfast I had to conduct a Bible class in my church at 10 A. M. Dr. Swain’s pulse was very fast, and he did not seem to be himself; so I induced him to go to bed and pass the morning in sleep.”

\* \* \* \* \*

“I returned from church at about one o’clock and having walked part of the distance very briskly, I took off my coat and intended to wash my hands in my bath room; then the thought of Swain came to my mind and I tiptoed to his room. (I forgot to state I had changed my walking shoes to a pair of felt house slippers, which make no noise in walking; the carpet in Dr. Swain’s room is very thick and soft.) The door to his room was standing about one foot open. I entered very softly and seeing him lying on his right side with his face towards the wall, I tiptoed up to him and bending over him listened to his breathing. It was so regular and with a slight rasping sound at the end of each inspiration that I said to myself, ‘He is sleeping so soundly, it is a pity to wake him up. I will let him sleep as long as possible before dinner.’ From his room I returned to my bath [room], washed my hands, then entered my study and sat

---

\* The originals of the letters are in the files of the Society.

down reflecting over his condition and whether perhaps the internal medication with iodine could benefit. (I forgot to state that I had used iodine that morning on a part of the gum in my mouth.) Then I went down and joined my wife and Miss Steiner in the library. Miss Steiner said that she had just peeped into Dr. Swain's room, that the curtains were drawn and the room was quite dark, but she could see him indistinctly, apparently still asleep. This was about a half hour after I had been in Dr. Swain's room myself. Even if he had awakened at the moment, he could not have recognized either Miss Swain or myself because the room was too much darkened.

At 2 P. M. Ida, the maid, rapped at Dr. Swain's door and awakened him, and presently he came down to the library dressed for dinner. He said, 'I didn't think you would be back from church so early, your church is so far away.' We went into the dining room and Swain, continuing to talk, said, 'I had a very vivid dream about you: it may have been three quarters of an hour ago. I dreamt you came into my room dressed in a yellow shirt, and you had a yellow liquid on your teeth, and after studying me awhile, you went to the bath room and then to your study, and in your study you meditated profoundly on my condition and whether the yellow liquid could be effective.' Miss Steiner and I exchanged looks. I replied, 'Dr. Swain, I really was in your room bending over you [and] listened a long time to your breathing. The room is very familiar to me and I could find you in the dark; and then I went to my study to meditate over your condition.' Dr. Swain stood aghast; he said, 'Did you meditate over my condition in your study?' I said, 'Yes, sir.' I believe if I had used the Freudian method of psychoanalysis, I could have penetrated into the profoundest depths of his subconscious at that time; but he appeared enough upset already and our next efforts were directed to assuring him, and we took him out to an auto ride. . . .

"P. S. I omitted to state that on that Sunday I wore a yellow silk shirt, a shirt which was given me as a Christmas present, and which I ordinarily do not like to wear, because of its color; but as I wished to get some use out of it, I put it on this Sunday, for when I have my coat on, very little of the shirt can be seen. The description of the color of the shirt and that it stopped at the waist line, and of the yellow color on the teeth by Dr. Swain, is most striking."

I replied on March 5, enclosing letters for Dr. Swain, Miss Steiner and Mrs. Hemmeter for independent testimony, and putting to Dr. Hemmeter the following questions:

"1. Could Dr. Swain have seen you bending over him? Did you observe whether his eyes were tightly closed? 2. Could he have perceived your presence in any other way, *e. g.*, by hearing or feeling your breathing, or by smell? 3. Were you not wearing the yellow shirt at breakfast? If not, could Dr. S. have known or surmised that you would be wearing it on that day? 4. Was anything said at breakfast, or at any other time, of a possible internal treatment with iodine or some other medicament? You will see the bearing of these questions. . . . The case suggests supernormal knowledge, but I am wondering whether it may not be accounted for by supposing that the dream was started . . . by an actual sensation of your presence . . . and that the details were then worked up in a fashion consistent with all the circumstances. Of course Dr. Swain knew and was probably almost constantly thinking [at the time] of your thoughtful kindness. . . ."

Dr. Hemmeter answered my letter on March 9, remarking on the uniqueness of the case in his experience, and reminding me that Dr. Swain habitually uses strong glasses, without which "he could not recognize any one in a darkened room, except by the voice," and that he is also partially deaf, especially in the left ear—which, if he was lying on his right side, would be the one exposed.

"As to an apparent impulse through one of the five senses, I believe we can surely exclude (1) touch; (2) taste; (3) not absolutely the olfactory sense,—but it is hardly conceivable that a man in sleep, manifesting a slight snore, could smell another man; I know no habitual odor about me and I do not use tobacco; (4) sight: his eyes were closed and face to the wall, buried in the pillow; I saw only his left eye, his right eye was on the pillow, he was lying on his right side, with his face to the wall and back to me; (5) auditory: there was no sound but that of Dr. Swain's respiration, at the end of inspiration an unmistakable snoring sound. Miss Steiner and my

wife experimented in the same room to-day to ascertain whether they could hear my footsteps on the soft rug; they could not."

This is intended to cover my first two questions. The last two are met as follows: "The yellow shirt was worn at breakfast under a black coat, the cuff did not show to-day when I wore it under the same coat; the black vest [was] buttoned high up, and I wore a black cravat that concealed that small part of [the] shirt that could possibly show there.

"Neither I nor Dr. Swain used the word 'iodine' or of any chemic substance before or after that dream. I used it on a sore gum at 7:30 A. M; when I entered his room it was 1 P. M. about. He spoke only of a *yellow liquid* or *yellow substance*. It was striking that he describèd me in his dream as appearing in yellow, not from the neck down where a shirt begins, but from the mouth down." After stating that Dr. Swain repeated the dream to a friend, Mr. Arthur Cehm, who dropped in for dinner, but without telling him that "he dreamt of seeing me in my study meditating on the possible effects of the *yellow substance!* on his condition." Dr. Hemmeter adds, what may seem significant to any who may be disposed to a telepathic interpretation, "I will emphasize that the pharmacologic effect of iodine on his case had been in my mind that morning."

In my acknowledging this letter I pointed out the possibility of other sensational sources of the impression of presence besides those of the "five" senses, but did not question the coherency of the testimony, preferring to hear first from the other witnesses. Miss Ruby Steiner wrote on March 10, Mrs. Hemmeter, March 15 and Mr. Cehm, March 18. Miss Steiner reports that though "very tired and excitable," it was some time after Dr. Hemmeter left that Dr. Swain could be persuaded to go to his room. He lay on the couch there. She went to his room to get something she had left there, but on reaching the door "realized he was there and turned back." She then relates the circumstance more directly connected with the dream, as follows:

"A little later Dr. Hemmeter came in and as Mrs. Hemmeter and I were in the library waiting for dinner to be announced, Dr. Hemmeter came in and said he had just been in Dr. Swain's room and listened to his breathing, and as he seemed to be sleeping so



soundly and was so tired hated to wake him. While we were talking we heard Ida go up and knock on his door to waken him. Soon he came down and as we were going in to dinner he said to Dr. Hemmeter, 'You know, Dr., I just had a peculiar dream about you.' He said he thought Dr. was bending over him and that he was all yellow from his mouth way down below his chest as though he had spilt a solution on himself resembling iodine somewhat, and Dr. H. remarked that it would cleanse it all the better when it dried. Then he said he thought Dr. sat down and thought over the case." She further comments on Dr. Swain's deafness and is "sure he did not know what color shirt Dr. had on, as his coat covered it up. Moreover, the room was darkened and he wears glasses, as his sight is impaired also."

Mrs. Hemmeter confirms what has been said about the arrival of Dr. Swain, the circumstances preceding his lying down, the return of Dr. Hemmeter from church, his report to the ladies on his visit to the patient's room, and the going of the maid to awaken him at 2 p. m. She then continues:

"He came down a few minutes later and at the library door on our way to the dining room, he said to Dr. Hemmeter, I had a dream about you five or ten minutes ago. I dreamed you came into my room, leaned over me, and from your mouth down to below your chest you were covered with a yellow fluid which resembled (iodine). I made a remark about it and Dr. Hemmeter said, It will cleanse it when it dries; then Dr. H. sat down in his study [and] thought deeply about my case and its treatment."

Mrs. Hemmeter also remarks on Dr. Swain's deafness and use of glasses.

Mr. Arthur Œhm, to whom Dr. Swain related his dream at the dinner table, reports as follows:

"As far as I can recall, this is about the substance of what he said: that he had slept soundly (he was most emphatic about this feature) with his face turned towards the wall, the room being in a darkened condition (which would quite preclude color impressions through the ordinary sense channels); that he dreamt that Prof.

Hemmeter had entered his room, bent over him from the rear and then, after tarrying awhile, returned to his study, and finally that while Prof. Hemmeter was leaning over him, he obtained the impression of something yellow which was diffused from his (Prof. H.'s) mouth to about the waist line. Prof. Hemmeter then pointed to his shirt (yellow in color) which I had never seen on him before." Mr. Oehm was evidently a good deal impressed by the recital, for in a letter to Dr. Hemmeter shortly after the occurrence, and by the latter forwarded to me, he says that he cannot help "regarding the whole incident as quite remarkable"; Dr. Swain was emphatic in expressing his belief that he was really asleep and he could not possibly have seen the color of the shirt, his face being turned to the wall and the room dark; and the writer "feels perfectly assured that Rev. Swain was laboring under no mental strain when I met him."

The accounts thus far are fairly consistent. There is a slight discrepancy between Dr. Hemmeter's report as to what Dr. Swain said as to the time of the dream ("it may have been three-quarters of an hour ago"), and Mrs. Hemmeter's ("five or ten minutes ago," cf. Miss Steiner's "I just had"); but this seems unimportant. According to Dr. H., Dr. S. spoke of a "yellow liquid" or "substance" "on the teeth," but did not mention iodine; according to Miss Steiner and Mrs. Hemmeter, it was as though from the mouth down to below the chest he had spilt a liquid resembling iodine. Dr. Hemmeter himself, in a note dated March 11, called my attention to the discrepancy of opinion about the use of the word, stating that the ladies "are confident that he did compare the yellow color to iodine. "Personally," he says, "I am in doubt about this; but I am sure I did not mention it to him before I left the house." Mr. Oehm says nothing about Dr. S.'s dreaming of Dr. Hemmeter's sitting down and meditating about the case; but already on March 9 Dr. Hemmeter had informed me that in telling the dream to Mr. Oehm, Dr. Swain had omitted that part of it.

We now come to the testimony of Dr. Swain himself. His letter is dated March 12, 1920, from Bridgeport, and reads as follows:

"The circumstances and the dream of which you enquire are as follows:

"I had been under heavy radium treatment in the hospital from 10:30 in the evening until 2:30 in the morning. About noon I (then being at Dr. Hemmeter's home) went up to my room and soon fell into a deep sleep. Covered with my overcoat, I lay on a couch with my face to the wall. When wakened for dinner by a rap on the door I was lying in the same position with every indication, as well as the feeling, that I had not moved. The couch was the full length of the room from the door and on the opposite side of the room. I could not see in the direction of the door without turning my head. When I met Dr. H. five or ten minutes later, as it seemed to me, in the hall, I told him of my dream. I [dreamed that I] was in bed, and though the room was differently arranged from any in the doctor's house, yet I was clearly in his home. The Dr. opened the door, which was straight across the room from my bed. I was lying on my left side [he was *actually*, according to the testimony of Dr. H., lying on his right] and looking straight at the door. Stepping just inside the door the doctor stood there two or three minutes looking at me and smiling. He had on neither coat, vest, nor collar. His silk shirt was stained a deep yellow from the neck almost to the waist as a result of spilling some iodine which he had been using for some trouble about the face. While I laughed at his predicament, yet I remarked that the color was as even as it would have been if the silk had been dyed yellow. After a few moments the yellow began to disappear at the neck of the shirt and extended over a space about six inches square. This portion became a beautiful blue which shaded off at the edges into the yellow. The rest of the stain remained. I remarked to him that there was no trace of stain on the part that had returned to its natural color. To the contrary, it looked particularly clean and bright. That, the Dr. said, was the way iodine acted on silk. I only had a straight front view of the Dr., but every bit of the shirt seemed to be yellow almost to the waist.

"I noticed that the Dr. seemed unduly interested while I was relating the dream. Then he told me that he was in my room about that time, and finding me so soundly asleep thought it too bad to waken me. So after bending over me to listen to my breathing, he tiptoed out of the room, leaving me sound asleep. Then he called my attention to the fact that he had on a yellow silk shirt, and that he had used iodine that morning on a tooth, if I rightly remember.

"This, I think, is a full description of the circumstances and the

dream. If there are any questions you wish to ask me, I shall be glad to answer. If you arrive at any conclusions, I should be pleased to hear them."

I replied on March 18 asking a number of questions, the answers to which were received in a letter dated March 22. The most significant of the questions was that numbered 7: "You say nothing of what happened after the dreamed figure left you, or indeed about how the dream terminated. Did you, as a matter of fact, dream that after he left you he went to the bath room and then into his study and there meditated profoundly on your condition and as to whether an internal application of iodine (or the yellow liquid he seemed to have spilled on his shirt) would be helpful?" The character of the other questions is sufficiently indicated in the corresponding numbers of the response. This is what Dr. Swain says:

"1. No one was present when I began telling Dr. H. my dream, but Mrs. Herimeter joined us in the hall just as I was finishing the story. I at once repeated it to her. After we were seated at the table a friend dropped in for dinner, and the story was repeated, mostly by Dr. H., to him. I remember no remarks beyond the common remarks that it was interesting. Of course I told the dream to a few people after reaching home, and all thought it very interesting without making any very significant remarks that I recall.

"2. After the rap on my door calling me to dinner, I simply brushed my hair and went down immediately, as I was already dressed. I must have been down stairs within two minutes after waking. It seemed to me that I had dreamed the dream about five minutes before waking, but of course I have no means of knowing. My impression was that the dream was very shortly before I was awakened. What I said to the Dr. was, 'I dreamed of you about five minutes ago.' He did not tell me that he was in my room until after I had fully narrated the story. I was surprised to learn from him that he or any one had been in my room, as I was not the least conscious of having been disturbed.

"3. In my dream it seemed very real that the shirt was colored by the iodine. I saw some of it drop from the little swab, and two-thirds of the surface of the waist became stained after he appeared

in the door. It did not occur from spilling the iodine from the bottle, but from a few drops falling from the little swab, and it seemed a great surprise to me that so little could stain his shirt to the waist so evenly.

"4. Yes. I mentioned the iodine in telling the story, and he did not speak until I had told the whole story. Nothing in the dream was more definite to my mind than the iodine. There was no question in my mind about that.

"5. I was greatly surprised when he called my attention to his yellow silk shirt after I had related the dream. I had not the slightest consciousness of having noticed it before. I was absolutely without knowledge of his having used iodine or anything else. Whether I unconsciously recognized his yellow shirt at breakfast there is no way to determine, but it is absolutely certain that I knew nothing of any medicine having been used, neither did I hear the slightest suggestion that he needed medicine for any reason whatever.

"6. In the dream there was no doubt about either the extent or the evenness of the color. That it should be so extended, and the color so perfectly even, was a great element of surprise to me while I was dreaming. It soon ceased to look like anything spilled on the shirt; it seemed that the shirt had become naturally dyed from the iodine which first appeared in streaks.

"7. It is hazy as to whether the dream figure left; he may have stepped back through the door, but the dream ended abruptly. There was no further thought about anything. It at no time, in the dream, occurred to me that I was either sick or well or that he ever thought of me except to enjoy the predicament with me. I was surprised at the way the iodine acted, while he was simply amused. The part that turned blue, as previously reported, seemed a perfectly natural occurrence to him. The dream was very vivid from beginning to end, but there was nothing beyond what I have related.

\* \* \* \* \*

"P. S. On question 3 I wish to add that the shirt was stained down for a few inches when he first appeared at the door, but as he continued to hold the swab up not far from his right cheek, one or two drops seemed to fall after I saw him. I seemed to know somehow that all together there had fallen but a few drops, but it ran through the silk as ink runs through a blotter."

It is disconcerting to find Dr. Swain in this account of his experience positively denying what Dr. Hemmeter, Mrs. Hemmeter and Miss Steiner all report as contained in his original story and what Dr. Hemmeter notes as omitted from the story as repeated to Mr. Oehm, namely, that the thought of Dr. Hemmeter as sitting down and meditating on his condition formed any part of the dream whatsoever. There is an increasing elaboration of this feature of the story from Miss Steiner's, "he thought Dr. sat down and thought over the case," through Mrs. Hemmeter's, "then Dr. H. sat down *in his study* and thought deeply about my case and its treatment," to Dr. Hemmeter's report that S. thought of him as *going to the bath room and then to the study* and meditating profoundly on his (S.'s) condition, a feature which, when told that it actually occurred, caused Dr. Swain to stand aghast. Various hypotheses might be invoked to account for these discrepancies and this contradiction in the testimony. It is possible that Dr. Swain may have forgotten. But Dr. Swain is an intelligent man and if he really had been impressed as Dr. Hemmeter says he was, and as he well might have been, by the discovery of so precise a correspondence between what he thought in his dream and facts of which he could have had no normal knowledge, is it likely that he would so soon have forgotten it? He did not speak of it in narrating his dream to Mr. Oehm at the time\* nor in a carefully written account of his experience less than a fortnight later, and in answer to a definite inquiry he expressly denies that it occurred. To be sure we have the testimony of three witnesses to the contrary; but the chances of confusion and misunderstanding on their part seem to be greater than that Dr. Swain should have failed to remember as striking a feature of his own experience, if it existed.

But if these exact features of the alleged correspondence are abandoned, there is nothing in the dream to suggest clairvoyance and the probability of telepathy seems considerably reduced. Dr. Hemmeter came into Dr. Swain's room while the latter was sleeping, he was without a coat and wore a yellow shirt, and he had

---

\*Mr. Oehm reports him as dreaming that Dr. H. bent over him from the rear and afterwards *returned to his study*, but it is to be remembered that, according to Dr. S., it was Dr. H. who repeated most of the incident to Mr. Oehm.

that morning used iodine. Shortly afterwards—the exact time cannot be determined, and is not perhaps important—Dr. Swain reproduced these elements of fact in his dream. But the setting is very much transformed. He was lying on his right side on the couch asleep; he dreamed that he was in bed awake, lying on his left side facing the door, by which Dr. H. entered. Dr. H. had only his coat off; in the dream he was collarless and vestless. He was not carrying a swab soaked with iodine from which the drops fell staining the shirt, as he appeared in the dream; and, of course, the actual situation was not as fully humorous as it seemed to be to the dreamer. In time, the dream, while reproducing certain rather striking elements of fact, followed the usual method of dreams by fantastically elaborating them. The question is, does the reproduction of these elements require any other hypothesis than those furnished by orthodox psychology?

It *can* be accounted for on recognized principles if we assume (1) a "sense of presence" in the sleeper due either to hypersensibility to ordinary impressions, *e. g.*, to Dr. Hemmeter's breathing while bending over him (say, impact and temperature sensations), or to some subtler, *e. g.*, magnetic or other, corporeal effluence, (2) the accompanying coefficient, whatever it may consist in, which serves for personal identification, and (3) the emergence of latent impressions—the color of the shirt, the stain or the touch of iodine—received, but not noticed, earlier in the day, say, at the breakfast table. But whether this or any similar explanation is correct is certainly doubtful, and unless the whole thing is to be set down to chance coincidence, it seems worth while to record the facts in the hope that they may serve for comparison with other similar facts and ultimately to throw light on some of the most obscure and at the same time, most interesting problems of our human experience.

H. N. GARDINER.

Christmas Cove, Me.

Aug. 2, 1920.

"BOSH" PROVES TO BE SENSE.

By JAMES H. HYSLOP.

A rather important matter has been brought to our attention by Mr. Hubert Wales, an English writer of some prominence, who is a member of the English Society. It will be best introduced by some quotations from the Report of Professor James of some sittings with Mrs. Piper, published in our *Proceedings*, Vol. III, pp. 555, 560, 583.

Dr. Hodgson died December 20, 1905. On May 21st, 1906, he purported to be communicating about a case out West which he knew before his death and suddenly interrupted his message with the following :

I will do everything I can because I am so anxious, and if I cannot prove—wait a moment—will you spell this after me? [Very dramatic change—as if some sudden influences had come upon him.]

It is Z e i v o r n. [spelt out.]

[W. J. pronounces each letter after it is spoken by R. H.]

Now put those letters, repeat those backwards, and I have left that word written and I think you will find it among my papers. It is original and nobody saw it, nobody will understand it. [Not found there.—W. J.]

(That is a password.)

Yes. It is sealed, if I remember rightly. Now wait a moment. That is one you will find in my office—in my rooms rather—and I think I left it in a book.

(This one that you just spelt out?)

Yes.

(Did you make that word up?)

I spelt the word, made the word up and spelt it out because I knew no one living would guess at it or hit it.

(It does not mean anything in particular?)

Nothing at all. (Just a password?) Yes.

Later on the communicator returned to the subject and requested the sitter to repeat the word.



I wish you would repeat to me those letters, to see if you have got them correct.

(Z e i v o r n.)

That is right. It is written in cipher, the one word, and written by itself, on a large sheet of paper, carefully folded and placed in one of my books, and it is in a book of poems I think, and I think it was Longfellow's, and the book has a scroll up and down the back, and the binding is green in color, and I don't think any one living knows that but myself.

In his concluding comments on the record, Professor James, referring to this very incident, said :

“Dramatically, most of this ‘bosh’ is more suggestive to me of dreaminess and mind-wandering than it is of humbug. Why should a ‘will to deceive’ prefer incorrect names so often if it can give the true ones to which the incorrect ones so frequently approximate as to suggest that they are meant? True names impress the sifter vastly more. Why should it so multiply false ‘passwords’ (“Zeivorn”, for example) and stick to them? It looks to me more like aiming at something definite, and failing of the goal.”

No meaning had been found for this special instance and hardly any other comment could be made, except that it was not necessary to assume that it was false. It might be only unverifiable. Those who knew how Dr. Hodgson's affairs were cleared up might easily conceive that much might have been destroyed that was important to him. Indeed, Mr. Piddington, who helped in the final disposition of things, admitted that it was merely an accident that saved some anagrams which served as excellent confirmation of statements made through Mrs. Piper and Mrs. Verrall.

But to cap all this I received this summer the following letter which explains this word “Zeivorn” admirably. It is not only a password but a cipher which turns out to be as good as a post-humous letter in its meaning. The only discount which it must suffer is the objection which the sceptic might advance, that Dr. Hodgson had either explained it to Mrs. Piper when living or had mentioned it as an example of what could be done with the name of her daughter. It is exceedingly improbable, one knowing Dr.

Hodgson would say impossible, for him to mention any such cipher that he intended to reserve for himself. What he might have done in explaining the possibility of a cipher message is a free subject for speculation. But here is the letter:

THE LONG HOUSE,  
HINDHEAD, SURREY,  
10th August, 1919.

JAMES H. HYSLOP, ESQ.,

DEAR SIR:—

As a member of the English Society for Psychical Research, and one actively interested in its work, I venture to write to you upon a matter which you will be in a better position to test than we are and may possibly care to look into.

You may remember that, in Professor James's report on Mrs. Piper's Hodgson control, the mysterious word ZEIVORN is stated to have been twice given. This, it was said, was a password, was written in cipher, and required to be read backwards.\*

I found, without much difficulty, that this word responded to a simple key, of which I enclose a note. You will see that it is a combination of two common cipher systems—for the first and last nine letters of the alphabet, the alphabetical order is reversed, for the central eight, the letter immediately following the right one is used. Translated by this key, the word ZEIVORN makes AVRENIM, which, when read backwards, is of course MINERVA. This, I understand, is the name of one of Mrs. Piper's daughters, and so would be especially familiar to Hodgson.

In Professor James's report there are several references by the Hodgson control to some writing in cipher and promises to give the key, which was not, however, apparently given. It has struck me that this word ZEIVORN might conceivably be the key in question.

There are no specimens of any cipher script of Hodgson's at the office of the S. P. R. in England, but only of some private shorthand. I wrote, however, to Miss Edmunds, who was Dr. Hodgson's assistant, and she replied that there are specimens of cipher writing of his in America. She added that this was private, as one would naturally suppose; but that would seem to be no bar

\* Proc. A. S. P. R., Vol. III, pp. 555, 560-561.

to testing it, with a view to seeing if it would respond to the same key as *zeiworn*, since in any case it would not be necessary to publish any of it, or, at the most, only very slight, unimportant extracts.

May I add that I have read with very great interest your own most closely reasoned and exhaustive report on Mrs. Piper's trance.

Very truly yours,  
 HUBERT WALES.

Translating out of cipher:

A—Z	J—Q	R—I
B—Y	K—J	S—H
C—X	L—K	T—G
D—W	M—L	U—F
E—V	N—M	V—E
F—U	O—N	W—D
G—T	P—O	X—C
H—S	Q—P	Y—B
I—R		Z—A

The incident, however, does have the interest, that it is another example of a verified fact which had long been discounted as worthless. This is true on any theory of it. My own experience has been that many an incident which long remained unverified or unintelligible has finally become excellent evidence when the matter can be successfully probed. If we could be sure that the cipher had not been casually mentioned to Mrs. Piper, we should now have what would be equivalent to a posthumous letter.

October 28th, 1919.

This conjectured possibility, however, has the following qualification. I personally interrogated Mrs. Piper in regard to the matter without telling her the facts or my purpose in doing so. I first asked her whether she ever knew or heard whether Dr. Hodgson had left a posthumous letter, and she said that she had not. I then asked her if he had ever spoken to her about leaving one and she said he had, going on to tell the following facts without further inquiry. When deploring that the Blodgett and Myers letters had failed Dr. Hodgson went on to say that, if any warning or premonition of his own death came and if he wrote any such a letter, he would write one that would take a Philadelphia lawyer to decipher and that he would prepare it in such a way that no clairvoyant would be able to read it through an envelope.

Questioned whether he had said more she said that he had not and I have reported her language almost verbatim. I then told her why I had made my inquiries and she said that he had never mentioned or discussed any cipher in connection with the name of her daughter. On this she was quite emphatic and then I gave the actual word that came to Professor James and she said he had never explained the matter to her in the way conjectured in the objection to its possible genuineness. If her memory has not failed her the instance is as good as a posthumous letter.

While working on the Smead record last summer [1919] I accidentally came across two passages which had no meaning for me or the Smeads at the time the record was made in 1905 and 1906, or indeed until I received the deciphered word from Mr. Wales in 1919. The first one is connected with an apparent premonition of Dr. Hodgson's death.

Dr. Hodgson died on December 20th, 1905. On the night of December 19th, the day before his death, Mrs. Smead had a vision of a lady which she took at first to be the mother of Christ, but soon got the impression that it was Dr. Hodgson's mother. She also saw my face a number of times and the face of Dr. Hodgson once, and also thought the scene was in India, which last involved some sort of illusion, tho Dr. Hodgson had been in India many years before, the fact being probably known to Mrs. Smead. The vision told Mrs. Smead that I, Dr. Hyslop, was going away. This so alarmed Mrs. Smead, thinking that it foretold my death, that she awakened from her semi-trance.

As remarked above, Dr. Hodgson died on December 20th. Mrs. Smead did not know the fact until sometime later, Mr. Smead having destroyed the paper so that she would not see the notice of it. On December 22nd, two days after the death of Dr. Hodgson, Mr. Smead had a sitting with his wife, Mrs. Smead not knowing of the death of Dr. Hodgson.

[A bar of music was written which was soon explained by the fact that allusion was made to my deceased wife who was a musician. The automatic writing was then as follows]:

(We like it.) Sing it. (Shall I make a new scale?) no, no.

(Who is writing?) Hyslop went out.

[Mrs. Smead said she could see a hand right over hers and that she could see the fingers taking hold.]

James H. why don't you speak to me.

(I don't know who is writing.)

Why yes, M r y. [Apparently an attempt at Mary which was the name of my deceased wife, and who was a student of music. Facts known to Mrs. Smead.]

(Write your name plainly.) My name is the same it was always.

(James H. Hyslop is not dead.) [Scrawl.] my name is same as always [always] you do not need it for refe rence [scrawl] my . . .

(James H. Hyslop is not dead.)

I beg your pardon. I did not say he was here, his friend.

(Who are you?) m . . . my name is the same as always.

[Scrawls apparently made by the trembling of the pencil. All the writing at this point was very wavy.]

(Write your name, please.)

[Scrawl apparently representing attempt at the letter 'M' and one other letter undecipherable.]

(Go on, friends.) [Mrs. Smead awakened quickly and writing becomes clear.]

H H H R H H. A B C D E F G H I J K L M . . .

(Write your name.) what. (I thought you agreed to have the Deacon here tonight. Where is the Deacon?)

we will tell. when did I. I just come [came].

(You know I ought to have your name.)

[Pause for about ten minutes for Mrs. Smead to rest.]

(All ready again.)

Yes, we come to tell you to try your work when it is light, will you people. what [that] is the way I did. way I did when it was daylight. you see then they could not say fraud to me under such circumstances. [Mrs. Smead exhausted and sitting stopped.]

Mr. Smead did not suspect who the communicator was. That is evident in his questions. Besides he put a question mark on the outside of the sheet or record after the word "communicator", indicating his ignorance regarding the communicator. It is quite apparent to me, on any theory whatever, that the intention is to represent my wife and some one else not clearly indicated, unless "R. H." means Dr. Hodgson, as it does generally in the records. But it was not suspected at the time. The music and the attempt at her name "Mary" point to her identity on

any theory, and the reference to daylight as escape from the suspicion and accusation of fraud is quite true of Dr. Hodgson and characteristic of him, tho not specially relevant to this case and situation.

On the 28th of December the initials "R. H." came again and the statement "You remember me." But nothing else except the word "Hello" which Hodgson often used in his Piper work.

On January 24th, 1906, there was some evidence of the presence of Dr. Hodgson, but not conclusive. But it was not till January 29th, 1906, that the more distinct indications of an attempt at his cipher came.

Present Mr. and Mrs. Smead.

January 29th, 1906.

(All is ready, friends.) [Hand shakes and writing begins at once.]

Yes. [Pause.] R \* \* \* Hodgson, yes.

(Make larger letters.) [Scrawls.] Richard Hodgson with miss Sawyer, what will know [scrawls or dots and parenthesis.] 1 2 3 4 5 6 7 8 9. A B C D.

(That is good. Go on.)

W E. [periods inserted. Pause.] 11 [?] Myers. [Lines of the apparent 11 merged to form 'M'. Long pause of three minutes.]

(Go on.) \* \* \* \* \* [Distinct forms which might be symbolic of an attempt to write figures, letters or shorthand. Mrs. Smead unconscious.]

[Mr. Smead noticing that the writing did not seem to come, awoke Mrs. Smead and when she was awakened, she could not open her eyes. She was fully conscious, but the muscles of the eyelids seemed useless. She said she saw the cross. When she was able to get her eyes open, she said she saw a church and it had the word England written over the spire. The church faced west. It had a long spire which thickened as it came down and the church ran from west to east. There was a man with a gown in front, as if coming out of the church; his hair and garments were all lit up with light. The church was grey stone. The man was coming down the church steps and the cross was above him about two feet. The condition of the eyes described remained ten or fifteen minutes. The sitting was resumed at 11 o'clock after this intermission.]

(All ready again.)

S. M. WAS THE PRIEST IN THAT EASTERN CHURCH.

(Very good. Tell us all about it.)

[Mr. Smead thought the reference might be to Stainton Moses, as the initials were his. Whether Mr. Smead ever knew that Stainton Moses had been in an Eastern Church we cannot tell, tho it was a fact and might have been forgotten, if once known.]

my friend, we will get more light for you when it is that others come.

(That is good. I am a member of the church. Make yourself at home.)

[Pause.] yes that is right. tell him so. yes he need not wonder at it, it is what is best, he will u. d. o. k., yes.

(All right.)

[Apparent Change of Control.]

yes, Courage Friend Hyslop, yes, we wish it so [pause] not lost. he will find it.

(What is not lost?)

Friend Hyslop will know. (All right.) he will need look more carefully yes manuscript yes [scrawls] \* \* in my desk [scrawls] yes my room, yes. [A mass of scrawls representing great agitation.] \* \* [possible attempt at 'Friend'.] H.

(Please write the last word again.)

[Figure of a hand and arm drawn, and marks suggesting an attempt at shorthand which Dr. Hodgson knew.]

(What is that?)

hand yes my hand burned [?] with H \* \* [scrawls.] Chas. [scrawls.] Yours. wait rest.

The sitting then came to an end with the request on the part of the automatic writer to try again on the next day. This was done and the names of Mr. Myers, Robert Hyslop, my father, and the initials of Stainton Moses came with the name of Dr. Hodgson, but there was no evidence of the supernormal, only a promise to improve the light or medium.

Dr. Hodgson had a sort of shorthand which he promised through the automatic writing of Mrs. Piper to explain. Mrs. Smead did not know that fact. But the numerals and the alpha-

bet,\* when taken with reference to a "manuscript in my desk in my room" and the probable reference to Charles Street where his rooms were suggest with some probability that the effort was to give the cipher "Zeivorn" which was given to Professor James at his sitting after the death of Dr. Hodgson to which reference has been made. The evidence is not so compelling as we desire, but the circumstantial evidence is very suggestive. Besides the words "hand my hand with H" possibly refers to samples of his shorthand at the time with Henry James, who was his executor. Anagrams were found there at his rooms after his death and samples of his shorthand, some of which I also have. His manuscripts were also there.

The first possible attempt at this cipher is not so evident. It is the association of numbers and letters that suggest it and the other fragmentary allusions confirm the hypothesis. The confusion in the record of December 22nd, 1905, two days after his death, is apparent. Mrs. Smead had supposed from her vision on the 19th that there was a premonition or prediction of my own death and the effect of this surmise on her subconscious is apparent in the same subconscious impression on December 22nd, 1905, two days later. But it was corrected by the statement of the communicator that it was "his friend" that had passed over. The impression that it was Dr. Hodgson's mother she saw in her vision establishes the connection and other influences diverted her mind to me and probably thwarted much that might have come but for the limitations of Mrs. Smead's mediumship. But the reference to Dr. Hodgson's mother and to the fact that it was my friend that had passed out, a circumstance known to Mr. Smead, but not to Mrs. Smead, point to the identity of Dr. Hodgson. Still more strongly do the initials of Dr. Hodgson point to him, while the letters suggest a connection with the numerals and letters on January 29th, 1906, quoted above.

What the passage on January 29th, 1906, lacks is the word "cipher" or its equivalent to clinch the matter. But the references to manuscripts, to his "hand", to his desk and to his room with the probable allusion to Charles Street where his rooms

---

\* Especially as the numerals given on January 29th and with which the first letters of the alphabet are coupled, go to and stop with 9. The actual cipher, as worked out by Mr. Wales, began with the first nine letters of the alphabet, forming a group treated in a particular fashion.—W. F. P.



were, as well as his initials written on the day preceding unmistakably point to Dr. Hodgson, while the fact that Dr. Hodgson had interested himself in such things and anagrams, as explained in the English *Proceedings*, renders it quite possible, not to say probable, that the attempt here in both cases was to give the same cipher which was given to Professor James some months later. It is certain that we cannot put any other intelligible interpretation on the data through Mrs. Smead. We could imagine irrational automatisms, but all the evidence points to the other, tho it does not amount to proof of a rigid sort. Whatever objection applies to the message through Mrs. Piper does not apply to Mrs. Smead who neither knew of Dr. Hodgson's death nor had any chance even to learn of his cipher. The incident in either case is equivalent to a posthumous letter.

## ADDITIONAL NOTES ON TWO BOOKS.

By WALTER F. PRINCE.

The book by Mr. Edward Clodd, *The Question: If a Man Die Shall He Live Again?* has been reviewed by Dr. Hyslop in the *Journal* for June, 1919. The book by an author who refuses to be known or questioned, entitled *Thy Son Liveth*, received appropriate attention in the issue for January, 1919.

I would like to add a few notes on the former work, which is chiefly of value as furnishing in itself an example of the sorry results of prejudice and the determination to make out a case at any cost. And I would also like to add some reflections of my own to those from another hand on the latter publication, which is an excellent exhibit, in my opinion, for a study of the internal evidences of fiction.

### 1. MR. CLODD'S BOOK.

The general reader, who cons statements set down with an air of authority about cases and materials with which he himself is imperfectly acquainted quite naturally supposes that the cases and materials have been canvassed with critical care, and that the statements can be trusted. But the general reader, if shown that a writer makes blunders in the simplest matters of fact, on which cyclopedias and other easily accessible books of reference could set him right, must see that the same person will inevitably be still more likely to be untrustworthy when dealing with complex and intricate matters, and abstracting from lengthy records.

Dr. Hyslop pointed to the blunder of saying that the real name of "George Pelham" was Pennell. Even less pardonable is the inaccuracy of changing the name of Daniel Dunglas Home to David Dunglas Home, as is done on page 41. There are other blunders in the same passage. "Home or Hume" is said to have been the name. There was no "or Hume" about it, as might have been seen from Mrs. Home's biography of her husband (*D. D. Home: His Life and Mission*, p. 31). "Home always wrote his name 'Home', but he retained the ancient Scottish

pronunciation of that name, 'Hume'." She calls the spelling Hume "a mistake made by many persons." But there was no reason why Clodd should have repeated the mistake, if he had had any desire to be accurate. Again, we are informed (41) that Home, "in his seventeenth year \* \* \* came out as a medium, finding support in that profession from a group of spiritualists." But Home himself, who ought to know, tells us that this took place in the month when he was eighteen (*Incidents in My Life*).

Clodd is not more fortunate in his reference to the Rev. Dr. Phelps and the "Stratford rappings" in his house. He calls that gentleman a "Presbyterian minister" (38), which is no insult, but the fact was that he was a Congregationalist. And he says (84): "As for the Stratford disturbances, the report of them is practically valueless, because it was not set down by a son of Dr. Phelps's [*sic*] till *thirty years later*, and then at second-hand, since he was no witness of what he affirms happened." If the Stratford disturbances are not worth consideration it is not for the reason assigned. Does Mr. Clodd think that there were no newspapers in the United States in 1850? On the contrary, the house was visited by editors and reporters, as well as by other persons, and accounts, some of them lengthy, were printed in many papers while the events were in progress; notably in the *Daily Derby Journal* and the *New York Sun*, but also in the *Journal, Palladium and Register* of New Haven, Conn., the *Bridgeport Standard, Hartford Times, New Britain Advocate, New York Tribune, New York Journal of Commerce*, etc. The intimation that the story was solely dependent on what a son of Dr. Phelps wrote thirty years later is a laughable perversion of the facts.

There is as poor luck with quotations as with concrete facts. Relating an incident told by Sir William Crookes about Home, Mr. Clodd says (47), using quotation marks and claiming to take the words from Crooke's pen, that Home "folded a handkerchief, and putting his left hand into the fire took out a red-hot cinder and put it on the handkerchief, which remained unburnt." The incident is told by Crookes in the English *Proceedings*, VI, 103-104, and the statement is that Home "folded it up and laid it on his hand like a cushion [he does not say which hand], putting his other hand [he does not say which] into the fire, took out a large

lump of cinder red hot at the lower part and placed the red part on the handkerchief." How does Clodd know that Home put his *left* hand in the fire? What is worth while stating so particularly is worth while having authority for.

Again, he declares that "Sir William tells us that on another occasion Home 'took a good-sized piece of red-hot coal from the fire, put it in his right hand and carried it with the other hand'." This, too, counterfeits a direct quotation. But what Sir William wrote was this (*English Proceedings*, VI, 103): "took out a red-hot piece nearly as big as an orange, and putting it on his right hand, covered it over with his left hand." Clodd goes on with his vain attempts to quote Crookes: "Then 'he blew the small furnace thus extemporized till the lump was nearly at white heat'," in place of "then blew into the small furnace thus extemporized until the lump of charcoal was nearly white hot." Small divergences, but what Clodd says that Crookes wrote Crookes did not write.

Other quotations are misapplied. He speaks of the cold air, sometimes amounting to a decided wind, "which frequently preceded the manifestation of the figures" [materializations]. But Crookes did not mention this in connection with materializations. He was talking of Home's phenomena, in which materializations bore little part, and particularly of the movement of objects without contact. His language was (*Notes of an Enquiry into the Phenomena Called Spiritual*): "These movements (and indeed I may say the same of every kind of phenomenon) are generally preceded by a peculiar cold air, sometimes amounting to a decided wind." The reports by Crookes are short, and if Clodd cannot get them straight, what ability would he be likely to have of dealing correctly with, or of even understanding (if we are to acquit him of dishonesty), the voluminous Piper records?

Insinuation often takes the place of argument, and a peculiarly vicious form of insinuation dares not face the facts of record. Referring to the famous experiments with the spring balance, he slyly suggests that a hair may have been used (88). But the pull indicated was sometimes  $3\frac{1}{2}$  pounds. If Mr. Clodd has in mind a human hair, he might have experimented and found that no human hair will bear such a weight. If he means a horse-hair, not only would that increase visibility, but he should, to be

fair, have shown how, in a good light, with five investigators watching him, it would be possible for a man at one and the same time to have the fingers of his hands touching one end of a board three feet in length and be pulling down the other end of the board with a hair, without detection. The sneer that Sir William was too short-sighted to be trusted is unworthy, even if Sir William Ramsay stooped to it (100). In the first place, there were four other observers present. In the second, Crookes used spectacles and it is the nature of these to correct defects of sight. The late Theodore Roosevelt, without his spectacles, was exceedingly near-sighted, but with them he could detect the markings of forest birds at a distance as well as John Burroughs himself. I have no objection to any intelligent criticism of Crookes's experiments, but this juggling with the facts, this mere carping and insinuating, is nauseating. It is the same with the talk about the mythical *Blue Book* (187), of which "the Boston section alone contains, we are told, seven thousand names." Granting this were true, suppose that a particular inhabitant out of some 700,000 in Boston paid a visit to a medium for the first time, how large a chance would she have of finding him listed, even if he gave his right name? And how much if he gave an assumed name, as he would if he had any sense? And supposing, as often happens, that he comes from another part of the country, and gave neither his name nor his residence, a very frequent case, how then would the *Blue Book*, granting that the monster existed, be of service? This would be a greater wonder than the one which it is sought to explain away. But there seems to be no difficulty in believing wonders, if only congenial ones can be selected. There is nothing funnier than the extreme credulity of some of the flouters of spirits. Another example of Clodd's avid belief in any sort of a statement which he thinks can make a point against the "occult", is his quoting (66) with *empressement*, an allegation "in a paper called *Health*, that above one thousand houses in London are tenantless because they are believed to be haunted." Does he really believe that the upwards of 7,000,000 people of London have that list of one thousand houses memorized, so that none of these can get a tenant? Let anyone think, if he were walking through the streets of New York looking for an apartment, what likelihood there would be of his knowing whether any particular

house where a sign, "To Let" is displayed has a "haunt" story attached to it, and whether he would ask ere renting, "Is this house haunted?" And yet there are upwards of a thousand houses in London that cannot get a tenant on such account! Rubbish!

I have often marvelled at that assurance of editors, surely depending upon an afflatus from high heaven or—somewhere, since mere mortal man could not attain such wisdom, which enables them, even in the hot haste of their daily scribbling, to pass upon the protracted labors of any specialist on earth, and to show where he is right and where he is wrong by a few twirls of the pen. And I marvel at the like assurance of Mr. Clodd. The Hon. Gerald Balfour, not inferior in intellect to Mr. Clodd, as perhaps Mr. Clodd himself would admit, made certain statements about the lack of communication between Mrs. Verrall and Mrs. Willett, the automatists in the "Ear of Dionysius" case. Balfour was in a position to know something about the matter, Clodd was not, and yet the latter feels qualified to express dissent (246), saying that this is "a statement hard to reconcile with what is known of the relations between two people eager to solve a conundrum and sharing a common belief." What is the matter with the man, that he cannot imagine how anyone interested in what he is pleased to call a conundrum, can patiently pursue the only methods by which it can possibly get a trustworthy answer? And on what sort of meat has he fed that he should have the face, after skimming a report, to place his dictum (180) over against the verdict of Professor Sidgwick, F. W. H. Myers, Frank Podmore, Alice Johnson and Mrs. Sidgwick, which they formulated after long and patient analysis? They show why the figures warrant the verdict, he simply says that the figures do not warrant it, since the census was not big enough. If it had been bigger they might have added more emphasis to their very cautious opinion.

I will admit that the report on the Census of Hallucinations (English *Proceedings*, X) is not primer reading throughout, but there was the privilege of letting it alone. It was not a duty that devolved upon Mr. Clodd to fall on the Report, on the contrary it would better have become him to have avoided it if it was too involved for him to follow. There is no excuse for saying (179) that of those who reported their experiences "322 affirmed that

they had seen apparitions of the human figure", when the report states (44) that 352 reported having seen apparitions of living persons, 163 of dead persons, and 315 of unrecognized persons. And the statement that "thirty-two reported death coincidences" is also untrue. The report said (247-248) that 62 persons reported death coincidences. For one reason and another the Committee scaled these down to a selected list of 32, but the fact remains that 62 were reported.

Many examples of childish logic could be given. After asserting (183-184) that mediumship, apart from fraud, is the result of "an unstable nervous system, with resulting weakness of control of the higher brain centers", an allegation evidently cribbed from some vapping psychologist who knows in his bones, and in no other way, that it must be so, Clodd goes on to say that "age would appear to count in impairment of mediumistic power", and to instance Mr. Home and Mrs. Piper who lost their power to a large degree (both being under fifty). It would seem that practice in "instability" ought to produce increasing "weakness of control of the higher brain centers" instead of working a cure. The fact that Home's general health was breaking when his mediumistic abilities began to diminish would, in the absence of prejudice, be taken to denote that such abilities are *not* pathological.

Clodd, after relating "a modern instance", usually skips back two thousand years or so to show that something like it was alleged then. Contrary to those who believe that almost anything could have happened before the close of the "apostolic period", though now quite prohibited by "science", he seems to take it for granted that any ancient claim must be false, since those were "unenlightened days", and that therefore any modern resembling case is discredited by its likeness to the ancient one. Whereas, if there are genuine and widely diffused phenomena in our times, it would logically be expected that there would have been such phenomena in former periods and among many races. Of course he picks and chooses, and may make his ancient exhibits as ridiculous as he pleases.

Out of a wealth of instances I select two utterances of pure prejudice. The writer actually makes the fact that at the Crawford experiments prayer is offered by some member of the

Goligher family a presumption of fraud! (89) "These pietistic preliminaries \* \* \* lend an air of suspicion." Of course the prayers are not evidential of genuineness, but that their employment by persons of religious proclivities in conjunction with what is to them sacred should be presumptive of guile is a mystery to any but a jaundiced mind. And only a pen dipped in prejudice could write about "the thin lips, hard expression of feature, and calculating looks as if to take the measure of their sitter's credulity" of Mrs. Piper and Mrs. Wriedt (115). I have not seen the portrait of Mrs. Wreidt, but Mrs. Piper surely deserves the derogatory description no more than a million other American women. In one portrait before me she looks a little constrained from the knowledge that she is having her picture taken, and in another not even that, and in both she is the very picture of a refined, reserved gentlewoman. Since when has it been incriminating to have thin lips? Some psychics have thick lips, some thin, and others lips that are "betwixt and between", without any discoverable bearings of their labial measurements upon their character or abilities.

We might go on indefinitely quoting passages which enforce the conclusion that Mr. Clodd's book is a study in prejudice and the art of special pleading, but these must suffice,

*"THY SON LIVETH."*

The Rev. John Whitehead, a leading Swedenborgian clergyman of Boston, in November, 1919, reviewed this book in a public address. The following is from a printed bulletin of the lecture:

The author claims that the first message received from her son killed in France was received on a dismantled wireless instrument in New York. The son immediately after being killed went to an abandoned wireless instrument in a trench and sent a message to his mother in New York. The instrument had not the capacity for sending to such a distance but he depended on other disembodied spirits to relay the message until it was received in New York by his mother. This mode of sending and receiving a message by spirits using a material wireless is utterly impossible. It is also impossible for a dismantled wireless to receive any message that



may be winging its way on the ether wave. From this we see that the primary claim of the author is a fabrication pure and simple.

A number of instances are given in which it is claimed by the son, now a spirit, that he was conscious of the material surroundings of the men in the trenches and cared for them. One instance will suffice as an illustration of the rest:

"Awhile ago I lifted up a wounded color-bearer, and together we kept the flag from touching the ground. That seemed to be his main idea. I held him until relief came and promised to wait in case he should come west. But he is to recover." Pp. 56-17.

The absurdity of this is seen when we know that the flags are not carried to the front lines; but are kept in a safe place behind the lines. No tattered flags are brought home because they were not used in battle."

The claim that the first messages were sent by apparatus of wireless telegraphy is fundamental and determinative of the whole book. For the claim does not depend solely upon what was said in the messages, which might have got "balled up" (to use one of the reputed expressions of the "son"), but the "mother" says that she actually received the first messages by means of the apparatus in her house. That was "demolished" (8) and remained so enough to "keep within the restrictions" (9). It would appear so, indeed, for "he came back through the window with the multiple antennae in his arms and subdued the wires to a coil upon the table." And yet, in that condition the apparatus was in working order, and was of course "within the restrictions" of a Government that doesn't care how well apparatus works so long as it is "demolished". It is a case of to be *and* not to be—that is the question. And before the youth went to war he was, it appears, planning his miracle, for he assured his mother (9) "when I am in France I'll see if I can't figure out a system of relays or something or other so that I can get in touch with you." That is, while enjoying the leisurely life of a soldier in France he was going to "figure out" and put into operation a system of relays "or something or other" terminating in an apparatus "demolished" so as "to be within the restrictions" by which he could send wireless messages to his mother. If he was not at that time planning on enlisting angels or spirits to operate

the relays, the operators would have to be flesh and blood men. And the messages, being actual ones depending upon wireless apparatus would immediately be brought to the attention of the authorities which had all wireless stations under rigid supervision. That is as true of the period after the young soldier was killed and spirits took in hand the business of "relaying" the messages started by his spirit on "the abandoned apparatus in a trench" (17). The matter bristles with contradictions and absurdities. Though spirits were the relaying operators, yet they operated material apparatus stationed at different points, and yet no one but the mother has reported that a dead man claimed to be sending messages by wireless.

But let us suppose that this complicated miracle, of starting a message on an abandoned apparatus in a trench, having it relayed with no mortal on the way being the wiser, and getting it secretly to the mother intact by a "demolished" apparatus, was possible and true. Then why in the name of common-sense did he not stick to the method? He had discovered a means of communication which was new in the history of the world, and a proof of spirit survival which was tremendous. He seems by his talk to be fully alive to the importance of convincing the world that there is life beyond the grave, and very anxious to do it. "If you could hear the cries that come to us from mothers and fathers and wives and orphans, you would know how continuously I plan and mull over this proposition. If you could just make them understand that *there is no death*" (28). Yet he had, under perfect working control, a method of mechanical communication, and only needed to keep on, have specialists called in as witnesses of the phenomena, at least as soon as the war ended, and incredulity would speedily have been paralyzed. But after the fourth "wireless message" he abandons this new, successful and astonishing method for the comparatively humdrum one of automatic writing (19-20). The only intelligible reason for the dropping out of the wireless telegraphy from the plot that I can discover is that thus is avoided the embarrassing inquiry, "Why not let others be admitted to witness and corroborate the epochal phenomenon"? The reason given is puerile considering the magnitude of the issue at stake. "The use of the wireless telegraph was soon abandoned for the better-known automatic

writing simply as a matter of convenience. This will, of course, make skeptics say that these are the writer's subconscious emanations—nothing more or less." *Ipsa dixit*, only I would object to the word "subconscious". Since one eye seems to be constantly on the "book" which is to be made (23, 47, 62, 76, 78), it could not have failed to occur to an intelligent spirit that the wireless telegraphy from a disembodied intelligence, persisted in and proved, would be the best selling copy.

The writer of the entertaining piece of fiction has caught some phrases from more veracious literature of psychical research, but had not the art to make the presented data comport with them. The first message is made to say "I am confused yet" (11). In evidential communications where such a claim is made there are signs of confusion. But there are none here, in the very first message, nor in subsequent ones. This is complete as a letter, from the ascription "Mother" to the signature "Bob". Every sentence is clear and to the point. Again there is the familiar claim that other spirits are trying to "butt in while I talk to you". In better accredited communications there is evidence of such attempts to "butt in", whether the like claim is made or not. But throughout the messages in this little romance there is not a single passage showing signs of such interferences. And from the first message, which is said to be literally quoted, there is not an intimation that the communications are not given exactly as received.

Rivalling in absurdity the statements about relaying messages to a demolished wireless outfit and keeping the flag erect in the fighting of the last war, is one on page 37. "I happened to be near when the grenade fell in the trench and saw him grab it in his arms and scramble out with it before it exploded. He saved a whole company, among them many wounded \* \* \* Then the bomb blew away his mortality." The idea of a soldier, trained to his duties, saving a company by the ingenious expedient of taking a bomb in his arms and scrambling out of the trenches with it instead of pitching it back at the enemy as he stood in the trench, in a sixth of the time, is ridiculous.

The Rev. John Whitehead got his eye so firmly upon the preposterous color bearer in the charge that he failed to note the equally preposterous Red Cross nurse near by, who was "working

alone, plucky as anyone, regardless of the fact that a counter-charge of glorious furies in horizon blue had cut her off from her friends", and who was, sad to say, struck by a shell and killed (57). Need I say that nurses in the Great War were not out among the fighters, wiping the death-damps from the brows of the fatally wounded and taking their last messages to sweet-hearts, but were compelled to remain in the hospitals in the rear and have the wounded brought to them?

The reference to "an old man at 26 Broadway" who "talks to his secretary about other invisible riches" undoubtedly has in view John D. Rockefeller who has for many years left the offices at that place severely alone. But we ought not to press this error too far, as many an embodied spirit supposes that Mr. Rockefeller only leaves 26 Broadway to sleep and to play golf.

The reference to angels arming against the Hun (60) is probably an adroit locution which may be made to mean little or much, depending on whether the legends of the "angels of Mons" should be authenticated or not. There are many indications that the writer is a "downy" person, and well read.

The literary styles of "son" and "mother" are one and the same. There are the same short, sententious utterances, with occasional passages which are of a peculiar choppy character, including sentences lacking either subject or predicate, or composed of a mere phrase.

The spirit says:

But it seems that there are points of egress reached by defined channels. Ports of departure. (50).

Get them boiled down to the utmost simplicity. To a sentence, if you can. Life is continuous and souls go marching on. That's the big truth. All other things can be added unto it. Many things I say are not authoritative. But this thing is. Look into the Bible with these spectacles on, and see. (55).

I cannot tell when it will end. When or how. No one but God knows what plan is being evolved from this chaos of worlds. Do not put any faith in prophecies except those in the Book, I mean the Bible. I am not guiding your hand. Can't you understand?" (57).

And the "mother" says:

But I knew it was to be. Knew as well as I did months later when war was declared. (8).

Well, maybe they are. I cannot say that they are not. For I do not know what subconsciousness is. What stuff it is made of. Whence it comes or whither it goes. Maybe it is the bridge, the link between the mortal and immortal part of man."

I do not understand why a spirit should be ashamed of being what he is. This one tells his mother, "if you can get it firmly fixed in your mind that I am I, not what is vulgarly called a ghost but a being just as much as I ever was, we can start something worth while" (19). Since a "ghost" is simply a spirit, and no one has ever intimated that a spirit is not a "being", what has this spirit to complain of? Again he says (22), "That sounds occult and I do not want anything to be spooky or unnatural in these letters." It seems to be a peculiarly uneasy and self-conscious sort of a spirit. Of course revelations about the other world must be "occult". And "spook" is simply a humorous term for a spirit or apparition. But as "Bob" not merely calls his mother a "brick" but explicitly declares that she is "behaving like a brick", I think he is entitled to be considered a humorous ghost, or, in other terms, a spook.

*Thy Son Liveth*, I confidently believe, is an imposture, an imitation in some ways clever, drawing ideas from several books, but chiefly from "Raymond". It is a book made to sell, and I have no doubt it has fulfilled its purpose. If I am mistaken, let the writer come out of her ambush, and declare her name and submit to an examination of her evidences. She speaks of "necessary anonymity" (13). But her son has given her a sacred mission to perform, and she is anxious to perform it, and that is to convince the world of certain sacred truths which make for comfort and inspiration. And yet she takes the course which is unintelligible on the part of one who has such a holy mission of which she is not ashamed, and which prevents intelligent belief in a single sentence. It is the course natural to one who has invented a romance, and is reprehensibly passing it off for truth. This I am convinced is the case, and I challenge her (or him) to throw off her (or his) mask.

## THE "ETHEREAL BODY" OF SIR OLIVER LODGE.

By L. L. PIMENOFF.

At death, according to Sir Oliver Lodge, the visible part of us,—our body,—is separated from our spiritual self and destroyed, while our soul, with all it implies: memory, character, affections,—goes on existing, perhaps forever. Our spiritual self, Sir Oliver Lodge thinks, is composed of ether. During our life we give out vibrations which make possible our intercourse on the physical plane. Speech, for example, he points out, consists of sound vibrations, which, reverberating through our physical surroundings, reach the hearer's ear tympanum and set in motion in his brain the mechanism that enables him to reproduce the thought in the speaker's brain. But, even in our bodily existence, there is telepathy which makes us aware of things independently of physical means. Telepathic communication exists between the living and also, he believes, between the living and the dead, and even between the dead.

The question arises, how we may square this view with the idea of the evolutionary origin of man from the lower species and through them his ascent from protoplasm as the first articulation of life on this planet.

Science tells us that behind the material universe lies the unknown medium, the ether, out of which matter arose as the result of differentiation. The ether is the repository not only of all material energy, but also of all potentialities in the course of matter's evolution. Sir Oliver Lodge says: ("The Ether of Space," p. 118) "*The essential difference between matter and ether is that matter moves in the sense that it has the property of locomotion and can effect impact and bombardment, while ether is strained and has the property of exerting stress and recoil. All potential energy exists in the ether. (Italics are ours.) It may vibrate and it may rotate, but as regards locomotion it is stationary, the most stationary body we know, absolutely stationary, so to speak: our standard of rest.*"

Ether, holding the parental relation to matter and being absolutely stationary, is the reservoir of potential energy which is the

energy of position, while matter, as the concomitant of its differentiation from the original medium, manifests kinetic energy which is the energy of motion. Soddy writes: ("Matter and Energy," p. 129) "It is possible that all cases of potential energy involve the action of electricity as well as matter." Potential energy is able to manifest itself in matter through the action of electricity, but then it is no longer potential, but kinetic. Soddy further says: (p. 141) "The definition that molecules and atoms are the ultimate limit of the subdivision of matter by physical and chemical agencies carries with it the necessary corollary that molecules and atoms must be perfectly elastic and frictionless." If they are perfectly elastic and frictionless, then they possess the attributes of ether, not of matter, at least not as we know matter.

The fundamental spirituality of the cosmos thus made evident, science goes a step further and openly acknowledges the immateriality of the constituent parts of the atoms—the electrons. Soddy thus describes the electron: (p. 169) "The electron has been spoken of as immaterial in the sense that it is not matter, but something at once finer grained and endowed with fundamental qualities which distinguish it from any of the known kinds of matter." Thus it is clear that the most exact of sciences, dealing with material phenomena, can be drawn upon for proof of the spiritual hypothesis. Again, on page 143 of the same work: "Kinetic energy only is sensible and knowable. Potential energy may and does exist in matter to an extent even now scarcely capable of being grasped, but until the matter changes and its energy of position is converted into energy of motion, this energy is unknowable and unavailable." "Until the matter changes"—how? There is only one way for matter to change to make available the potential energy, paradoxical as it may sound, it is to become dematerialized. For matter thus to change would be to revert to the original medium, with its store of potential energy.

In this connection the words of Sir Oliver Lodge are weighty with portentous meaning: ("The Ether of Space," p. 28) "In fact, the ether has not yet been brought under the domain of simple mechanics,—it has not yet been reduced to motion and force: and that, probably, because the force aspect of it has been so singularly elusive that it is a question whether we ought to think of it as material at all. No, it is apart from mechanics at

present. Conceivably it may remain apart, and our first additional category wherewith the foundations of physics must some day be enlarged, may turn out to be an ethereal one. And, some such inclusion may have to be made before we can attempt to annex vital or mental processes. Perhaps they will all come in together. However these things may be, this is the kind of meaning lurking in the phrase that we do not yet know what electricity is or what the ether is. We know as yet no dynamical explanation of either of them; but the past century has taught us what seems to their student an overwhelming quantity of facts about them. And when the present century, or the century after, lets us deeper into their secrets and into the secrets of some other phenomena now in course of being rationally investigated, I feel as if it could be no merely material prospect that will be opening on our view, but some glimpse into a region of the universe, which science has never entered yet, but which has been sought from far, and perhaps blindly apprehended by painter, and poet, by philosopher and saint."

The first question to be solved here is the question of the origin of life, for it is the key to the whole problem. Thus far it has proved an unsolved riddle since the purely physical explanation, such as the effect of the sun's heat acting in conjunction with sea moisture and rock deposits upon the inorganic compounds, is inadequate, because it begs the whole question of life. On the other hand, the suggestion that the life germ may have been brought to earth in the interstices of some fallen meteor is no explanation at all. The question of the origin of life has thus far eluded answer because the solution of the problem was always sought in matter. Life did not arise from matter. It arose spontaneously and simultaneously with matter, and is part and parcel of the ether itself. To use the crude simile of our speech, it is a germ of the original ether with which matter was impregnated, as it came to be differentiated from ether by the production of the electron.

In explaining the nature of the electron Sir Oliver Lodge says: (p. 90-91) "The simplest plan for us is to think of it somewhat as we think of a knot on a piece of string. The knot differs in no respect from the rest of the string, except in its tied up structure; it is of the same density with the rest, and yet it is



differentiated from the rest; and, in order to cease to be a knot, it would have to be untied—a process which as yet we have not yet learned how to apply to an electron. If ever such a procedure becomes possible, then electrons will thereby be resolved into the general body of the undifferentiated ether of space—that part which is independent of what we call ‘matter’”. If we could untie the knot. . . . Life does just that, for both matter and life have an independent origin in ether, the one representing in its initial stage of electron a differentiation of ether (the knot in the string),—the other, the life germ, the ether as such (the string tied in the knot); the former, following the law of inertia, tending to evolve farther and farther away from the original medium, while the latter, by exerting stress against the differentiation, tending to revert to the original condition. It is the impact of the inertia of differentiation against the recoil of ether—the kinetic energy of the electron against the potential energy of ether, which yields the only rational conception of the life principle. Once conceived, life struggles *pari passu* with the evolution of matter, its tendency being always in the direction of greater and greater freedom in the parent medium and further and further away from the rigid domination of physical laws. Life, in its origin, is thus apart from matter, for to assume life as the vehicle of spirituality is to postulate a spiritual origin for life. It is to carry the idea of continuity to its logical conclusion. Arising independently of matter, as a spark of the Divine Spirit, life is continually advancing towards spiritualization, continually striving to assert its ascendancy over matter.

In the concluding chapter of his book, “The Beginnings of Science,” Prof. Menge says: “The Laboratory has given us our scientific law, that no thing can come from anything less than itself.

“We have found a Unifying Causality which insists on making any part of the body become what it was apparently intended for, regardless of environment, that is, we have found an Inner Driving Force *which brings into actuality whatever was purposed.*

“We know that we ourselves are very complex adult forms and that we are intelligent, so that in accordance with what has gone before we must come to this final conclusion:

"The First Cause must possess in an eminent manner, *all the intelligence, all the complexity, all the purpose there is in existence.*"

If the First Cause must possess all these then we can understand how life arose from ether. Everything exists in the ether, even that which does not exist (potentiality), for the ether is a plenum. Hence, if life exists in ether, then ether must possess animation, even if it be of a transcendental nature, inaccessible to our senses; otherwise, how could it give rise to life? Thus animation must be an attribute of ether, and as such, it works its way through matter to the final untying of the knot of our material body.

How does the law of continuity bear out this view? In organic life we see this law in operation through the function of reproduction which, by means of germ-plasm binds together all living organisms into a veritable tree of life. On the spiritual plane we have the "pneuma" of the Fathers of the Church. In his "The Biology of War", Prof. Nicolai says: (p. 436) "The Christians believed in the '*pneuma nagon*', in a sacred, vivifying, inspiring force, unifying together individual soul" [*sic*]. This *pneuma nagon*—the unifying force of all individual souls—was distinct from the material bodies of individuals, the world-soul, a part of the Divine Spirit.

Perfectly conceivable from this point of view, the "ethereal body" of Sir Oliver Lodge squares completely with the law of continuity. We may assume our spiritual self as an entity which arose independently of matter from the ether of space and which was and is subject to evolution on the spiritual plane, just as its counterpart—the material body—was and is subject to evolution on the material plane. We have said that in order to manifest potential energy it would be necessary for matter to become dematerialized. This may explain the existence of the ethereal body by means of the potential energy of the ether, an idea which is already tentatively adumbrated by modern science. Writing of Le Sage's conception of the "ultra-mundane corpuscles", Soddy says: ("Matter and Energy", p. 113, 114) "The value of the hypothesis is that it gives us, if we accept it, an idea of what potential energy might be, namely, the kinetic energy of what has so far remained outside the ken of science."

Grant that all this is in the nature of speculation, but speculation, Sir Oliver Lodge says, is a necessary process in the search after truth. The objection to this view must be met not with the actual demonstration of the possibility of such existence, but with the proof of its impossibility.

Says Prof. Menge: ("The Beginnings of Science", p. 194) "We need not say a God is impossible because we cannot imagine such a thing, for the very simple reason that nothing that cannot be seen or heard or come under the senses in some way, is imaginable; the very word means to be able to have an image, and an image is a copy of something that has come under the senses, and is then thrown on the screen of the mind. An electron, an atom and a molecule are unimaginable, though by no means unthinkable. In fact, we have to think them or much of our science ceases." How potential energy may serve as the vehicle of existence for our spiritual self we cannot imagine under the strict limitations of our physical senses, but we can think it, as we think atoms, molecules, electrons.

Science, as we have seen, not only broadens the known universe, but, in its ultimate postulates, actually lifts it out of the material plane. The tendency of modern philosophy which merely reflects that of life itself, is all in the direction of the spiritual interpretation of the cosmos. Henri Bergson is thus quoted in a recent dispatch: "It is now an admitted fact among the most advanced scientists that the mental, or mind, activity of the human being is superior to and independent of his cerebral, or physical brain functions. In other words, the brain is merely the physical instrument of transmission of thought from the intangible mind, or soul, to the physical body.

"This being so, and we know it is so, for scientists have demonstrated that memory and every other function of human thought are quite distinct and apart from the physical functioning of the brain, it must be admitted that the continuity and evolution of individuality, accompanied by all the usual manifestations of the thinking being, even to intelligible conversation is possible and even probable after the disintegration of the material body.

"Our souls, therefore, may be considered to exist and to continue conscious existence after the death of our bodies. And the

object of the soul's life in the material world, clothed in imprisoning flesh, is certainly to temper, purify and thus fit it for a more intensive and better life on a higher plane."

Sir Oliver Lodge truly says that our spiritual life is infinitely more important than our material existence; in fact, complete spiritualization is humanity's goal and the way to achieve it is "The Way Ye Know." Our material body is only a bridge by which we pass into the realm of spirit. But just as during our material progress the horse wagon was superseded by the steam and electric car and lately by the aeroplane, so during our spiritual ascent our crude material body may be transformed or even discarded altogether. Were we perfectly spiritualized, there would be no bridge between the now and the hereafter.

To sum up: Our spiritual self, the "ethereal body" of Sir Oliver Lodge, springs direct from the ether of space as an independent entity and returns to it at death. In its inception, it is a spark from the Divine Spirit which, as the germ of life, struggles its way through matter until it bursts into flame in the soul of man. It is subject to evolution on the spiritual plane, and this evolution does not stop with life's final untying of the knot on the material plane. Being unhampered by rigid material conditions and achieving the fulness of freedom of the ether itself, the spiritual self exists by means of the potential energy of the ether, which becomes the kinetic energy of its existence. Spiritual manifestations may be explained on this ground and the difficulty of communication between the living and the dead may be due to the difficulty of converting the potential into kinetic energy on our plane, involving, as it does, the process of re-creation. Sir Oliver Lodge thinks that the other world may be the same world viewed from a different angle. It seems but logical to think so, since the perceptions of the ethereal being, or what corresponds to the senses in us, would be on a higher spiritually, but still on a continuous, plane; the ethereal body is already a spiritual entity before it discards its material form. The "ethereal body" of Sir Oliver Lodge is the key which is to unlock for us both doors of the cosmos.

## INCIDENTS.

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

### PHANTASM OF THE LIVING.

The following incident is from the collection of Dr. Hodgson. It was first published in the *Banner of Light*, the Spiritualistic paper of Boston, and came, in a short time, to the notice of Dr. Hodgson who at once made inquiries regarding it. The story will explain itself. I quote the account published in the *Banner of Light* and the correspondence will follow.—Editor.

[*Banner of Light.*]

TESTIMONY OF ALBERT P. BLINN.

April 16th, 1904.

While at Lake Pleasant some three or four years ago, associated with Capt. David P. Barber of Nashua, N. H., in the camp duties, I entered his cottage one morning and found him making hurried preparations for returning home. Much surprised, as Mr. Barber had made no mention of going home the night before, I asked the reason, and the following conversation took place.

“My mother is ill, and I am going home as quick as I can get there.”

“Why, when did you hear, have you had a telegram?”

“No, but my sister came to me last night and told me to come home.”

“Came to you? How? Why, your sister is alive.”

“Of course, she’s alive, but she came to me just the same. She did it once before. It was this way. I went to bed, as you know, about ten o’clock and went to sleep. I woke up somewhere about midnight. I was wide awake, and as I looked toward the door I saw Lucy standing there, and she told me mother was sick, that she was worried about her and wanted me at home, and I am going on the 9.13 train. If any mail comes you can open it.”

Mr. Barber went on the 9.13 train and the 10.34 train brought a letter for him which I opened and found that it stated that his mother was not at all well, but in no danger. The letter was signed by Mr. Barber's sister Lucy. It was hardly read when a telegram came, asking Mr. Barber to come home at once. The next news that came was that the dear old mother had gone to the higher life.

As for Mr. Barber and his sister, they are living today in Nashua. At the time that Mr. Barber awoke at Lake Pleasant his sister was in Nashua nursing her mother, who had suddenly become ill, and her whole thought was upon her brother, wishing he was at home.

Was this mere transmission of thought, or was it not soul visiting soul, spirit seeking spirit?

Then follows the correspondence. The informant, Mr. Blinn, found that he had erred in his statement in the *Banner of Light*, as to the time of the occurrence, but he had data by which he was able to correct the mistake. A mistake in regard to the person who appeared in the phantasm occurred and that also had to be corrected. But the fact of the apparition seems to have been confirmed. It was Mrs. Morrill, another sister, who appeared to her brother. She seems to have been asleep when he saw the phantasm and knew nothing about it until she afterward heard of it. But she seems to be psychic and refers the explanation to a *tertium quid*. Explanations however must await further and better investigation.—Editor.

61 Dartmouth St.,

BOSTON, MASS., April 20, 1904.

RICHARD HODGSON, LL.D., Sec'y & Treas.  
Society for Psychical Research,  
Boston, Mass.

MY DEAR SIR:

In reply to your letter of inquiry of the 14th inst. regarding article in the "Banner of Light" entitled "A Phantasm of the Living," I would state that the occurrence actually took place as narrated except that upon figuring back I find that it happened longer ago than I supposed.

Capt. David P. Barber was a general manager for the New England Spiritualists' Camp Meeting Association of Lake Pleasant, Mass. I was the secretary of the association, and we had met up

there to arrange for the renting of the Lake Pleasant Hotel. I had supposed that it could not have been more than four years ago, or five at the most, but I find by the records of the association that Mr. Barber was general manager for the year of 1897, therefore we met there in the early part of the summer of that year; I think it was June 19 or 20, 1897.

We must have been there about three weeks and on Sunday evening after supper I left him in his cottage about eight or eight-thirty o'clock and went across to my own cottage, just across the street, wrote a few letters, and went to bed. Mr. Barber made no mention of going home; in fact we had planned to go to Greenfield, Mass., six miles away, the next forenoon and attend to some legal affairs; consequently I was much surprised on entering his cottage the next morning (Monday) to find him engaged in packing his grip and, on inquiry, to hear him state that he was going home on the next train. I can remember the day of the week very well (it being Sunday) but cannot state the exact date, but it must have been the 9th or 10th of July. I have written Mr. Barber to find out. I asked him why he had decided to go home so suddenly, was it because he was sick, and he replied, "No, I am not sick but they want me at home." The conversation then ensued as told of in the "Banner." I went to the station with him and, as he was waiting for the Fitchburg train which leaves Lake Pleasant for the east at 9.13 A. M., he again told me, "If any mail comes for me you can open it." We have two mails a day at Lake Pleasant in July; the eastern mail arrives at 10.34 A. M., the western at 11.33 A. M., and on the arrival of the eastern train at 10.34 I received a letter addressed to Capt. Barber telling him that his mother was not feeling well. I was reading the letter when I heard some one at Mr. Barber's cottage and found it was the telegraph operator with a telegram. I took it and found an urgent summons for Mr. Barber's immediate return home. The next news that came was that Mr. Barber's mother had passed to the higher life.

I had written the above when I received a letter from Mrs. Barber's sister, Mrs. Eliza P. Morrill, in reply to a letter I wrote asking Mr. Barber about the dates, and I enclose it for you. I also enclose clipping from the Manchester (N. H.) Union of last Friday, April 15, which will explain why Capt. Barber has not answered your letter or mine. I find on reading Mrs. Morrill's letter that it was his sister "Liza" (Mrs. Morrill) whom Mr. Barber saw, and not his sister Lucy (Mrs. Baker), but as I was acquainted with both and the letter and telegram were signed by "Lucy," I had the name in my recollection as the sister who "appeared" to him.

Yours very cordially,

ALBERT P. BLINN.

NASHUA, April 18, 1904.

FRIEND A. P. BLINN:

Banner rec'd today. Your communication is well written and correct with exception of name of sister. Lucy and self were with our mother at home during her last sickness.

She was with us as usual Sunday morn, July 11th, 1897.

About eleven 30 called for something warm for pain in chest; got no rest until the angels took her. David had been at the Lake several days; thought he would come Sat. night; as he did not we were anxious. Lucy wrote Sunday, P. M. and sent to mail, so you could not have received her letter until after he left; as you said, she signed both letter and telegram. Late Sunday night Lucy told me to go and get some rest; she would call if needed help, so I was at *ease* and went quickly to sleep; being in repose the guardian influences took the "phantasm" to my brother. He was awake and saw me standing in the doorway.

(What was the voice and intelligence?)

I said "David, you are wanted at home." He came Monday the 12th as stated, and was with us at her transition July 15th, 6.30 A. M. conscious and conversing with us until free from the mortal; did not seem *unconscious* for one instant.

These manifestations through my magnetic forces are always given when the physical is in perfect quietude. I know nothing until told by those who witness the "form."

I believe in transmission [sic] of thought, but I do not seem to exercise intense thought power in any of my night wanderings.

I always had very strong magnetic powers which were a great help in the practice of Electropathy for nearly 30 years.

The Electro Battery combined with the Magnetic helped to do many wonderful cures. But I never called myself a "Magnetic healer."

You know David was not much of a talker, but he had seen and knew many things spiritual, which might be told.

The Psychological Research require some "Red Tape." Will they have more convincing evidence than those who have investigated the plain common sense way? I have seen much, and it is not belief with me. I know I *eat, drink, sleep*. I am as sure of a life beyond this, and the loved ones gone *before* do return and help those who trust and give them welcome.

Please excuse this. I gave up proselyting years since. When we are ready to accept the blessing the angels will meet us more than half way.

ELIZA P. MORRILL.



LAKE PLEASANT, MASS., Sept. 21, 1904.

RICHARD HODGSON, Sec'y & Treas.  
Society for Psychical Research,  
Boston, Mass.

MY DEAR SIR:

In reply to your letter (enclosed) received some time ago, I understand that Mrs. Morrill was not aware of her visit to her brother as related by him, but I enclose a letter from her, which I trust will not weary you to read. I can vouch for Mrs. Morrill's veracity and her reputation in every way is above reproach. I think her letter, while not directly answering your question, yet will throw some further light for your understanding of the facts.

Cordially yours,

ALBERT P. BLINN.

NASHUA, Aug. 14th, 1904.

MR. A. P. BLINN,

DEAR FRIEND:

Yours of August 5th was duly received. . . .

I do not seem to remember just what I wrote you. Can answer Mr. Hodgson's question.

I am not conscious of my nocturnal visits, know nothing about them only as I am told by the parties I visit. When a child I was a Noctambulist, walked all over the house. If sent back to my bed in the dark, would not get up again for several nights. If some one with a light went with me, would be sure to go down stairs the next night. I have a remembrance of many curious things that happened. I have never known any person like myself, with all my experience with sensitives and mediumship. I have tried to be mesmerized but the most powerful operator could not affect me.

ELIZA P. MORRILL.

#### PREMONITION.

The following incident from the records of Dr. Hodgson largely explains itself. There is no apparent reason why the man should associate a vision of a house with his own death or regard it as premonitory of the same. But its occurrence a third time and his death almost immediately afterward gives it coincidental character, whether it does anything else or not. The fact of its occurrence and his belief in its significance seem to be proved, but the coincidence may not escape the objection of auto-suggestion.—Editor.

THE MINNEAPOLIS JOURNAL.

MINNEAPOLIS, MINN.

Jan. 6, [1904.]

MR. RICHARD HODGSON,  
Boston.

DEAR SIR:

Inclosed please find clipping from a St. Paul paper of an Omaha case which may be of interest to the S. P. R.

Very sincerely yours,

W. P. KIRKWOOD.

"OMAHA, NEB., Jan. 5. Charles Noyce foretold his own death from a dream. He died Saturday, after seeing a vision the night before, which he believed would be the forerunner of his sudden death. He had been in good health. When Noyce was a boy he dreamed of seeing a beautiful building partly completed and that the vision would come to him twice again, the third time to mean death. He told Rev. C. N. Savidge of the vision when it appeared the second time, ten years ago. He told his family about the last appearance of the vision the day he died. Noyce was a farmer well known at Irvington. Rev. [Mr.] Savidge is pastor of the People's Church of Omaha."

OMAHA, NEBR., Jan. 16, 1904.

MR. RICHARD HODGSON,  
Boston.

MY DEAR SIR AND FRIEND: Your letter received. Mr. Charles Noyce was born in London, Eng. on May 29, 1833. Came to America at the age of twenty, married and settled on a farm twelve miles north of this city. Here he lived and died. Ten years before his death he said to me, I have seen the vision of a building. He felt that it had a double significance. It was a type of his life and was to be his heavenly home. He said: "I first saw the building when its foundation was being laid." The building then gave promise of greatness and of beauty. This vision came to him in his early life. The second vision came to him when he was in the fifties. It was then up to the second story. Now he said: "I shall see it again, and then it will be about completed, and when it is completed, I shall die."

When I was called to preach [at] his funeral, I asked his daughter, who was his constant companion, if her father had seen

the third vision of the building. She said, "Yes, shortly before his death." He told her the building was finished and they were cleaning up the grounds. "Now," he said, "I must go." Shortly afterward he died.

He said there were always thirteen people about the building. That was the number of his family, and it stood, he said, on 13 acres.

You might write the Rev. Thos. Noyce, Wilcox, Nebr. or Rev. Joseph Noyce, Irvington, Nebr. his sons; but he did not talk with the most of his family on this matter, so they may not be able to give you any additional information. And the daughter in whom he confided is not educated, and could hardly tell fully what was told to her. Mr. Noyce was a well poised, honest, old fashioned farmer.

Very sincerely yours,

CHARLES W. SAVIDGE.

OMAHA, Jan. 23, 1904.

MR. RICHARD HODGSON,  
Boston.

MY DEAR FRIEND:

Your letter received. If you address a letter to Mr. Fred. Noyce, Irvington, Nebr., with a request for him to sign, or his sister (the one who knows the most of the case) I think it will be attended to.

Most sincerely yours,

CHARLES W. SAVIDGE.

Feb. 25th, 1904.

DEAR SIR:

My brother Rev. J. C. Noyce sent your letter to me. I will enclose it to you so you understand. My brother sent it to me as I was one of those my father told his dreams or vision to. Father looked upon it as a Divine Message, and we do not care for it to be made public any more than it has been.

Sincerely,

M. F. N.

## BOOK REVIEWS.

*Meslom's Messages from the Life Beyond,* by MISS MARY McEVILLY.

I have been quite won by this little book, because of the simple beauty of its language, the lofty quality of its ethics, and the soundness of its practical psychology.

These qualities exist, whatever the origin of the messages.

But evidence which I have examined, and the experiments which I have myself made, incline me to the opinion that other intelligence than that of Miss McEvilly at least co-operated in their production.

Some of the experiments were of the nature of what is termed psychometry. The lady held in her hands an unread letter or other object, and then gave out her impressions which contained an astonishing percentage of correct statements. Not being a convert to the explanation, which leaves the phenomenon as mysterious as before, that information comes by way of "vibrations" from the object, I prefer to posit telepathy or the agency of unseen intelligences. But any of the three theories fails to escape the implication of being supernormal. In one of the cases, the telepathy, if that was the process, would have had to operate to a distance of several hundred miles.

Other experiments dealt with alleged messages from the dead, and some of them contained a strong evidential factor.

But the "Meslom Messages" can stand on their own merits, regardless of their source.

W. F. P.

*To Woman: from "Meslom."* By MARY McEVILLY. With Preface by W. F. PRINCE. Brentano's, New York, pp. 108.

This and the former book purporting to be from "Meslom" through Miss Mary McEvilly, are among the best of the reputed communications from the other world of a spiritual and ethical character.

I do not know who "Meslom" is, or that he is, but I do know that Miss McEvilly has, both in connection with others and with my own experiments, given evidence of intelligence other than her own, acting through her brain and hand.

I think that to heed the Meslom messages would indeed help one to orientate herself in the universe, and to make harmony in both her inner and her outer relations.

"Saying so" does indeed make it so, as the book affirms, in the sense that whatever is fundamentally integral to a life may be brought into realization best by believing in, affirming and expecting it.

One might think that there is an exaggerated idealism of womankind in the little volume, but it is a psychological law that the contemplation of the ideal, the vision of what a thing is at its best, is the way to fixate the attention of the soul and to set it on the track of the realization of the ideal. It is not by absorbed contemplation of faults that one becomes able to depart from them.

The ancient prophets were not primarily predictors, but were mouth-pieces, *fore-tellers* of God or supernal intelligences. I know no reason why inspiration would be shut up between the lids of one ancient volume, or why truth should not be told anew, reshaped to fit the conditions of another age, or why Miss McEvilly, considering the beauty and value of the teachings

which find expression through her, should not be entitled to be called one of the "Minor Prophets" of our period.

Miss McEvilly is a lady of keen intelligence, but she never has been a student of psychology, New Thought, or mental therapeutics. Indeed, her attention, until it was drawn to the subjects treated in her two books, through the agency of the automatic writing itself, was absorbed in quite other matters, largely in a musical direction. She was for several years a pupil of Jean de Reszke. She is admirably sound and normal, mentally and physically, and the automatic phenomena are of recent beginning.

W. F. P.

# INDEX TO VOL. XIV.

## SUBJECT INDEX

*The letter R in parentheses means that the title before it is that of a book reviewed in this volume of the Journal.*

### Across

"Across the Bridge"; 425.  
Advice from spirits not always reliable; 119-139.  
Advice from spirits; Good: 147-148.  
*Aids to Reflection*; 420.  
American Institute for Scientific Research, Founding of: 433-438, 492.  
*American Medicine*; 573.  
Angels of Mons; 625.  
Apparitions; 259-261, 272, 273-278, 372.  
Aura; 422.  
Auditory Hallucinations; (See "Hallucinations, Auditory").  
*Banner of Light*; 634.  
Bible; The: 223, 264.  
Bible discussion; 556-570.  
Bible Prophet; The: 556 *seq.*  
Bible reading; 557.  
Biblical psychical phenomena resemble modern; 570.  
Biography of Dr. Hyslop; 591.  
*Blade*; Toledo: 524.  
"Bosh" proves to be sense; 605.  
*Bugle: Reveille in the Life Beyond*; The: (R) 215.  
*Christianity and Immortality*; 423-424.  
*Chronicle*; The: 384.  
Church Congress; 530.  
Church interested in spiritual healing; 270.  
*Churchman*; The: 382.  
Cipher puzzle; 605.  
Clairvoyance; 423.  
Clairvoyance (?) in a dream; 594.  
Coincidences; 363, 620.  
Coincidences; Chance: 261-262.  
Communications; (See "Mediums, Communications through").  
Competency to investigate; 382-385.  
Consulting spirits; 119-139, 147-148.  
*Contact with the Other World*; 442-443.

### Hypnosis

Cross-correspondence; 303-305.  
Curse; Supposed power of the: 561-562.  
Cylinder; Rotation of a: 534 *seq.*  
Debates on Spiritism; 387, 529-530.  
*Dissociation of a Personality*; 67.  
Dreams, Clairvoyant (?): 594.  
Dreams; Coincidental: 370.  
*Dreams of a Ghost Seer*; 226, 228.  
Dreams; Predictive: 278-280, 362, 372.  
Dreams; Premonitory: 106-115, 155 *seq.* 638.  
Dog; Speaking: 563.  
Ear of Dinoyisius; 419: 619.  
Earthbound spirits; (See "Spirits, Earthbound").  
Editorials on death of Dr. Hyslop; 522-528.  
Endowment; 1, 70-71, 455, 528.  
Evolution; Organic: 415-416.  
Fable of the fish; 531.  
Fiction; Probably a psychic: 624.  
Fire; Message written in letters of: 166.  
Fish; Fable of the: 531.  
Fraud; 73-74, 87, 297 *seq.*, 577-582.  
*Future Life in the Light of Modern Inquiry*; The: (R) 418-420.  
Hallucinations; Auditory: 259-260, 369, 373.  
Hallucinations; Plurisensory: *Handbook of the New Thought*; (R) 159.  
Healing; Spiritual: 266 *seq.*  
*Heaven and Hell*; 583.  
*Hints and Observations for those Investigating the Phenomena of Spiritualism*; (R) 584.  
*Human Personality and its Survival of Bodily Death*; 499.  
Hypnosis; Psychometry in: 386-417.

**If**

*If a Man Die Shall He Live Again?*;  
(R) 615.

*I Heard a Voice, Or the Great Exploration*; (R) 588.

Illusions in psychical research; 3 *seq.*  
Immortality; Belief of Physicians in:  
490-491, 571-576.

*Immortality: An Essay in Discovery  
Co-ordinating Scientific, Psychical  
and Biblical Research*; (R) 264.

Incipient Mediumship; 72-99.

Insane; 272, 502.

Inspirational experience of Mrs.  
Stowe; 367.

Interpreting, Analogies between Me-  
diumship and; 309-311.

Investigate; Competency to: 382-385.

*Journal*; Chicago: 524, 525.

*Journal of American Medical Asso-  
ciation*; 571.

Jurist; Observations of a: 140-152.

*Key to Destiny; The*: (R) 316.

King's Counsel; Review of book by:  
588.

Knowledge? is; What: 229-231.

Lambeth Conference; 529.

Lecture of Maurice Maeterlinck; 65  
*seq.*

*Letters from Roy, or the Spirit  
Voice*; (R) 215.

*Life after Death*; 440.

*Life and Mission; D. D. Home: His*;  
615.

*L'Occultisme de Hier et d'Aujourd-  
hui*; 411-412.

Magic; Black: 423.

"Magnetic powers"; 637.

Marmontel; 41.

Materializations; Fraudulent: 577-  
582.

Medical Association; The American:  
571-572.

*Medical and Surgical Journal Boston*:  
573 *seq.*

*Medical Journal*; New York: 572, 590.

Medical profession and psychical re-  
search; 488, 503-504, 571-576.

*Medico; El Observador*: 409.

Mediums; Communications through:  
Evidential: 14-40, 41-48, 52-54, 144-  
152, 163-195, 242-251, 257-258, 353-  
361, 482. Non-evidential; 55 *seq.*

**Memorials**

Alleged to come by wireless telegr-  
aphy; 621.

Mediumship: Analogies between in-  
terpreting and; 309-311. Fraud in:  
73-74, 195, (See also "Fraud").  
Incipient; 72-99. Pictographic pro-  
cess in; 574a 576, *seq.* Subliminal  
in; 60, 75-76, 132, 137, 172, 211, 360,  
420, 514, 585-586.

*Meeting of the Spheres; The*: (R)  
420.

Memorials of Dr. Hyslop:

American Institute for Scientific  
Research; Founding of: 437-438,  
492.

Antagonist; A stern: 435, 438-439,  
447, 457-458, 494, 511.

Characteristics; 431-432, 434-435,  
438-439, 442, 445-449, 451-452,  
456-459, 464, 466-467, 470, 480,  
484-485, 487, 494-495, 497-502,  
505-506, 508, 511, 513, 517-518,  
522.

Communication; Ideas on: 440-441,  
453-454.

Conversational and dialectical  
powers; 499, 500, 506, 509.

Criticism; Openness to: 441.

Death; Early fear of: 427.

Editorials on death of; 522-528.

Education; 427-430, 467-468.

Endowment; Raising: 455, 528.

Farm; Early life on: 426-427.

Hodgson; Compared with: 434-435.

Humor of; 475.

Illness; 454, 469, 487, 492, 497.

Letters; His: 441, 507.

Logical faculty; Early shaping of:  
427.

Newspaper reports; 438.

Obsession; Views on: 443, 501.

Poems; Original and translated:  
442, 475, 591.

Poetry; Love of: 501.

Prejudice; Freedom from: 478.

Psychics; Relations with: 510-515.

Psychopathology; Relation to: 438,  
450-451, 476, 483, 502.

Religious convictions; 428-430, 431,  
439, 440, 453, 459-460, 476, 510,  
515, 524.

Religious environment; Early: 426-  
428, 467-468.

Sacrifices of; 445, 455, 457, 470, 486,  
492-493, 497-498, 505, 508, 515,

Saint; A secular: 456 *seq.*

## Memory

Science; Relations to men of: 471, 486.  
 Scientific method; Employment of: 465, 481, 485-487, 495, 499, 502, 505, 521, 523-525, 528.  
 Studies; Early favorite: 427-428.  
 Survival; Convinced of: 431, 442, 445, 492-493, 496, 592, 518, 528.  
 Style; Literary: 442, 452, 458, 470, 475, 492, 493, 583.  
 Teacher; Career as a: 429-430, 469.  
 Telepathy; Views on: 442-443, 453-454, 492.  
 Thompson-Gifford case; Relation to the: 462 *seq.*  
 Training his children; 477.  
 Work; Prodigious: 444, 449, 454-455, 470, 483, 497, 498, 507.  
 Memory; Effect of time upon: 206.  
 "Minerva" (cipher); 607.  
*Modern Spiritism; its Science and Religion*; 576.  
*Monitions*; 369, 371,  
 Multiple personality case; Doris: 169, 213, 419, 431, 438, 503.  
 Muscle-reading; 212, 368.  
 Mystics; Order of Christian: 375-377.  
*New Revelation; The*: 573.  
*News*; Baltimore: 524.  
*New Thought; Handbook of*: (R) 159.  
 Noted persons; Peculiar experiences connected with: 362-374.  
 Numerology; 316.  
 Obsession: 271-272, 443, 501 (See "Hyslop, James H.: Psychopathology").  
 Odic Effluvia; 66, 68-69.  
 Oracles of Balaam: 556-570.  
 Other world; Conditions in: 3 *seq.*  
 Ouija Board; 215, 296-298.  
 Peculiar experiences connected with noted persons; 362-374.  
*Personality and Telepathy*; 443.  
*Phantasms of the Living*; 227.  
 Phantasmatographs; (See "Spirit photographs").  
*Philosophy of Christian Being; The*: (R) 264.  
 Photographs; Spirit: 284-306, 307-308.  
 Physicians; (See "Medical Profession").  
 Pictographic process; 5, 60, 74-76 *seq.*, 227, 313, 443.

## Science

Planchette; 315, 585, 590.  
*Post*; New York: 266-267, 587.  
 Prayer raising the presumption of fraud; 621.  
 Predict? How can Spirits; 320-327, 350-351.  
 Predictions failed, 164, 209-210.  
 Predictions fulfilled; 41 *seq.*, 150, 152.  
 Predictions of war; 278-280, 320-352, 421-422.  
 Premonitions; 638.  
 Premonitory dreams; (See "Dreams, Premonitory").  
*Press*; Philadelphia: 527.  
 Previsions; 49 *seq.*, 362.  
*Problems of Psychical Research; The*: (R) 314-316.  
 Proof required; Nature of: 584.  
 Prophet; The Bible: 556 *seq.*  
 Psychoanalysis; 504-505.  
 Psychiatry; 450.  
*Psychic Light: Continuity of Law and Life*; (R) 216.  
*Psychic Review*; 382.  
 Psychical phenomena discredited; Ancient: 620.  
*Psychical Powers and How to Develop Them; Your*: (R) 422-423.  
*Psychical Research and the Resurrection*; 440.  
*Psychical Research Quarterly*: 589.  
*Psychical Research Review*; 382, 593.  
 Psychics and Dr. Hyslop; 510-515.  
 Psychological Research Society; 381-382.  
 Psychologists and psychical research; 384, 387, 530, 591.  
 Psychometry; Experiments in: 100-105, 196-214, 312-316, 386-417.  
 Psychopathology; 438, 450-451, 476, 483, 502.  
*Quest for Dean Bridgman Conner; The*: (R) 55-62.  
 Raps; 144, 252-256.  
*Realms of the Living Dead*; (R) 375-377.  
 Reincarnation; 420.  
 Religious motive supplied by psychical research; 465-466.  
*Roy, or the Spirit Voice; Letters from*: 215.  
 "Science" defined; 221-223, 584.  
 Science and Psychical Research; 221-223, 314-315.



**Scientists**

Scientists and Psychical Research; 382-385, 386-387.  
 Secondary Personality; 67 *seq.*  
*Seers of the Ages*; 373.  
*Sentinel*; Milwaukee: 527.  
*Seven Purposes*; *An Experience in Psychic Phenomena*: (R) 584-586  
 Sitters; Some better than others: 213.  
 Slander of the Dead; 307-308.  
 Society; Psychological Research: 381-382.  
 Somnambulism; 638.  
 Spirit Communication a Fact; 490.  
 "Spirit" defined; 69.  
 "Spirit guide" (Daimon); 364.  
 Spiritism; Debates on: 387, 529-530.  
 Spirit Photographs; (See "Photographs, Spirit").  
*Spirit Psychometry and Trance Communications, etc.*; (R) 312-316.  
 Spirits; Advice from: 119-139, 147-148.  
 Spirits; Consulting: 119-139.  
 Spirits; Earthbound: 61, 120, 125, 130, 134 *seq.*  
 Spirits in Abnormal Mental State; 127, 129, 136.  
 Spirits; Smelling: 271.  
 Spirits unaware they are dead; 134.  
 Spiritualism; 441, 503.  
 Spiritualism; Kant and: 226-231.  
*Star*; Newark: 523.  
 Subconscious; 157, 215, 298, 451.  
 Subliminal; (See "Mediumship, Subliminal in").  
 Submarine Battle; 49 *seq.*

**Bishop**

*Sun*; New York: 438, 522.  
*Supernatural in Modern English Fiction*; (R) 159.  
 Survival; 6 *seq.*  
*Survival of Man*; Lodge: 41, 499.  
 Telekinesis; 143. Experiments in; 534-555.  
 Telepathy; 51, 58, 76, *seq.*, 142, 145-146, 158, 172, 215, 253-254, 264, 368, 414.  
 Telepathy; Fraudulent: 472.  
*Thinning of the Veil*; (R) 424.  
*Thy Son Liveth*; 585, 621.  
 Time; Unusual power of guessing: 233-241.  
*Times*; New York: 65, 266, 522.  
*Times Star*; Cincinnati: 523.  
*Transcript*; Boston: 526.  
*Twelve lessons from the Seven Purposes*; (R) 588.  
*Twentieth Plane: A Psychic Relation, The*; (R) 587-588.  
 Visions; Predictive: 49 *seq.*  
 War; Dreams predicting: 278-280. Predictions; 320-352.  
*War and the Prophets; The*: (R) 421-422.  
*World*; New York: 528.  
 Yellow Springs; 183-185.  
 "Zeivorn" (Cipher); 605.

**NAME INDEX**

*A name preceded by an asterisk is that of a purported Spirit Communicator.  
 A name enclosed within parentheses is that of a person corroborating the statement of another.*

Achenbach; Charles: 237, 240.  
 Achorn, Kendall L.; Book reviewed: 215.  
 Allen; Rev. T. Ernest: 382.  
 Ampère; André Marie: 233.  
 \*Baker; C. F.: 114.  
 Balaam; Oracles of: 556-570.  
 Baldwin; Roger S.: 151.  
 Balfour; Gerald W.: 419, 619.  
 Balzac; 504.  
 Barber; Capt. David P.: 634 *seq.*

Barrett; Sir Wm. F.: 423, 488. Article by; 440-444.  
 Bayley, Dr. Weston D.; Article by: 433-440.  
 Beard; Dr. George M.: 387.  
 "Beauchamp"; Case of Miss: 67.  
 Beecher; Reverend Edward: 182.  
 Bernheim; 414.  
 Besinnet, Ada; Article by: 513-514.  
 Beza; Theodore: 369.  
 Bidder; George: 233.  
 Bigelow; Mrs.: 151.  
 Bishop; Washington I.: 368.

**Bismarck**

\*Bismarck; 345-346.  
 Blake; Mrs. Elizabeth: 319.  
 Blinn; Albert P.: 634.  
 Bocock; Rev. Kemper: 307-308.  
 Bowles; Samuel: 146.  
 Bramwell; Milne: 43.  
 Brandenburg; Walter E.; Book Review: 264.  
 \*Brooks; Phillips: 89.  
 Brother Johannes; 421.  
 (Brown; Edward A.): 243 *seq.*  
 Brown; Rev. Howard N.; Article by: 444-446.  
 Bruce; H. Addington: 232.  
 Bull; Dr. Titus; Article by: 446-448.  
 "Burton"; Miss: 166.  
 Butler; Pres. Nicholas Murray: 493.  
 \*Burrows; 249-250.

Calvin; Experience of John: 369-370.  
 Cameron, Margaret; Books reviewed: 584-588.  
 Carrington; Hereward; Books reviewed: 314, 422.  
 Castellot; José: 408.  
 Chapman; Mrs.: 101-105.  
 "Chenoweth" Mrs.; 1, 74, 94, 98, 118, 120, 128, 137, 157, 163-195, 304, 419, 482, 546 *seq.* 547. Experiments with; 9-40. War Predictions through; 320-352.  
 Christiansen; 381-382.  
 (Clawson; G. W.): 256.  
 Cleaveland; Mrs. Willis M.; Article by: 515.  
 Clodd; Edward; Book received: 615.  
 \*Cobb; L. M.: 111.  
 Colburn; Zerah: 232.  
 Cole; Rev. John S.; From letter by: 520.  
 Coleridge; Samuel T.: 367, 420.  
 Collyer; Experience of friend of Robert: 372.  
 Colt; Miss A. E.: 149.  
*Conner The Quest for Dean Bridgman* (R): 55-62.  
 Cook; Rev. Charles H.: 284, 293.  
 Coover; Prof. John E.: 320-352. Article by: 448-451.  
 Corey; Howard A.: 258.  
 Corey; Nellie W.: 258.  
 Coste; Dr. Albert: 397, 411.  
 \*Coulter; Dr.: 420.  
 Crane; Stephen: 367.  
 Crawford; Miss Alice I: 9.  
 Crawford, Dr. W. J.; His book: 317-318. Book received; 584.  
 Crookes; Sir Wm.: 383, 410, 524, 616.

**Fox**

Curicque; Abbé: 421.  
 Curtiss, F. Homer; Book reviewed: 316, 375.

Dallas; H. A.: 52 *seq.* Articles by: 41-48, 451-452.  
 Dana; Dr. Charles L.: 437.  
 Dase; Zecharias: 233.  
 Darwin; Charles: 525.  
 D'Auté-Hooper Dr.; Book reviewed: 312.  
 Dawson; Lillian T.: 153-154.  
 Dawson, Miles M.; Article by: 452-456.  
 Day; Clarence F.: 531.  
 Dearborn, Prof. George V. N.; From letter by: 516.  
 De Camp, Etta; Article by: 512-513.  
 Depew; Chauncey M.: 367.  
 Dessoir, Prof. Max; Letter from: 507.  
 Dharmapôla; 208.  
 Dodds; E. R.: 589.  
 Dickens; Experiences of Charles: 362-363.  
 Doris Case; 169, 213, 419, 431, 438, 443, 444, 503, 531.  
 Dorr; George: 436.  
 Douglas; Rev. George Wm.: 530.  
 Article by: 456-461. Book review by: 418-420.  
 Dow, Prof. Arthur W.; Article by: 462-465.  
 Doyle; Sir A. Conan: 424, 571 *seq.*, 591.  
 Drake, Maud Lord; Book reviewed: 216.  
 Dresser, Horatio W.; Book reviewed: 159.

Edmunds, Albert J.; Article by: 583.  
 Edmunds; Lucy: 112-113, 607.  
 Ellsworth; L. E.: 208.  
 \*Evarts; Wm. M.: 151.

Faguet; Emile: 411-413.  
 (Fay; Eliza A.): 109.  
 (Fay; Otis C.): 109.  
 Fechner; 503.  
 Field; Reuben: 232-241.  
 Filmore, J. E.; Letter by: 309-311.  
 \*Fischer; Mrs.: 530.  
 Flammariou, Prof. Camille; Letter from 506-507.  
 Fox; Clement S.: 50, 52.  
 Fox; Frank H.: 49 *seq.*  
 (Fox; Mrs. Frank): 52.  
 (Fox; Rachel H.): 52.

**Frank**

Frank; Rev. Henry: 382.  
 French, Joseph Lewis: Article by:  
 466-469.  
 Freud; Prof. Sigmund: 437, 504.  
 \*Furbash; S. A.: 112.

Gabriel; John H.: 295, 303.  
 (Gallagher; Augustine): 238.  
 Gardiner; Prof. H. N.: 430, 431.  
 Articles by: 469-473, 594-604.

Gauss; Karl F.: 233.  
 Gerrish; Dr. Frederick H.: 100 *seq.*  
 Gifford-Thompson Case; 443, 462  
*seq.*, 482.

\*Gillette; Francis: 147.  
 \*Gladstone; 2. 3. 323 *seq.*  
 Goadby, Arthur; From letter by:  
 518-519.

Goligher; Miss: 593.  
 Goodhue, R. N.; Articles by: 242-251.  
 Gould; S. Baring: 428.

Grasset; Prof. J.: 397, 404, 411 *seq.*  
 Gregory; Dr. Samuel S.: 428.  
 Griffith; "Marvellous": 232.

Greig; Archdeacon: 270.  
 Gurney; Edmund: 227.  
 Guthrie; Rev. Wm. Norman; From  
 letter by: 519.

Halderman, Annie; Experiences of:  
 273-283.

Hale; Edward Everett: 364.  
 (Hale; H. C.): 237, 240.  
 \*Hall; George: 86.

Hall; Pres. G. Stanley: 161.  
 Hall; Prescott F.: 542, 554. Article  
 by: 474-476. Note by: 243.

Hampton, Kate Wade; From letter  
 by: 520.

Hanna; Gase of Rev. Thomas K.: 67.  
 Hardinge; Emma: 371.

Harrison; Mrs.: Communications  
 through: 242-259.

\*Hart; Edward; 144.  
 Hawthorne; Julian: 364.

Hawthorne; Experiences of Mrs.  
 Nathaniel: 364.

Hemeter; Dr. John C.: 594.  
 Herbine, Charlotte G.; Book re-  
 viewed: 420.

(Herrick; Mrs. Gertrude): 107.  
 Herrman; Mr. and Mrs.: 577-582.

Hill; J. Arthur: 419. From letter  
 by: 516.

Hickson; James M.: 266 *seq.*  
 Hodgson; Richard; 101, 104, 105 *seq.*

140, 235, 433 *seq.* 440, 472, 493, 494,  
 498, 523, 526, 527, 605 *seq.*

**Leadbeater**

\*Hodgson; Richard: 18, 27, 55 *seq.*  
 82, 84, 125, 127, 187, 216, 304, 341,  
 345, 605 *seq.*

Home; Daniel D.: 615-616.  
 Holt; Dr. Henry: 419-458. From  
 letter by: 517.

Holland; Mrs.: 74, 419, 472.  
 Hubbard; Geo.: 148.

Hull; Rev. Joseph, D.: 149.  
 Hutchinson; H. G.: 368.

\*Hyslop; Charles: 168, 174.  
 Hyslop; Dr. Geo. H.: 591. Article  
 by: 477-481.

Hyslop; Dr. J. H.: 117, 196 *seq.* 317,  
 350, 381, 419. Articles by: 3-8,  
 72-99, 119-139, 163-195, 226-231,

252-256, 265-272, 284-306, 320-352,  
 534-555, 605, 614. Memorials of;  
 425-528, 583. Book reviews by:

55-62, 159, 215-216, 264, 312-316,  
 375-377, 420, 423-424, 584-588, 605-  
 614. (See "Memorials of Dr. J.

H. Hyslop" in Subject index).  
 \*Hyslop; Mrs. J. H.: 84, 469, 610.

\*Hyslop; Mrs. Margaret: 163 *seq.*  
 176 *seq.*

\*Hyslop; Mrs. Martha: 176, 425.  
 \*Hyslop; Robert: 174, 425 *seq.* 612.

Inandi; 232.  
 \*Imperator; 123.

Irueste; Dr. José: 389 *seq.*

James; Prof. Wm.: 384, 423, 433, 436,  
 467, 471, 503, 522, 533, 605.

Jastrow; Prof. Jos.: 161-162, 384,  
 591.

\*Jennie P.; 124, 131 *seq.*  
 Jerome; Jerome K.: 591.

Jesus Christ; 418, 459-460, 575.  
 Joan of Arc; 422.

Johnson; Alice: 619.  
 Jones; C. H.: 235.

Jones, Henrietta; From letter by:  
 520.

Kant; 226-231, 420.  
 Kardec; Allen: 423.

Keen; Dr. W. W.: 490.  
 Knopf, Dr. S. Adolphus; Article by  
 487-491, 571-576. Sketch of: 571.

L.....; Emily R.: 260.  
 Lamicq; Dr.: 390.

Lampton; W. J.: 156.  
 Leadbeater; C. W.: 423.

- Lee; Mrs. Marguerite du Pont: 295, 297.  
 (Leonard; S. F.): 112.  
 Leuba; Prof. James H.: 384.  
 Levi; Eliphaz: 316.  
 \*Lincoln; Abraham: 488.  
 Lodge; Sir Oliver: 41-46, 166, 223-225, 383, 400, 419, 458, 461, 499, 523, 524, 528, 571. Article by; 492-493.  
 Lombroso; Prof. Césaire: 410.  
 Lopez; Dr. Rafael: 389 *seq.*  
*Louell, and his friends; James Russell*: 364.  
 Lubbock; Experiences of Sir John: 368-369. Life of; 368.  
 Lucretius; 7.  
 Lytton; Lord: 363.  
 McCleary; Dr.: 252 *seq.*  
 McComb; Rev. Samuel: 458. Article by; 507-510. Book received; 418.  
 McDougall, W.; Election of: 65.  
 McEvilly, Mary; Books reviewed: 641-642.  
 Maeterlinck; Maurice: 65 *seq.*  
 Malachy; Saint: 421.  
 Malone; Wm. M.: 238.  
 Mangiamele; Vito: 232.  
 Manning; Rev. W.: 270.  
 Mantilla; 235.  
 Manuel; Eugene: 461.  
 Martin; Alexander: 284-306.  
 \*Mary B.; 10, 14 *seq.*  
 Massey; C. C.: 441.  
 "Miller"; Messrs: 77 *seq.*  
 Miller; Prof. Dickinson S.: 382, 530.  
 Moll; Dr. Albert: 414.  
 Mondeaux; Henri: 232.  
 Montjarás; Dr. J. E.: 389 *seq.*  
 Moorehouse; H. S.; From letter by: 519.  
 Moriarty; Mr.: 76 *seq.*  
 (Morrill; Eliza P.): 637.  
 \*Moses; Stainton: 612.  
 Mosley; Prof. J. R.: 196 *seq.*  
 Muensterberg; Prof. Hugo: 384-385, 386.  
 (Murray; Mabel): 280.  
 Myers; Frederick W. H.: 227, 384, 423, 499, 583, 612, 619.  
 \*Napoleon; 323 *seq.*, 327-328, 336-339.  
 (Nathans; Lucile F.): 280.  
 Newbold; Prof. Wm. Romaine: 437, 471. Article by; 493-494.  
 \*Newhall; 80.  
 Noble; Lydia L. P.; From letter by: 517.  
 Norris; Zoe Anderson: 155-158.  
 Northrup; Mrs. H. M.; From letter by: 521.  
 Nostradamus; 421.  
 Noyce; Charles: 639-640.  
 (N [oyce?] M. N.): 640.  
 Osler; Dr. William: 410, 491.  
 Pagenstecher; Dr. G.: Article by: 386-417.  
 Palladino; Eusapia: 162, 314.  
 Paul; Saint: 7.  
 Peebles; Dr. J. M.: 373.  
 Peladan; 421.  
 \*Pelham": George: 38-39, 56, 325-326, 328-332, 347-348, 615.  
 Perry, Sir Edward Baxter; Article by: 495-497.  
 \*Peter; 180-181.  
 Peyton; W. C.: Article by: 497-498.  
 Phelps; Rev. Dr.: 616.  
 Philpot, Anthony J.; Book reviewed: 55.  
 Piddington; J. G.: 419, 436.  
 Pimenoff; L. L.: Article by: 627-633.  
 Piper; Mrs.: 55 *seq.* 74, 98, 161-162, 315-316, 419, 436, 454, 493, 612 *seq.*  
 Podmore; Frank: 619.  
 Power; Mr.: 544-545.  
 Powers; Experiences of Hiram: 370-371.  
 Powers; Thomas E.: 370.  
 Prince; Morton: 67, 69, 92.  
 Prince; Walter F.: 117, 284, 387, 419, 444, 456, 458, 520, 521, 530: Articles by; 100-103, 196-214, 232-241, 273-283, 362-374, 425-432, 556-570, 615-626; Book reviews; 316, 421-423. Notes by: 140-141, 386 *seq.*  
 Puffer; Miss: 196 *seq.*  
 Purdy; Lawson: 117.  
 Putnam; Irene; 70. From letter by: 519-520.  
 Quincy; Experiences of Josiah: 364.  
 "Rathbun"; Mrs.: 482.  
 Reichenbach; 67.  
 Richet; Prof. Charles: 410, 414. Article by: 498-499.  
 Richmond; Kenneth: 589.  
 \*Robbins; Lucy: 110.  
 (\*Robbins; W. E.): 110.  
 \*Rogers; Paul: 110.  
 \*Romilly; Sir John: 152.  
 \*Romilly; Sir Samuel: 152.  
 Royce; Prof. Josiah: 362.  
 Safford; Truman: 233.

**Salter**

"Salter"; Mrs.: 482.  
 Sanders; Mrs. Celestine; Article by: 514-515.  
 Savage; Rev. Minot J.: 382.  
 (Savidge; Charles W.): 640.  
 Savonarola; 422.  
 Scarborough; Dorothy; Book reviewed: 159.  
 \*Schiller; 488.  
 Schiller; Prof. F. C. S.: 384. From letter by; 515-516.  
 Schofield; Dr. A. T.: 576.  
 Schurz; Carl: 488.  
 (Sherman; Ethel L.): 114.  
 (Sherman; George): 110.  
 (Sherman; Lettie): 110.  
 Shipton; Mother: 421.  
 Sidis; Boris: 67, 69.  
 Sidgwick, Eleanor Mildred; From letter by: 517.  
 \*Sidgwick; Harry: 41-42.  
 (Simons; Eva L.): 153-154.  
 "Smead"; Mrs.: 74, 444, 609.  
 Smith; Dr.: 146.  
 (Smith; Amos): 109-110.  
 Smith; W. Whately: 589.  
 Soule, Minnie Meserve; Article by: 510-512.  
 (Sparks; S. P.): 236.  
 Stansell; Mrs. Elizabeth T.: 196 *seq.*  
 Stevens; Leon H.: Book reviewed: 215.  
 (Stone; Lewis A.): 112.  
 (Stone; Mary): 112.  
 Storr, Vernon F.; Book reviewed: 423.  
 Stowe; C. E. and L. B.: 367.  
 Stowe; Experiences of Harriet Beecher: 367.  
 Streeter, B. H.: Book reviewed: 264.  
 Strong; Dr.: 534 *seq.*  
 Swain; Rev. Richard L.: 594.  
 Swendenborg; 226-227, 313, 583.  
 (Taft; A. E.): 107.  
 (Taft; Annie B.): 109.  
 (Taft; Mrs. George): 107.  
 Taft; Geo. H.: 106 *seq.*  
 (Taft; Jennie B.): 111-112.  
 (Taft; Mabel L.): 109-114.  
 (Taft; G. H. Jr.): 111-114.  
 Talmadge; Experiences in family of N. P.: 371-372.  
 Tanner; Dr. Amy: 161.  
 Tasso; Experiences of Torquato: 364-366.  
 Taylor; Experiences of Bayard: 373-374.

**Zancig**

Taylor; Gen. Charles H.: 55.  
 Taylor; Dr. J. Danforth: 573 *seq.*  
 Tennyson; Lord Alfred: 419-420, 456, 457.  
 Thompson Case; Gifford-: 443, 462 *seq.*, 482.  
 Thurston, Herbert; Book reviewed: 421.  
 Troubridge, Lady: 589.  
 \*Tubby; Mr.: 11-13, 27-36.  
 \*Tubby; Mrs.: 10-13, 19 *seq.*  
 Tubby; Gertrude O.: 117, 284. Articles by; 9-40, 481-487, 577-582. Notes by; 156.  
 Van Allen; Rev. W. H.: 530.  
 Vedder, Frank W.; From letter by: 520-521.  
 Verrall; Mrs. A. W.: 41-42, 74, 419, 473, 619.  
 Viramontes; Dr. Luis: 389 *seq.*  
 Wales; Hubert: 605.  
 Wallace; Alfred Russell: 524.  
 Wallace, Mary Bruce; Book reviewed: 424.  
 Wallace; William: 226.  
 Washburn; Prof. Margaret F.: 383-384.  
 Watson, Albert Durrant; Book reviewed: 587.  
 \*Wells; Mayor: 91, 94-95.  
 \*Whalen; 78, 93.  
 Whately; Dr. A. R.: 589.  
 Whitehead, Rev. John; From letter by: 519, 621.  
 Whiting, Lilian; Article by: 499-501.  
 Whitzel, Frank R.; Article by: 353-361. From letter by: 517-518.  
 \*Wigglesworth; Col. Edward: 243, 251.  
 Wigglesworth; William: 250.  
 Wilberforce; Canon: 368.  
 (Wilcox; Ella Wheeler): 276 *seq.*  
 Willett; Mrs.: 619.  
 Willis; Mary J. B.: 308.  
 Winchester; Rt. Rev. James R.: 308.  
 Wion; 421.  
 Witmer; Prof. Lightner: 384.  
 Worcester; Blanche R.; Sonnet by: 425.  
 Worcester; Rev. Elwood: 458, 530. Article by; 501-506.  
 \*Worth; Patience: 367, 585.  
 Wundt; W.: 415-416, 430.  
 Z; Madame: 389 *seq.*  
 Zadkiel; 421.  
 Zancig; Julius: 382.











