One of the Most Remarkable Pictures of Levitation Ever Published

The illustration shows the medium floating in the air. Among those in the circle are Drs. Murani, Patrizi and Cipriani.

ARE THE DEAD ALIVE?

The Problem of Physical Research that the World's Leading Scientists Are Trying to Solve, and the Progress They Have Made

By FREMONT RIDER

With Statements of their Personal Belief by

SIR OLIVER LODGE
COUNT LEO TOLSTOI
DR. CESARE LOMBROSO
DR. V. MAXWELL
PROFESSOR WILLIAM BARRETT
WILLIAM T. STEAD
ANDREW LANG
SIR WILLIAM CROOKES
DR. CHARLES RICHET
DR. FILIPPO BOTTAZZI
CAMILLE FLAMMARION
PROFESSOR WILLIAM JAMES

And Others

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To My Wife

PREFACE

Modern science is making great strides forward toward the solving of the problems which have ever most troubled humanity. Materially, we are coming into the enjoyment of many such solutions; spiritually, we are making but the first ragged breaches in a hitherto impregnable fortress.

"In science, the great field for new discoveries," says Prof. William James, "is always the unclassified residuum. Round about the accredited and orderly facts of every science there ever floats a sort of dust-cloud of exceptional observations, of occurrences minute and irregular and seldom met with, which it always proves more easy to ignore than to attend to. . . . Only the born geniuses let themselves be worried and fascinated by these outstanding exceptions, and get no peace till they are brought within the fold. Your Galiloes, Galvanis, Fresnels, Purkinjes and Darwins are always getting confounded and troubled with insignificant things. . . ."[1]

It is in this "dust-cloud of exceptional observations" floating around the science of psychology that the students of psychical research have groped forward, blindly but carefully, to an increasingly firm hold of a few fundamental facts. Ghosts, spirit rappings, materializations, table levitations, trance speaking and writing,

[1]James: *The Will to Believe*, pp. 299, 300.

telepathy, clairvoyance—these formed no immediately attractive field for scientific investigation. Every one of these subjects has been, and is, so permeated with fraud that with most of them there is the gravest doubt if so much as one genuine example ever occurred. Yet a few keen-eyed and clear-headed investigators have braved ridicule and indifference, and assert that they have found beneath a tremendous accretion of error a nucleus of truth.

To present this nucleus as clearly as he may is the author's whole purpose here. He presents no theories, and takes no side, but tries only to give a selection of typical observed facts and certain unbiased inferences which may logically be drawn from them. If, having read the book, the reader is able to class him definitely as either *a believer or a disbeliever in spiritualism, the author will have failed in his purpose; for he has endeavored to give an impartial presentation of a subject, tangled perhaps more than any other, with conflicting theories and obscured with the grossest fraud and the most deep-rooted prejudice both pro and con.*

With no subject so much as with spiritualism would illiteracy and ignorance seem easily able to speak with authority; certainly in no other subject are usually clear-minded people carried to such childish credulity on the one hand, or absurdly indefensible denial on the other.

But the phenomena which have converted to psychicism the greatest scientists of Europe, and are now creating widespread comment in every intelligent center of the globe, are not, we must remember, the credulous mingling of hysteria, darkness and fraud which we commonly associate with spiritualism; they are

facts of cold daylight, things of the laboratory, weighed, measured, dissected, counted, by the exact methods of calculating, unsympathetic science.

Of course, Crookes, the inventor of the Crookes tube; Curie, the discoverer of radium; Lombroso, the founder of the science of criminology; Sir Oliver Lodge, the eminent biologist; Morselli, the psychologist, and their several hundred brother scientists, may be very much mistaken in what they say they have discovered. That, the author will not pretend to decide; but surely, what they consider worthy of credence on such a vital subject is at least worthy of our serious consideration.

The past year has seen an important renaissance of interest in psychical research. But even in the flood of spiritualistic books making their appearance, there would seem to be need of a book making an attempt, not to add to, but to sum up past achievement. When these articles, in a much abbreviated form, first appeared in The Delineator, *under the same caption,* Are the Dead Alive? *they called forth a flood of letters from their readers. Indeed, no subject introduced recently by that magazine aroused so much earnest comment, both of approval and condemnation, from so many varied points of view.*

Among the hundreds of letters received were reports of personal experiences; if not corroborative, at least very interesting and significant. And there were requests, too—pathetic appeals for help from some recently bereaved. Could the writer tell them how, indeed, they might know *their dead were alive? Could he show them how to communicate with them? Could he "recommend a thoroly reliable medium"? No, alas!*

he could do none of these things; and the wisest researcher in psychical science will tell you, if he be honest, that he cannot.

For we are, as yet, learning the veriest rudiments of metapsychics, and no man yet even knows what or when we may know. *All the author would do is to light up a little the way already traversed.*

Fremont Rider

Glen Tor-on-the-Hudson,
Dec. 3, 1908.

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ARE THE DEAD ALIVE?

CHAPTER I

INTRODUCTION

For countless centuries man has been puzzled by certain occurrences which have not fitted into his established order of things. Ever since the beginning, since man groped forward into a clear belief in the future life, there has existed, for instance, a concurrent belief that the "spirits" of the dead in "the other world" sometimes came back to earth, sometimes communicated with those they had left behind here. But "ghosts" were something that modern science, as it grew up in the past three centuries, could not explain; so science cheerfully denied that they existed.

Then there were other queer occurrences—you and I nay have had them—a friend, perhaps, on the other side of the world, suddenly dies, and we wake up in the middle of the night in a cold sweat with an inexplicable realization of our friend's decease. We call such a case a "strange coincidence." At some other time we are inexplicably warned of a danger suddenly imminent to ourselves, and we call that warning a "presentiment." Even two-score years ago there were some people who said that these "coincidences" and "presentiments" were

N Y P L

examples of a hitherto unsuspected power that they called *telepathy* or "thought transference." But modern science had no place in its scheme of things for telepathy, so again it cheerfully denied that the alleged instances really occurred.

About the middle of the last century there appeared a new class of phenomena, in some respects even more bewilderingly contrary to the existing laws of science. Mysterious rappings were heard, with no one to make them, and musical instruments played when no "natural" explanation seemed possible. Solid articles, especially tables, danced violently around and occasionally rose of their own accord into the air and floated there. Rarely, persons were "levitated" in the same way. Under favorable conditions forms were said to appear and disappear instantaneously. For these and other similar wonderful occurrences science had no explanation; they were contrary to all her established laws. So science denied that they ever occurred; and those who witnessed them, in default of any other explanation, ascribed them to the work of "spirits" of the dead.

Of course, the little genuine phenomena, admitting that there were some genuine, during this last half-century were imitated by a host of charlatans, self-styled "mediums," seeking notoriety and fortune at the expense of an easily duped public. As a consequence, spiritualism fell into such disrepute that for some time reputable scientists declined even to investigate its pretensions. Yet the more thoughtful, as the century drew near its close, argued that where so much smoke was there must be a little fire. Thousands of people were claiming that they had seen tables tipped and levitated, that

they were daily receiving messages from friends who had died. Ghosts were part of the tradition of every race on earth. Scores of respectable men and women, contrary to their expectation and better judgment, admitted the reception of telepathic messages. Here were facts that science, in the opinion of some of its leaders, could no longer ignore.

Is Fraud an Explanation of all Spiritualistic Phenomena?

The first cry that the average man makes in the presence of alleged supernatural phenomena is that of fraud, and on the whole he is abundantly justified. The history of mediumship is one long, disheartening record of fraud and exposure. That nearly all alleged spiritualistic phenomena are fraudulent there isn't the slightest doubt. That every "medium" who in the daily papers advertises "advice" for sale is an arrant rascal may be taken as a foregone conclusion. That some of the most noted mediums, after months and sometimes years of scientific coöperation, have turned out to be impostors, is true.

But if we immediately dismiss in disgust the whole subject we are gravely in danger of the opposite error. When Dr. Thomson Jay Hudson, author of *The Law of Psychic Phenomena,* himself an opponent of the extreme spiritualistic position and an ethical writer of weight, says: "The man who denies the phenomena of spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant"; and when the great English scientist, Alfred Russel Wallace, the co-discoverer with Darwin of evolution, recently said, "No more evidence is needed to prove spiritualism, for no accepted fact in science has a greater or stronger

array of proof in its behalf," does it not behoove the man in the street at least to read before scoffing?

Sir William Crookes, once president of the British Association for the Advancement of Science, one of the three or four greatest English scientists of the nineteenth century, the discoverer of the element thallium, and inventor of the Crookes tube which made possible the X-ray, studied various phases of mediumship for five years with scientific care and thoroness. At the end of that time he announced his conversion to spiritualism.

Sir Oliver Lodge, an admitted authority in biology and metaphysics, after many years of investigation, asserts his unqualified belief in the reality of telepathy, clairvoyance and similar so-called "occult" phenomena. Professor Richet, of the University of Paris, and Professor William James, of Harvard, perhaps the most eminent psychologists of Europe and America respectively, have devoted a large part of their lives to the study of mediumship.

These men are not tyros in scientific research, or liable to be hoodwinked by fraud or biased by personal feeling; they are among the leaders in the intellectual life of their respective countries. Nor do they stand alone, by any means. The (British) Society for Psychical Research, for thirty years the recognized leader in the investigation of psychical phenomena, was founded in 1882 for the express purpose of investigating "all that large group of phenomena outside the boundaries of orthodox science." This included, of course, clairvoyance, rappings, apparitions, and trance writing and speaking, as well as the various allied phenomena of hypnotism. The society owed its in-

ception to Professor W. F. Barrett, of Dublin, to whose agitation its founding was chiefly due, and to two close friends, Frederic W. H. Myers and Professor Sidgwick, of Cambridge. Frederic Myers was a student of psychology of such depth and breadth that his monumental work, *Human Personality,* may be said to have revolutionized our conceptions of psychology. Professor Sidgwick was one of the greatest philosophical thinkers and writers of the century.

From the beginning the investigations of the society proceeded with scientific caution. It numbered among its members the leaders of the intellectual world. Among its presidents have been Arthur James Balfour, former Prime Minister of Great Britain, and Professor Balfour Stewart, the eminent logician.

Yet this society, after unmasking and discarding a tremendous accretion of fraud and error, finds enough left to state officially that the existence of ghosts and the occurrence of telepathy at least are scientifically *proved.* And the Society for Psychical Research is but a type of similar societies in France, America and Italy which have rallied around them the greatest investigators in their respective countries. The men mentioned are but a few of those who are professed believers in the reality of spiritualistic phenomena. Hudson, Hodgson and Stead in England; Dessoir in Germany; Hyslop, Funk and Sidis in America; Janet, Richet, Ochorowicz, Flammarion, Du Prel, De Gasparin, Maxwell in France; and Lombroso, the great criminologist, Foà and Morselli in Italy—the list of names is a long one.

In fact, there are now in all the world but one or two scientists of the first rank who deny the actual proba-

bility of the future life; while a large proportion claim that this life has been actually proved by the occurring phenomena of spiritualism.

You are probably surprised at this; you probably never suspected the slightest *favorable* consensus of scientific opinion on this matter. All your life you have believed in a future life, simply because you have —believed; but all your life, perhaps, too, you have hoped and sought in vain for proof, tangible, visible, scientific proof, that your loved ones who had gone before were alive, that your faith might be more than a faith, might be an actual knowledge. Now these men assert that they have found this proof. What is it they have found? Their scholarly attainments give their discoveries weight; and you and I at least want to know.

In the light of the reports of these eminent scientists who have investigated spiritualism most thoroly, you and I have neither the right—nor the desire probably—to cast aside the whole subject without at least a cursory investigation on our own account. After personal examination of the facts and a weighing of the conclusions derived from them, personal judgment may be reached which, even if it be adverse, is founded, not on contemptuous ignorance, but on unbiased acquaintance with the facts.

The Strange Phenomena Comprised Under the Heading "Psychical Research"

Putting aside for the moment all question of a future life, the psychical phenomena which we propose to investigate are claimed by the men who have studied them most to prove the existence of very wonder-

ful abilities, powers which we are accustomed to think utterly unworthy of credence, and existing, if at all, only in the imagination or perhaps in a vague "other world." It is asserted, as we have seen, that there are, for example, really such things as:

CLAIRVOYANCE, the ability to see independent of the eyes, the material organs of sight, to see spontaneously, for example, what is within a locked drawer or what is happening a thousand miles away.

CLAIRAUDIENCE, a similar ability of hearing independent of the material organs of hearing.

TELEPATHY, the ability to communicate thought independent of all physical senses, transcending space, giving the power to read the thoughts of another, be he a few feet or miles away.

PREVISION, the ability to transcend time. This may be either *retrocognition,* that is, the power of knowing what happened in the past, or, more rarely, *precognition,* or prophecy, of seeing take place what has never happened, but *in the future will occur.*

TELEKINESIS, the ability to affect physical objects without contact, as, for example, moving chairs or other objects when at a distance from them.

SELF-PROJECTION, the ability of a man to make himself visible at a distance.

These are indeed wonderful things, beside which the greatest discoveries of modern science fade into comparative insignificance. That is, *if* they are true, you say. Well, that is exactly what we shall try to find out; but with one qualification. Our purpose, you will remember, is to answer an even larger question, "Are the dead alive?" and we shall consider all

psychic phenomena from the standpoint of their relation to that question.

We shall very soon discover that the phenomena divide themselves into two general classes. We have table-tippings, rappings, materializations, knot-tying, and other "cabinet manifestations" which do not give alleged "messages" from the "other world," and, indeed, may claim no connection with it. These "physical phenomena," therefore, however interesting in themselves, are irrelevant to the main point at issue and may be treated by us at much less length.

We have, on the other hand, table-tippings, rappings and materializations *with* "messages." These, together with apparitions, auditions, *automatisms* (that is, automatic trance speaking and writing through a medium), are of value, because they purport to be communications from discarnate (deceased) "spirits." You will see at once, then, that the question of the genuineness of these alleged spiritual phenomena divides itself into two:

1.—Do tables tip spontaneously? Do human beings and other material bodies rise and float in the air? Does writing occur of its own accord between sealed slates, etc.—that is, do these things, considered simply as physical events, ever genuinely happen?

2.—Is the *source* of the alleged messages in the "other world"? All these wonderful things, in other words, may or may not happen; even having proved, if we can, that they do happen, as actual, visible, *physical phenomena,* we have still to prove their spiritual origin.

The first question, as for our purposes the less important, we shall consider briefly, preliminary to the

second. To undertake the solution of the latter at all advisedly, we should know something about the allied phenomena of *clairvoyance, telepathy* and *secondary personality* and *possession* (the "possessed by demons" of the Bible). A large field this, evidently, and one of absorbing interest; what shall we find therein?

The Phenomena Observed by Sir William Crookes

Before beginning any detailed consideration of the phenomena mentioned by the various writers quoted, it may be well to note a few of the more famous historical instances—one or two of the striking and typical landmarks, as it were, of the country we are about to traverse.

To give quickly an idea of the extent and importance of well-authenticated psychic phenomena, I can do no better than to review very briefly Crookes' famous *Report on the Investigation of Phenomena Called Spiritual.* Weighing on the one hand Sir William Crookes' position as one of the foremost scientists of Great Britain, and on the other the extraordinary nature of the phenomena he describes, we may well understand the amazed outcry that arose upon the publication of his report.

Sir William Crookes was in middle life when he made the researches, carried on over a period of several years, the results of which are embodied in his *Report.* Lest it be thought that his maturer judgment repudiated the conclusions reached in those earlier days, I shall quote his own statement thereon, delivered as part of his President's Address before the British Association for the Advancement of Science, in 1898.

"No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is, of course, well understood by those who honored me with the invitation to become your president. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, altho briefly. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto."

He had said with truth: "There appear to be few instances of meetings held for the express purpose of getting the phenomena under test conditions, in the presence of persons properly qualified by scientific training to weigh and adjust the value of the evidence which might present itself." He realized in advance the storm that would follow the announcement of the results of his inquiry, and his preliminary words are a model of judicious rebuttal.

"The phenomena I am prepared to attest are so extraordinary that even now, on recalling the details of what I witnessed, there is an antagonism in my mind between reason, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight—and these corroborated, as they were, by the senses of all who were

present—are not lying witnesses when they testify against my preconceptions."

With these few words of introduction, Sir William proceeds to classify simply and relate with the utmost brevity a series of the most marvelous phenomena that—if *bona fide*—it ever befell mortal man to witness.

He states, for instance, that he had observed "the movement of heavy bodies with contact, but without mechanical exertion"; that he had heard during his experiments raps and other noises varying from "delicate ticks as with the point of a pin," to "a cascade of sharp sounds as from an induction-coil in full work" and "detonations in the air"; that he had seen "movements of heavy bodies when at a distance from the medium"; that he had watched "a chair move slowly up to the table from a far corner when all were watching it"; that he had repeatedly witnessed "the rising of tables and chairs off the ground without contact with any person"; and even "the levitation of human beings"; that he had seen "luminous appearances," not once, but many times, and under the most varied forms; that once *"in the light"* he had seen "a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady"; and "on some occasions a similar luminous cloud visibly condense to the form of a hand and carry small objects about"; that there had been several times "appearances of hands, either self-luminous or visible by ordinary light." He tells how once "a beautifully formed small hand rose up from an opening in a dining-table and gave me a flower"; and he adds:

"I have more than once seen, first, an object move,

then a luminous cloud appear to form about it, and, lastly, the cloud condense into shape and become a perfectly formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy, and fades off into a luminous cloud. I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp."

These are facts, of course, which seem utterly beyond belief, yet the evidence which Sir William Crookes brings up in their support is imposing.

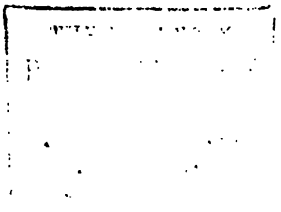
In answer to the immediate accusation of trickery, we are told that the occurrences took place in the writer's "own house, in the light, and with only private friends present besides the medium," and they happened, not once, but scores and hundreds of times, observed by many witnesses, under every test condition that expert scientific knowledge and trained detective ingenuity could devise.

Against the accusation of some kind of a wholesale self-hypnotization of the whole company, the writer contends:

"The supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons who are quite sane elsewhere, and that they all concur, to the minutest particulars, in the details of the occurrences of which they suppose

An Instantaneous Photograph, Taken by M. de Fontenay, of Table Levitation Produced by the Medium, Auguste Politi

It is noteworthy that no scientist who has investigated instances of levitation at first hand now denies the reality of the phenomena.



themselves to be witnesses, seems to my mind more incredible than even the facts they attest."

But there is stronger evidence. Sir William Crookes did not rely alone upon human eyes and touch, only too fallible as these often are. The amount of force was measured with a dynamometer; the loss of weight of levitated bodies registered on specially prepared scales; the inexplicable cold rush of air which preceded or accompanied the more startling phenomena "lowered a thermometer several degrees." Dynamometers, scales, thermometers cannot be hypnotized!

The entire report is of absorbing interest, and the more important parts of it will be considered at greater detail later. The purpose here is simply to show that the occurrence of phenomena of a most astounding character is asserted soberly and in the most emphatic terms by men of the very highest scientific reputation.

One more incident might be quoted, however, as an example, as Sir William Crookes says, of those "special instances which seem to point to the agency of an exterior intelligence."

"During a séance with Mr. Home, a small lath, which I have before mentioned, moved across the table to me, in the light, and delivered a message to me by tapping my hand, I repeating the alphabet, and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands.

"The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said: 'Can the intelligence governing the motion of this lath change the character of the movements and give me

a telegraphic message through the Morse alphabet by taps on my hand?' (I have every reason to believe that the Morse code was quite unknown to any other person present, and it was only imperfectly known to me.) Immediately I said this, the character of the taps changed and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message; but I heard sufficient to convince me that there was a good Morse operator on the other end of the line, wherever that might be."

All Professional Spiritualistic Phenomena Are Permeated With Fraud

We have already noted that the first cry that the average man makes in the presence of alleged spiritualistic phenomena is that of fraud; and that on the whole he is only too well justified. The record of professional mediumship is a disheartening one. The Fox sisters, who started the spiritualistic furore in this country in the early '40's, confessed in after life that their "spirit" rappings were made by movements of the knee joints. Eusapia Paladino, most famous of all "physical mediums," was detected by the committee of the Society for Psychical Research in the most transparent fraud. The pretensions of Mme. Blavatsky, founder of the cult known as the Theosophical Society, with thousands of adherents, were utterly riddled by Dr. Richard Hodgson, that sleuth keen-eyed in detecting the shady weaknesses of mediums. Slade, who completely mystified Zöllner and other *savants* of Germany, met a much-merited Waterloo at

the hands of the Seybert Commission of the University of Pennsylvania.

In short, M. Flammarion, the eminent French astronomer and psychologist, says: "During a period of more than forty years I believe that I have received at my home nearly all of them—men and women of divers nationalities and from every quarter of the globe. One may lay it down as a principle that all professional mediums cheat."

The statement of J. N. Maskelyne, thoroly familiar with all phases of mediumship as he was, is definite and unequivocal. "There does not exist, and there never has existed, a professional medium of any note who has not been convicted of trickery or fraud." "The net result of the investigations conducted by the Society for Psychical Research," says another writer recently, "was to produce the conviction that no results obtained thru professional mediums were to be trusted, so long as the conditions rendered fraud *possible;* and, further, that practically all professional mediums are frauds!" In short, the history of mediumship is one continuous disheartening record of fraud.

But if, as was said before, we in disgust dismiss the whole subject, we are gravely in danger of committing an opposite error.

It is unfortunately true that the scientist is not the best observer or critic of psychic phenomena. Mother Nature, who works by invariable rule and never lies, however much she hides, does not begin to require that alertness, detective skill and hard common sense which the investigator who is contesting the wiles of a crafty charlatan must have. As Mr. Bruce says:

"Experience has demonstrated that even the best

trained observers fail to perceive all that transpires in the séance room, and that, consequently, the quick-witted medium of fraudulent tendencies has ample opportunity to effect his triumphs by trick and device. Conclusive proof of this was afforded by the late S. J. Davey, a member of the Society for Psychical Research, who, after a little practice, succeeded in duplicating the most sensational performances of the 'slate-writing' medium, Eglinton. So successful was he that the English spiritists denounced him as a renegade medium. But he frankly operated thruout on the conjurer's principle that the hand is quicker than the eye."[1]

But we have testimony from other men, investigators of a different stamp. Mr. Hereward Carrington, an expert prestidigitator himself, after a lifelong study of fraudulent spiritualistic phenomena, says:

"There may be much fraud in modern spiritualism; in fact, I am disposed to believe that fully ninety-eight per cent. of the phenomena, both mental and physical, are fraudulently produced; but a careful study of the evidence, contemporary and historic, has convinced me that there must have been *some* genuine phenomena at the commencement of this movement, in order that the first mediums may have copied them by fraudulent means, and that a certain percentage of the phenomena occurring to-day is genuine. A counterfeit implies a genuine, and a shammer something to sham."

M. Flammarion, quoted above, adds that he unquestionably believes that, tho all professional mediums

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[1]Bruce: *Riddle of Personality*, pp. 109-112.

sometimes cheat, "they do not always cheat; and they possess real, undeniable psychic power."[1]

The author of *The Revelations of a Spirit Medium,* a man who, as Mr. Carrington says, ". . . *produced* the phenomena that converted hundreds to the belief, and who knows the disgusting details of the frauds practiced from A to Z, stated . . . that he himself was 'more spiritualist than anything else,' and advised his readers to go on investigating, for 'you will find in the chaff that is so plentiful some good grains.' "[2]

And yet this same writer had made this sweeping statement: "His own career and the fact that he has met no other professional medium, male or female, in his long experience and extensive travels, who were not 'crooked,' leads him to the conclusion that from the professional you are to expect nothing genuine." "Of all the mediums he (the author) has met in eighteen years, and that means a great many, in all phases, he has never met *one* that was not sailing the very same description of craft as himself. Every one; no exception."

Alfred Russell Wallace declares that the facts observed in the history of spiritualism "are incontestable"; and Dr. Elliotson, long a determined opponent of spiritualism, said finally: "I am now quite satisfied of the reality of the phenomena."[3]

Mr. Frank Podmore, at the conclusion of his monumental and scholarly attack on the whole spiritualist

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[1]Flammarion: *Mysterious Psychic Forces,* p. 3.
[2]Carrington: *Physical Phenomena of Spiritualism,* p. 338.
[3]Wallace: *Miracles and Modern Spiritualism,* p. 99.

position, sounds a note of warning against an indiscriminate denial of all psychic phenomena.

In other words, here, as elsewhere in human experience, we must "prove (test) all things" and "hold fast to that which is good." We must remember that D. D. Home and Mrs. Piper, whose performances are in every respect the most wonderful of all, have *never* been detected in the slightest suspicion of fraud. And they were for many years under the severest scrutiny of investigators trained for that very work. All Mr. Carrington's shrewd observation and analysis, laying bare the thousand clever devices with which unscrupulous mediums have hoodwinked credulous humanity, but make more startlingly conclusive the slender section in the back of his book that he believes are "Genuine Phenomena."

In his conclusion he states his position with clearness: "While sounding a timely warning . . . by thus calling the public attention to the methods of trickery at present in vogue, I do not wish it to be understood that I thereby relegate the *whole* of the evidence for the supernormal to the waste-basket. That is precisely what I do *not* wish to do or lead others to do. It is because I believe that there do exist certain phenomena, the explanations for which have not yet been found, . . . that I think it necessary to distinguish those phenomena from the fraudulent 'marvels' so commonly produced, and which are the only spiritualistic phenomena with which the public is acquainted. When these shall have been cleared away, . . . the real, systematic, scientific study of psychic phenomena will have begun."[1]

[1]Carrington: *Physical Phenomena of Spiritualism*, pp. 415-6.

It is doubly unfortunate that scientific men, as a body, have affected a lofty disdain of the whole psychic field, blind to the fact that they are missing an exceptional opportunity for opening up a virgin territory of fabulous value to mankind.

Has Science Been Neglecting a Rich Field of Inquiry?

Mr. Myers, in a refreshingly sane criticism of the conservative stand, points out the "ever-growing dislike felt by the votaries of advanced and established sciences to the rude and approximate work which has been needed in the infancy of every science," adding: "Psychical research is the left wing of Experimental Psychology. It may be argued that present methods of research are rather rash skirmishings; but surely there is an opposite danger . . . in the temptation to cling too exclusively to the safe methods of sciences exacter than it [psychology] can in reality be. . . . Men who insist on electric lamps along their road never reach Central Africa. . . ."

In a masterly defense of his own position, Sir William Crookes said: "My object in thus placing on record the results of a very remarkable series of experiments is to present such a problem, which, according to Sir William Thomson, 'Science is bound by the everlasting law of honor to face fearlessly.' It will not do merely to deny its existence or try to sneer it down. Remember, I hazard no hypothesis or theory whatever; I merely vouch for certain facts, my only object being—the truth. Doubt, but do not deny; point out, by the severest criticism, what are considered fallacies in my experimental tests, and suggest more conclusive trials; but do not let us hastily call our senses

lying witnesses merely because they testify against preconceptions. I say to my critics, Try the experiments; investigate with care and patience as I have done. If, having examined, you discover imposture or delusion, proclaim it and say how it was done. But, if you find it be a fact, avow it fearlessly, as 'by the everlasting law of honor' you are bound to do."[1]

In the introduction to his own study, M. Flammarion takes an incontrovertible stand: "We are inclined to smile at everything that relates to the marvelous, to tales of enchantment, the extravagances of occultism, the mysteries of magic. This arises from a reasonable prudence. But it does not go far enough. *To deny and prejudge a phenomenon has never proved anything.* The truth of almost every fact which constitutes the sum of the positive sciences of our day has been denied. What we ought to do is to admit no unverified statement, to apply to every subject of study, no matter what, the experimental method, without any preconceived idea whatever, either for or against."[2]

The trouble is that your man of science objects to the conditions imposed by the medium, the darkened room for example, and the constrained position, which often prevents anything like genuine investigation. He points out that there is a peculiar, mysterious atmosphere in a séance room which works on the emotions and unsettles the judgment. He declines to become involved in any study wherein gross fraud has been and is so prevalent; and he denies the existence of

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[1]Quoted in Flammarion: *Mysterious Psychic Forces,* p. 316.
[2]*Ibid.,* p. 1.

any phenomena not reproducible (as are the phenomena of chemistry, physics and biology) at will.

Of course, this position is both selfish and scientifically indefensible. We have no more right to insist that a "materialization" must take place in daylight than to insist that a photographic plate must be developed in daylight. We know nothing as yet regarding the laws of psychic phenomena. We cannot dictate *how* they should happen; we cannot reproduce them at will, simply because we don't know enough about them; and to take such a position is as absurd as that of the savant of medieval times would have been who denied the existence of lightning because he could not manufacture it when he pleased.

To such an astounding and unequivocal statement as that of Professor Challis, Plumierian professor of astronomy at Cambridge University, mere scoffing is, it seems to me, no really adequate answer.

"I have been unable to resist the large amount of testimony to such facts [spiritualism] which has come from many independent sources and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, *that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.*"

"TO STOP SHORT IN ANY RESEARCH THAT BIDS FAIR TO WIDEN THE GATES OF KNOWLEDGE IS TO BRING REPROACH ON SCIENCE."

"No incident in my scientific career is more widely known than the part I took, many years ago, in certain psychical researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, 'to explore up and down, inch by inch, with the taper of his reason; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp.'

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"That a hitherto unrecognized form of force—whether it is called psychical force or X-force is of little consequence—is involved in these occurrences (spiritual phenomena) is not with me a matter of opinion, but of absolute knowledge. The nature of the force, or the cause which immediately excites its activity, forms a subject on which I do not at present feel competent to form an opinion."

—Sir William Crookes.

Sir William Crookes

Perhaps the foremost English scientist of the latter nineteenth century, formerly president of the British Association for the Advancement of Science. His record of mediumistic phenomena personally observed is astounding.

[illegible]

CHAPTER II

THE PHYSICAL PHENOMENA OF SPIRITUALISM

We have already remarked how difficult it is for the average man, even one trained in scientific observation, to discover the fraudulent devices of a tricky medium with years of sleight-of-hand experience. You may watch the exhibitions of Hermann and Kellar, knowing they are clever tricks, yet utterly unable to explain how the result is obtained. Kellar gave exhibitions of slate-writing before the Seybert Commission which completely mystified them, yet he announced beforehand that the phenomena were entirely trickery. Dr. Hyslop notes that often the séances of mediums are "much poorer exhibitions than those of the most ordinary prestidigitator." Yet they manage to deceive their spectators. The amateur investigator without the least experience confronts a man who for years has made a lifework of producing illusion, who knows every variety of trap-door, secret catch, slide, dummy apparatus, concealed wires, etc., and every method of using them.

Probably ninety-eight per cent. of the "materializations" seen in the séance room are not even an adequate illusion; that is, are such flimsy makeshifts that it seems as if no normal human being could be deceived. They are compounded, in fact, of a very natural and pitiful *longing* to see, a clever *suggestion*

from the medium that they *are* seen, and a very slight "ghost" framework on which both feelings are hung.

But against the accusation that *all* his "physical" phenomena are fraudulent, the spiritualist brings up one very strong kind of testimony, that of the prestidigitators themselves. After a séance with Alexis, the clairvoyant medium, Robert Houdin, probably the greatest of all modern magicians, wrote:

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful."[1]

Harry Kellar, whose stage performances are known to thousands in this country, said in a letter to the *Indian Daily News* (Calcutta, 1882), regarding the mediumistic performances of Mr. Eglinton:

"It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain by any natural means the phenomena that I witnessed on Tuesday evening. . . . After a most stringent trial and strict scrutiny of these wonderful experiences, I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation . . . could not possibly be done in the room in which we were assembled."[2]

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[1]"Tout à fait impossible que le hazard ou l'adresse puisse jamais produire des effets aussi marveilleux." Quoted in Funk: *The Widow's Mite*, p. 53.

[2]Quoted in Funk: *The Widow's Mite*, p. 52.

These statements, while interesting, are in no way conclusive, however. We must remember that Bellachini, the noted conjurer of the Prussian court, gave Slade a similar endorsement;[1] and that the trickery of this very Eglinton who puzzled Kellar had been already uncovered in England.[2] In other words, even the best magicians may not know all the tricks of their own trade, and may be mystified just as possibly, even if not as easily, as ordinary folk.

But, on the other hand, in fairness to the spiritualist, it must be admitted that Kellar states that the alleged "explanations" of Eglinton's performances would not cover all of them, and Bellachini asserts positively of Slade: "I have not in the slightest degree found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus; . . . any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible."[3]

It is evident then that in *this* direction we reach but very little solid footing either way.

Mere Prestidigitation Cannot Explain All Alleged "Spirit Manifestations"

But any intelligent examination of spiritualistic phenomena soon brings us to instances which mere trickery cannot explain.

No hypothesis of prestidigitation, no matter how cleverly worked out, can, for instance, explain the table-

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[1]Funk: *The Widow's Mite,* p. 54.
[2]S. P. R. *Proceedings,* v. 4, p. 355.
[3]Quoted in Funk: *The Widow's Mite,* p. 54.

tipping incident mentioned by Professor Morgan. A skeptical friend present at a séance was loudly scoffing at the so-called spirits, and daring them to display their powers. Spontaneously, *without contact,* the heavy table around which the experimenters were standing broke away from them and pinned the skeptic against the wall with such force that he cried for mercy.

"A medium," as Sir William Crookes says in his famous report, cannot, by trickery, ". . . while seated in one part of the room with a number of persons keenly watching him, . . . make an accordion play in my own hand when I hold it keys downward, or cause the same accordion to float about the room playing all the time. He cannot introduce machinery which will wave window-curtains or pull up Venetian blinds eight feet off, tie a knot in a handkerchief and place it in a far corner of the room, sound notes on a distant piano, cause a card-plate to float about the room, raise a water-bottle and tumbler from the table, make a coral necklace rise on end, cause a fan to move about and fan the company, or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall."

Trickery does not explain the case noted of the medium Meurice by Dr. Maxwell.

"On one corner there is a statuette in porcelain . . . five inches high. M. Meurice told me he was going to make this statuette move. I stood near him, with my hand on his back; I stooped down and looked fixedly and narrowly at the statuette during the whole operation. M. Meurice proceeded exactly as in the preceding experiments, and when his hands—joined together at the finger-tips—were at a distance of six

inches from the statuette, the latter swayed, bent slowly forward, and fell over. I affirm most positively that there was no hair or thread or normal link of any kind whatsoever between the statuette and the medium's hands."[1]

Trickery does not explain the remarkable series of experiments carried on in 1870 by the Committee of the London Dialectical Society.

The Notable Spiritualistic Investigation of the London Dialectical Society

The Dialectical Society was an association of scholars and scientists which had been founded two years before with Sir John Lubbock as president. The committee "to investigate alleged spiritual manifestations" consisted of twenty-seven members, among them Alfred Russell Wallace, Varley, the eminent practical electrician, and Professor Morgan, the president of the Mathematical Society.

The remarkable nature of the phenomena observed by the various sub-committees into which, for practical working purposes, the larger committee resolved itself may be judged by the fact that the *Report* states that the following propositions "appeared to be established":

"1. That sounds of a varied character, apparently proceeding from articles of furniture, the floor and walls of the room (the vibrations accompanying which sounds are often distinctly perceptible to the touch) occur without being produced by muscular action or mechanical contrivance.

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[1]Maxwell: *Metapsychical Phenomena*, p. 323.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the times and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.

"4. That the circumstances under which the phenomena occur are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse. But this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

"That oral and written evidence received by your committee not only testifies to phenomena of the same nature as those witnessed by the sub-committees, but to others of a more varied and extraordinary character.

"This evidence may be briefly summarized as follows:

"1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support.

"2. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

"Thirteen witnesses declare that they have heard musical pieces played upon instruments not manipulated by any ascertainable agency. . . .

"5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they have had the same experiment made upon themselves with the like immunity. . . .

"8. Three witnesses state that they have been present when drawings, both in pencil and colors, were produced in so short a time, and under such conditions, as to render human agency impossible.

"9. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold, days and even weeks before.

"In addition to the above, evidence has been given of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body."[1]

To appreciate the difficulty of assuming the implification of fraud a sufficient explanation of these phenomena, it must be remembered that, in the words of the *Report:*

"1. All of these meetings were held at the private residences of members of the committee, purposely to preclude the possibility of prearranged mechanism or contrivance.

"The furniture of the room in which the experiments

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[1]*Report on Spiritualism of the Committee of the Dialectical Society,* July 20, 1870.

were conducted was on every occasion its accustomed furniture. The tables were in all cases heavy dining-tables, requiring a strong effort to move them. . . .

"The room, tables and furniture generally were repeatedly subjected to careful examination before, during and after the experiments, to ascertain that no concealed machinery, instrument or other contrivances existed by means of which the sounds or movements . . . mentioned could be caused.

"2. Your committee have avoided the employment of professional or paid mediums, the mediumship being that of members of your sub-committee [the principal medium was the wife of a prominent member of the Dialectical Society], persons of good social position and of unimpeachable integrity, having no pecuniary object to serve, and nothing to gain by deception.

"3. The members of the committee itself were men of all professions, ingenious lawyers, shrewd business men, skilful physicians, practical scientists. . . . About *four-fifths* entered upon the investigation wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of *imposture* or of *delusion,* or of *involuntary muscular action.* It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most skeptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

"4. There were no hasty generalizations or insufficient data. No less than forty meetings were held

and 'careful notes were taken and signed for verification by all present.'

"5. There was a minimum of chance for self-delusion or inadequate observation. The experiments were conducted in the light of gas, except on the few occasions specially noted in the minutes.

"The sounds were distinctly audible to the ear, . . . the motions obvious to the sight. It was not a question of doubtful mental impression only, but of actual measurement. The table and other pieces of furniture had changed their position by so many inches, feet, yards.

"At times," say the authors of the *Report* in closing, "we sat under the table when the motions and sounds were most vigorous. We held the hands and feet of the psychic. Our ingenuity was exercised in the invention and application of tests. *After trials often repeated we were compelled to confess that imposture was out of the question.*"[1]

At greater detail, Mr. Cox, in the *Report* of the subcommittee, says:

"The smaller furniture of the room is frequently attracted to the place where the psychic sits. Chairs far out of reach and untouched may be seen moving along the floor in a manner singularly resembling the motion that may be observed in pieces of steel attracted by a magnet, which rise a little, fall, move on, stop, until fully within the influence of the magnetic force, and then jump to the magnet with a sudden spring. . . . Nor is this phenomena at all dubious to the spectator.

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[1]*Report of the Committee on Spiritualism of the Dialectical Society.* Comment by Mr. Edw. Cox, F.R.G.S.

However it may be done, *the fact* is indisputable that it is done."[1]

And, lest all this fail to be conclusive, read the committee's summary of the results of its work:

"The motions were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or fancy. And they occurred so often, under so many and such various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your sub-committee by whom the experiments were tried, wholly skeptical as most of them were when they entered upon the investigation, that *there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.*"

"Spirit" Slate-Writing

The phenomena of slate-writing, in spite of the large place it assumes in the literature of spiritualism, may be dismissed by us with a few words, and for a very simple reason. It is so permeated and impregnated with gross fraud of a hundred varied kinds that there is the gravest doubt whether there is or ever was one genuine case. Mr. Carrington says: "If we were to read carefully thru the historical evidence for the phenomena of slate-writing, we should find it to consist of one long and practically unbroken series of exposés of fraud and trickery, with no real evidence worth mentioning for the genuine manifestations of

[1]*Report of the Committee on Spiritualism of the Dialectical Society.*

any supernormal power, nor any indication of any force or agency whatever at work beyond the muscles of the medium."[1] In short, nowhere has a perverted human ingenuity displayed itself to better advantage; and the cleverness often shown, displayed in a better cause, would inspire enthusiastic admiration.

Slate-writing phenomena, it might be explained, consists in the appearance of writing on slates in the presence of a medium, the slates being so sealed or handled that it seems veritably impossible for any "messages" to appear without the intervention of spirits.

The great blow to the pretensions of slate-writing mediums was given by the Seybert Commission. Henry Seybert, a spiritualist, left a large sum of money to the University of Pennsylvania for the express purpose of making an exhaustive scientific investigation of spiritualism. A committee was appointed, which made a perfunctory *Report,* chiefly on the notorious medium, Slade. All the mediums examined were professionals, little money was expended, and the results published were so incomplete as to be practically valueless; but the work was abandoned and Mr. Seybert's money diverted by the university to other uses. There are few more flagrant examples of misappropriation of funds; and the large amount of serious work since done and still to do shows how little excuse those in authority had for their action. The wrong is one, however, which even yet could and should be righted.

The methods of producing fraudulent slate-writing are multiform.

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[1]Carrington: *Physical Phenomena of Spiritualism,* p. 84.

In one case "the medium had secreted under the finger-nail of his first finger a minute fragment of slate-pencil, and, when the slate was in position, all he had to do was to extend this finger, and to write on the under surface of the slate whatever he desired. . . . The writing is scrawling, but that makes no difference; the sitters are glad to get it just the same."[1]

In another case the medium made pencils "by pulverizing a slate-pencil and mixing the powder thus obtained with ordinary mucilage, forming a thick paste. This was cut into small squares, about the size of a rice grain. These squares were allowed to dry perfectly hard. . . . When he seated himself to give the writings he would deposit about a dozen of the mucilage pencils on his left knee. . . . He held them a few seconds in his closed hand before sticking them on his knee. This warmed them and made them sticky, so that they stuck where he put them."[2]

Double slates with secret flaps and springs of various kinds are of course common. In his *Physical Phenomena of Spiritualism,* the fascinating exposé of fraudulent spiritualist devices from which these quotations are made, Mr. Carrington gives the following absurdly simple yet very mystifying variation:

"A book of poems is handed to one of the investigators with the request that he insert, anywhere between its pages, a paper-knife, in order to mark the place. This is done. A slate is then shown, blank and cleaned. The person holding the book is now requested to open it and read the first verse on each

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[1]Carrington: *Physical Phenomena of Spiritualism,* p. 104.
[2]*Ibid.,* p. 108.

page. Immediately this is done, the slates are opened, and the verses just read are found copied between the slates. 'There!' you will say, 'your silicate flap or acid-writing will not work in this case, for the writing is done *after* the book is opened and read, and *this* is done only after the slates are fastened together.'

"The writing *was* done through the flap method, just the same! How did the medium know where the book would be opened? He did not care where it was opened, as the book was especially made for him, and *every page was exactly alike,* with the exception of the number!"[1]

But for downright cleverness the following trick-writing probably deserves a blue ribbon: "Examined and marked slates . . . are so sealed and fastened together that it would be an utter impossibility for the medium to open the slates in the slightest degree. The slates are free from writing or preparation of any kind when they are placed together, and they are fastened by the sitter himself, after a small piece of chalk has been placed between them. Let us suppose the sitter begins by screwing the frames of the slates together in several places, not only at the corners. . . . But, further, the skeptic proceeds to cover the heads of these screws with sealing-wax; after which he proceeds to fasten or gum the frames of the slates together all the way round with strips of sticking-plaster, securing these in place and finally sealing the frame together in several different places, placing his signet on the seals. If he choose, he may glue the wooden frames of the slates together, also. The oper-

[1]Carrington: *Physical Phenomena of Spiritualism,* pp. 124-5.

ation has probably occupied many minutes. Medium and sitter now hold the slates beneath the table between them for the space of, perhaps, a minute. At the end of that time the medium requests his sitter to take away the slates and open them, or to open them there, as the case may be. The sitter does so, and is amazed to find a message on the inner surface of one of the slates. It is very badly written, it is true, but the sitter is, rightly enough, glad to get writing of any kind under *such* conditions.

"At first sight, such a test would appear absolutely beyond the bounds of any sort of trickery. I have stated that the slates were free from writing, as well as from preparation of any kind, when they were put together by the sitter, and this is strictly the truth. The writing was produced *after* the slates were placed together and sealed up as I have described. But this is an impossibility? Not so, evidently, since the writing is really there! Then it must be genuine! Thus reasons the skeptic, and, indeed, we can hardly blame him for his belief.

"The trick, in this case, is worked upon entirely different lines from any test so far described. I have stated that a piece of *chalk* (not slate-pencil) was placed between the slates, and it is chiefly in the chalk that the trick lies. It is not an ordinary piece of chalk, but is made of a compound of powdered chalk, water, glue and iron filings. These were all blended together and allowed to become dry and hard. This is the piece of 'chalk' placed between the sitters' slates.

"Now, when the slates are placed under the table, the medium extracts, from his sleeve or elsewhere, a magnet, and with this he traces a series of letters on

the under side of the bottom slate, in 'mirror-writing.' The iron filings in the mixture will follow the magnet, and the chalk will write on the slate in the regular manner. The medium locates the piece of chalk, in the first instance, by tipping the slate at an angle, so that the chalk will run into one corner. He first of all places the magnet in that corner and drags the bit of chalk to the middle of the slate before proceeding to write out the message."[1]

The recountal of all this fraudulent phenomena would have little value except as it shows the real difficulties with which the investigator of psychic phenomena has to contend. As Mr. Carrington well notes regarding the above experiments:

"The ingenuity of this test will serve . . . to show the reader the extreme cunning of the professional medium, and how useless it is for the average individual, quite unacquainted with even the ordinary methods of trickery or the elements of conjuring, to hope to cope with the medium on his own ground, and even to beat at his own game a man who, naturally crafty, has made this particular branch of deception his life-study."[2]

The Famous Zöllner Phenomena

That collection of incidents known to students of spiritualism as the "Zöllner phenomena," striking though they are, may also be dismissed with but a few words, and for the same reason as were the slate-writing phenomena—the possibility or even probability

[1]Carrington: *Physical Phenomena of Spiritualism*, pp. 134-6.
[2]*Ibid*, p. 136.

of fraud. Some of them *may* have been genuine, but with a small space at our disposal, and with a wealth of unquestioned phenomena sufficient for all our needs, we need not even discuss those upon which the shadow of a reasonable doubt has been cast.

First, very briefly as to the facts:[1] Dr. Zöllner was an eminent physicist and psychologist and of the very highest reputation. The phenomena were observed, and his own conclusions corroborated, by three other professors of equally high rank, Fechner, Scheibner and Weber. The medium was Slade, the American. The séances took place at Zöllner's house.

Most of the phenomena observed, while not spectacular, were more than usually astounding, from a scientific viewpoint:

1. There were levitations, etc., in the customary manner, but of a remarkable character.

2. Knots were tied in endless cords.

3. Two wooden rings were slipped over the leg of a wooden table of a greater circumference than the rings themselves.

4. Slate-writing occurred under very careful test conditions.

In spite of the circumstantial evidence of genuineness which Dr. Zöllner's account bears, the whole is vitiated. Zöllner was attempting to find corroboration for his pet theory of "the fourth dimension" (the second and third phenomena above, if genuine, could not take place in our world of merely three dimensions); and his observation and testimony are biased by that

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[1]For these see especially Zöllner's own book, *Transcendental Physics.*

idea. Slade's reputation was bad; the Seybert Commission had detected him in deliberate fraud. In regard to the corroborative testimony of Zöllner's associates, Mr. George S. Fullerton showed that "both Fechner and Scheibner were partially blind at the time, and depended more on what Zöllner told them was taking place than on what they could see for themselves; while Weber was, in many ways, an incompetent witness of such phenomena. As to Zöllner, the chief narrator, it was found that he was of slightly unsound mind (though all his associates admitted that this did not impair his capacity as an investigator or observer); . . . that he was, in many ways, an incautious observer and believer; and, lastly, and by far the most important point of all, is the fact that neither he nor any of his three colleagues knew anything whatever of conjuring or the possibilities of deception."[1]

In a masterly analysis of the rope-tying phenomena, Dr. Hyslop notes twelve defects in the evidence, any *one* of which would be "sufficient to nullify its scientific character."[2] Mr. Carrington, after a careful examination of the evidence, is "convinced" that the rings passed over the table leg "could have been managed by adroit trickery";[3] and he even explains how it may have been done.

As to the "broken screen incident" (a case, by the way, which Zöllner considered so conclusive that he detailed it at great length), where a strong wooden screen was apparently wrenched apart in the middle of

[1]See the Seybert Commission *Report*, pp. 104-14.
[2]See Hyslop: *Borderland of Psychical Research*, pp. 232-9.
[3]Carrington: *Physical Phenomena of Spiritualism*, p. 31.

a séance with a violent crack, falling in two pieces, the screws and other fastenings being wrenched from their sockets, "I would ask," says Mr. Carrington[1] simply, "what proof have we that this tearing apart was not done before the séance, and the two parts merely tied together by means of a piece of thread, which could be pulled off later, allowing the two halves of the screen to fall apart as stated? There was plenty of time for Slade to 'fix' anything he liked before the séance, from all accounts, and there is nothing in the reports which would forbid our assuming that such an interpretation is the right one."

The miraculous disappearance of the table makes interesting reading, but the incident is too ill-attested to warrant further mention here. Sufficient now that, on the whole, in spite of the important place the Zöllner case holds in the history of spiritualism, we may assert the evidence so defective as to render it for our purposes unworthy of careful consideration.

Rappings: The Fox Sisters

A special interest attaches to the phenomena of rappings, because with them modern spiritualism took its birth.

There are many now alive who remember the early days of the Fox manifestations, for it was as recently as March, 1848, that Miss Kate Fox, a nine-year-old girl in a farmer's family at Hydesville, a little village in central New York, imparted the astounding information that she was in communication with the dead. It was some time before her hard-headed and skeptical

[1]Carrington: *Physical Phenomena of Spiritualism*, p. 27.

family became convinced that any intelligence directed the mysterious loud knockings with which the household was annoyed. Soon, however, the signals were translated. They declared that "a murdered man was buried in the cellar of the house; it indicated the exact spot in the cellar under which the body lay; and upon digging there, at a depth of six or seven feet, considerable portions of a human skeleton were found. Yet more, the name of the murdered man was given, and it was ascertained that such a person had visited that very house and had disappeared five years before, and had never been heard of since. The signals further declared that he, the murdered man, was the signaler; and as all the witnesses satisfied themselves that the signals were not made by any living persons, or by any assignable cause, the logical conclusion . . . was that it *was* the spirit of the murdered man, however improbable and absurd that might seem."[1]

The fame of the two sisters, Margaret and Kate (for both seemed to have developed this unknown power), was noised abroad locally. The neighbors came skeptical, heard and saw, and were converted.

Soon after a visit was made to Rochester, but the report of the miraculous doings of the sisters had preceded them, and the ability accompanied them. More or less violent accusations of imposture were met with a readiness to undergo the most searching tests that the skeptics could devise. Three consecutive committees of townspeople were appointed, examined the phenomena thoroly, and arrived finally at the same con-

[1]Wallace: *Miracles and Modern Spiritualism*, p. 151.

clusion—that the phenomena observed were certainly supernormal.

"The last and most skeptical committee reported that they had heard sounds, and failed utterly to discover their origin. They had proved that neither machinery or imposture had been used, and their questions, *many of them being mental,* were answered correctly. . . ."[1]

A more striking development soon appeared: their mediumship became imparted spontaneously to those with whom they came in contact. Mrs. Fish, a married sister of the Fox girls, living in Rochester, was the first to develop the new power. Kate Fox visited Auburn, near by, and the result was another crop of incipient "mediums" there. The movement spread like wildfire.

"Sometimes," says a recent investigator, "the contagion was conveyed by a casual visit. Thus Miss Harriet Bebee, a young lady of sixteen, had an interview of a few hours with Mrs. Tamlin, a medium of Auburn, and on her return to her own home, twenty miles distant, the raps forthwith broke out in her presence. In the course of the next two or three years, indeed, the rappings had spread throughout the greater part of the Eastern States. Thus a writer in the New Haven *Journal,* in October, 1850, refers to knockings and other phenomena in seven different families in Bridgeport, forty families in Rochester, in Auburn, in Syracuse, 'some two hundred' in Ohio, in New Jersey, and places more distant, as well as in Hartford, Springfield, Charlestown, and elsewhere. A

[1]Wallace: *Miracles and Modern Spiritualism,* p. 151.

year later a correspondent of the *Spiritual World* estimated that there were a hundred mediums in New York City, and fifty or sixty 'private circles' were reported in Philadelphia."[1]

The enthusiastic spiritualist must admit that some years later Kate Fox made what purported to be a confession of trickery, stating that the mysterious "rappings" that had puzzled all investigators were caused by voluntary cracking of abnormally loose knee and toe joints. And, on the other hand, the opponent of spiritualism must admit: First, that some years later, on her death bed, she retracted this alleged confession, reiterating the supernatural character of the phenomena produced by her; and second, that the "confession" comes very far short of explaining *all* the phenomena which occurred.

So the Fox case rests at present. At all events, the sisters were most directly instrumental in launching the spiritualistic movement, and, tho later developing other mediumistic faculties, the phenomena of rappings are those with which their names are oftenest associated.

Are the Rappings Genuine?

But it is impossible to dismiss the whole subject of rappings with an airy wave of the hand: the evidence is too voluminous and too strongly attested; and even with Miss Fox it is difficult to pass a final and positive opinion. To show what conflicts of testimony the investigator must weigh and reconcile, the comments of Sir William Crookes on her case are instructive:

"For several months I enjoyed almost unlimited op-

[1]Podmore: *Modern Spiritualism*, Vol. I., p. 182.

portunity of testing . . . the phenomena of these sounds. With mediums, generally, it is necessary to sit for a formal séance before anything is heard; but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane, a tambourine, on the roof of a cab, and on the floor of a theater. Moreover, actual contact is not always necessary; I have had these sounds proceeding from the floor, walls, etc., when the medium's hands and feet were held, when she was standing on a chair, when she was suspended in a swing from the ceiling, when she was enclosed in a wire cage, and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon, I have felt them on my own shoulder and under my own hands, I have heard them on a sheet of paper, held between the fingers by a piece of thread passed thru one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that they were true objective occurrences, not produced by trickery or mechanical means."[1]

These sounds are, as Sir William Crookes said, "noticed with almost every medium, each having a special peculiarity."[2] This latter fact is noted also

[1]Crookes: *Notes of an Enquiry into the Phenomena Called Spiritual.—Quarterly Journal of Science,* Jan., 1874, p. 83.
[2]*Ibid.*

by Professor Barrett. "Not only," he says, "do the raps indicate that they are governed by some intelligence, but the raps themselves are distinct and personal in character, just as handwriting or the touch of varied individuals on a typewriter or on an electric keyboard is different. Each individuality has his own particular kind of rap."[1]

They appear, too, in varied forms and in the most unexpected places. M. Flammarion notes the case of a Dr. Maxwell, whose mediumistic friend produced raps in restaurants and railway lunch-counters. These were *contrary to his own desire,* being so loud as to attract attention and even cause personal annoyance.

Victorin Joncières, the well-known composer, relates the following experience:

"On the next day, before my departure, I went to pay a visit to M. X. He received me in his dining-hall. Through the large open window a beautiful June sun flooded the room with its brilliant light.

"While we were conversing in a desultory way, a piece of military music rang out in the distance. 'If there is a spirit here,' said I, smiling, 'it ought by rights to accompany the music.' At once rhythmic taps, in exact harmony with the double-quick time, were heard in the table. The crackle of sounds in it died away little by little in a decrescendo very skilfully timed to the last vanishing blare of the bugles.

" 'Give us a fine tattoo to finish,' said I, when the sounds had completely ceased. The reply was a series of sounds like the heavy roll of drums, given with such force that the table trembled on its legs. I put my hand

[1]S. P. R. *Proceedings,* v. 4, pp. 34-5.

on it and very plainly felt the vibrations of the wood as it was struck by the invisible force."[1]

Jacolliot, in his *Occult Science in India,* tells of a Hindu fakir, on the former's own veranda, who extended both hands "toward an immense bronze vase full of water. Within five minutes the vase commenced to rock to and fro on its base, and approach the fakir gently and with a regular motion. As the distance diminished, metallic sounds escaped from it, as if some one had struck it with a steel rod. At certain times the blows were so numerous and quick that they produced a sound similar to that made by a hailstorm upon a metal roof."[2]

One important question, to be considered more fully later, should be at least mentioned here: Are these sounds governed by any apparent intelligence?

The earliest Fox rappings, as we have noted, spelled out a message regarding the body in the cellar—facts apparently known to no living person. The same is noted by Professor Barrett, M. Flammarion, and many other investigators. The immaterial drummer obeyed the request of M. Joncières; but Sir William Crookes notes that the raps are "frequently in direct opposition to the wishes of the medium," and in Dr. Maxwell's case the noises displayed a most waggish perversity.

"At a very early stage of the inquiry," says Crookes, "it was seen that the power producing the phenomena was not merely a blind force, but was associated with or governed by intelligence; thus the sounds to which I have just alluded will be repeated a definite number of

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[1]Flammarion: *Mysterious Psychic Forces,* p. 346.
[2]Jacolliot: *Occult Science in India,* p. 231.

times; they will come loud or faint, and in different places at request; and, by a prearranged code of signals, questions are answered and messages given with more or less accuracy."[1]

Table-Tipping

Of all the physical phenomena of spiritualism, table-tipping (including loosely in that term all forms of movement of material bodies without the exertion of force) is perhaps the most common. For that reason it has been most carefully observed and most widely discussed.

In the very beginning, whatever our presuppositions pro or con, or whatever explanation we may make as to reasons or causes, the *fact* that tables and other articles of furniture do under certain conditions move, apparently of their own accord, *must be admitted as established.*

The phenomenon itself is simple. A number of people sit around a table, placing the tips of their fingers lightly on the top. The number of persons in the circle, the size or weight of the table, darkness or daylight—these conditions seem to make very little difference. After a varying interval of anticipation, the table will begin to tremble and finally to jump up and down with nervous little jerks or hops. Occasionally its movements will become violent, and the table will progress around the room without help or guidance (voluntary, at least) from the experimenters. Rarely, the table will move and even rise in the air, apparently of its own accord, without any visible contact whatever.

[1]Crookes: *Notes. Quar. Jour. of Sci.*, Jan., 1874, p. 83.

Now, as was said, these *facts* are incontestable. That furniture does act in the manner described no scientist, *who has examined the evidence,* denies. Mr. Carrington, tho a scathing critic of spiritualism, admits: "There can be no doubt that a large part of the [table-turning] phenomena, at least, are genuine, however we may choose to interpret them. . . . The sole difficulty lies in the interpretation of the facts; in the *explanation* that is given of the phenomena observed."[1]

M. Flammarion says: "For me the levitation of objects is no more doubtful than that of scissors lifted by the aid of a magnet."[2] Dr. Marvin, in his attack, *The Philosophy of Spiritualism,* says: "The phenomena are genuine. The hypothesis which spiritualists endeavor to build on these phenomena is altogether another thing." Prof. W. F. Barrett notes several instances in his paper entitled *On Some Phenomena, Commonly Called Spiritualistic, Witnessed by the Author.*

Sir William Crookes calls "the movement of heavy bodies with contact, but without mechanical exertion . . . one of the simplest forms of the phenomena observed. It varies in degree from a quivering or vibration of the room and its contents to the actual rising into the air of a heavy body when the hand is placed on it. The retort is obvious that if people are touching a thing when it moves, they push it or pull it or lift it. I have proved experimentaly that this is not the case in numerous instances, but as a matter of evi-

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[1]Carrington: *Physical Phenomena of Spiritualism,* p. 64.
[2]Flammarion: *Mysterious Psychic Forces.*

dence I attach little importance to this class of phenomena by itself, and only mention them as a preliminary to other movements of the same kind, but without contact."[1]

He speaks of this class a little later as follows: "The instances in which heavy bodies, such as tables, chairs, sofas, etc., have been moved, when the medium has not been touching them, are very numerous. I will briefly mention a few of the most striking. My own chair has been twisted partly round, while my feet were off the floor. A chair was seen by all present to move slowly up to the table from a far corner, when all were watching it; on another occasion an armchair moved to where we were sitting, and then moved slowly back (a distance of about three feet), at my request. On three successive evenings a small table moved slowly across the room, under conditions which I had specially prearranged, so as to answer any objection which might be raised to the evidence. I have had several repetitions of the experiment considered by the committee of the Dialectical Society to be conclusive, viz., the movement of a heavy table in full light, the chairs turned with their backs to the table, about a foot off, and each person kneeling on his chair, with hands resting over the backs of the chairs, but not touching the table. On one occasion this took place when I was moving about so as to see how every one was placed."[2] Passing on in his ascending scale of apparent difficulty, Crookes makes the following interesting note on his "Class V" instances of "the rising of tables and chairs off the ground, without

[1]Crookes: *Notes. Quar. Jour. of Sci.*, Jan., 1874, p. 82.
[2]*Ibid*, p. 84.

contact with any person." It answers a question very frequently asked:

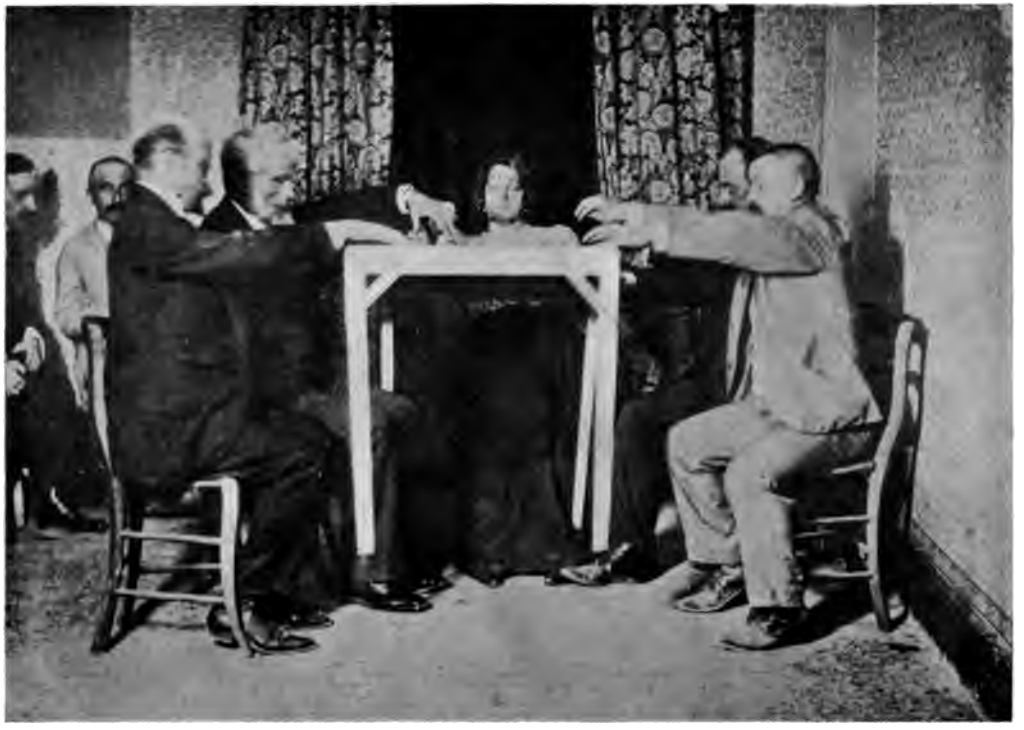
"A remark is generally made when occurrences of this kind are mentioned. Why is it only tables and chairs which do these things? Why is this property peculiar to furniture? I might reply that I only observe and record facts, and do not profess to enter into the why and wherefore; but, indeed, it will be obvious that if a heavy, inanimate body in an ordinary dining-room has to rise off the floor, it cannot very well be anything else but a table or a chair. That this propensity is not specially attached to furniture, I have abundant evidence; but, like other experimental demonstrators, the intelligence or power, whatever it may be, which produces these phenomena can only work with the materials which are available.

"On five separate occasions a heavy dining-table rose between a few inches and one and one-half feet off the floor, under special circumstances which rendered trickery impossible. On another occasion a heavy table rose from the floor in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had prearranged so as to assure unquestionable proof of the fact."[1]

The Researches of De Gasparin: What Causes Table-Tipping?

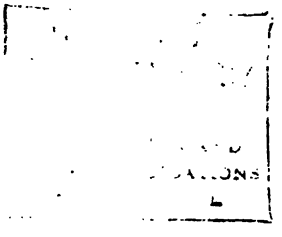
Considering the phenomena of table-tipping in somewhat more regular order, we will find that the first, and what is still in many respects the most important

[1]Crookes: *Notes. Quar. Jour. of Sci.*, Jan., 1874, pp. 84-5.



Photograph of a Table Levitation with Eusapia Paladino

Tables have been levitated so many thousands of times in perfectly authenticated instances that denial of this phenomenon would seem to be difficult. Hundreds of photographs, similar to the above, have been taken at



scientific investigation ever made was that of Count Agénor de Gasparin, at Valleyres in Switzerland, in 1853, the formal report of which was shortly after published in two imposing volumes.[1] The phenomena were observed with unimpaired success under test conditions of the most stringent and varied kind. Tables tipped, moved vigorously, and were levitated repeatedly and at will for months and before any one who wished to observe. Careful record was kept, and a large amount of data secured. To prove the absence of contact, the top of the table was dusted with flour with a bellows, then the heavy table was levitated, rising bodily into the air, not once, but several times. Afterward "the table was scrupulously examined; *no finger had touched it, or even grazed it in the slightest degree.*"[2] At times the tables displayed a most perverse stubbornness, refusing to stir in answer to any amount of waiting or coaxing. At other times, under seemingly identical conditions, "they have seen the same table legs perform levitations that were so free and energetic that they anticipated the hands, got the start of the orders, and executed the thoughts almost before they were conceived, and with an energy well-nigh terrifying."

With Eusapia Paladino, most famous of all "physical mediums" to-day, table-tipping is so usual an occurrence as no longer to excite even comment. But her exploits are marvelous enough to receive later the special mention they deserve.

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[1] *Des Tables tournantes, du Surnaturel en général, et des Esprits,* par le comte Agénor de Gasparin. Paris, Dentu, 1854.

[2] For a summary of the experiments of De Gasparin, see Flammarion's *Mysterious Psychic Forces*, Chap. VI.

Before I go further, however, I wish to make what may seem an astonishing statement: For the purposes of our inquiry *it does not make one iota of difference whether tables ever tipped or not.* No space would be given even to a discussion of the phenomena were it not that no other one class of facts bulks so largely in the popular conception of the methods of psychic research.

When the phenomena were first observed they were inexplicable by the forces of existing science. Science being at fault, it was the *easiest* thing to lay it all to "spiritual" intervention. When the phenomena at last attracted the attention of men of science, attempts were at once made with varying success to enunciate a satisfactory theory.

Remember, I am still speaking entirely of the "physical" aspects of the phenomena, with the *movements* of bodies by an inexplicable force. The alleged messages rapped out by tables are another matter, which will be considered in their proper place.

Regarding table-tipping phenomena, science has taken three attitudes:

1. Scoffing and complete denial. Forced from this position by the overwhelming weight of the evidence presented, it said:

2. That the phenomena were due to "unconscious muscular action." This theory rests on a foundation of observed experimentation and is an adequate explanation for a good deal of the simpler phenomena. Professor Faraday invented an instrument for registering this unconscious "push and pull" action in individual cases; "and Professor Jastrow further conclusively proved, in a careful series of experiments

conducted some years ago, that not only is this action present and operative in all normal individuals, but that this push and pull corresponded invariably with the expectation of the sitter, who had his hands on the board." Not only this, but, as Mr. Carrington adds, "there is a great deal of evidence that goes to show that this unconscious muscular force is frequently stronger and more powerful than the individual could consciously control or summon. . . . At all events, we know that in moments of extreme fear or excitement, when the conscious mind is largely in abeyance, many acts are performed which would be quite impossible to the normal individual, being beyond his normal muscular ability."[1]

We even have a phrase in the melodramatic novel: "With a sudden access 'of superhuman strength' the hero (or heroine) tore down the barred door (or severed the cable) with his (or her) bare hands"; or performed some other ordinarily "impossible feat." The same thing has been noted with subjects in an hypnotic condition.

This theory, however, failed utterly, of course, to explain the levitation or movement of articles *without contact.* A third hypothesis was perforce formulated:

3. That there is some hitherto unknown force emanating from the human organism which is capable of influencing material bodies; and Professor Thury, in a "conscientious monograph," coins the word "psychode" for this "intermediary between the mind and the body," which "can project itself beyond the limits of the body."

[1]Carrington: *Physical Phenomena of Spiritualism,* p. 68.

Little, however, has really been accomplished in proof or disproof. Science generally accepts what she can explain (table-tipping), and flatly denies anything further (levitation), an eminently safe but rather illogical proceeding! This, too, in defiance of the unqualified assertion in the strongest terms of such scientists, writers and philosophers, many of them eminent, as Myers, Lodge, Aksakof, Flammarion, Lombroso, De Gasparin, Richet, Crookes, Hyslop, Thury, Porro, Limoncelli, Carrington, Zöllner, Marvin, Barrett, Schiaparelli, Gerosa, Sully-Prudhome, Du Prel, Ermacora, Hodgson, Ochorowicz, Morselli, Bianchi and hundreds of other independent and honest observers.

These men assert because they have seen, tested, and believe they have proved. Science, generally, not having seen, denies out of hand, because the phenomena are inexplicable and "impossible." The reader in this case must choose for himself.

Camille Flammarion

Noted as an astronomer and as a writer and investigator of occult phenomena.

AND
DATIONS

"THAT THE SOUL SURVIVES THE BODY I HAVE NOT THE SHADOW OF A DOUBT."

That the Soul survives the destruction of the body I have not the shadow of a doubt. It is not the body which produces life. It is Life which organizes the body.

The purely mechanical explanation of the Universe is insufficient. We live in the middle of an unexplored world in which the psychic forces play a role as yet but imperfectly understood. These forces are of an order superior to the physical and mechanical, generally.

To men familiar with the history of Science, the attitude of people who deny certain phenomena simply because they are not yet understood and explained, is simple folly. The thing which we are in the habit of naming "common sense" is only an expression of the state of general ignorance. There are very few people who have the intelligence free and broad enough to accept, without some preconceived idea, new and unexplained facts.

As for me, I am only a humble student in the prodigious problem of the Universe. I search and I commune with the Sphinx. "What are we?" We know, proof positive, scarcely more to-day than we did in the time when Socrates propounded his famous maxim, Know Thyself! It is true that we have learned how to measure the distances to the stars, we can analyze the substance of the sun, and weigh worlds. Is the study of ourselves, then, less interesting than that of the exterior world? This is not probable. But I hasten to warn you that I am not wise enough to explain this mystery which surrounds the problem of Life and Death.

I pass my life in a retired garden consecrated to one of the Nine Muses (Astronomy), and in my attachment for that beautiful Infant I seldom find time to visit other Temples. It is only at intervals, for the renewed vigor which the change brings, and by curiosity, that I permit my investigations to drift in the direction of the "Unknown Shore."

In the intervals of my more pressing work, during the long nights passed at the top of my observatory in thought and study, I have always observed certain phenomena, which seemed to be the action of unknown forces. Sometimes they seemed analogous to those which the magnetizer uses to put his patient to sleep. Magnetism, hypnotism—these are forces but little understood, by the way, even by those who make use of them.

On other occasions it seemed to me that these forces were similar to the action produced by thunder. And again they seemed to be forces distinct from all others, a something which nearest approaches to the human intelligence. For some years I have been in the habit of referring to this element as the Psychic Forces. In the study of these Psychic phenomena we can afford to brave the smiles of the incredulous, for this touches the greatest problem of Humanity—the problem of Survival.

If these forces of which we have been speaking are real, then they must be natural, since there is nothing in Nature which is not logical.

One thing is certain, there is no effect without a cause. The supernatural does not exist, and the day of miracles is past. It is only by positive study of effects that we are able to arrive at the cause.

One of the first conclusions at which I have arrived after years of experimenting is that the human being possesses within himself certain fluidic and psychic forces the nature of which is as yet only imperfectly understood, and that this force is capable of moving objects at a distance, without contact. It is the expression of our Will and our desires.

* * * * * * * * *

Man is a double being, and that double nature is to himself still a mystery. We think. But what is a thought? No one knows. We walk. But what is the organic act? No one knows. Tell me, he who can, how a thought is conceived, and where, and what is the nature of cerebral action! It is dangerous to believe, and it is dangerous not to believe, in a Supreme Intelligence. As to the knowledge of the psychology of the Soul, we are to-day where chemistry was in the days of Albert the Grand. We know nothing! Your heart

beats night and day. It is a spring very well wound up. But who wound it?

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What holds the earth in space? The laws of gravitation and energy. What is it that kills in a rifle ball? Its speed, its energy, the invisible element which exists everywhere in everything.

We know so little of our mental being that it is impossible for us to know of what we ourselves are capable, and especially in certain states of unconsciousness. The intelligence which directs us is not always personal.

Matter is not in reality what it seems to our vulgar senses; that is, to our sight and touch. But it is one with energy, and is only a manifestation of the movements, invisible and imponderable. The Universe is a vast dynamo, and matter but an appearance.

We are living in the breast of an unexplored world in which the psychic forces play a role as yet but little understood and appreciated. We are, as regards these phychic forces, in about the position in which Columbus found himself when he first touched land in the New World. We are floating on the borders of a great unknown. We are at the dawn of a new Science, and who can foretell its influence in the world of thought?

Our terrestrial organism may be compared to a harp with only two strings—that of sight and that of hearing. By those two nerves only are we capable of receiving sensations. Now there exists in reality in Nature not two, but ten, a hundred, a thousand kinds of movements.

Psychical science informs us that we live in the midst of a world invisible to us, and that it is not impossible that there exists also on the earth beings absolutely different from ourselves, incapable of manifesting themselves to us, except dimly, because of our very limited means or organs of communication.

The most rational means which scientific men to-day possess of studying this dim connection which we have with these unknown forces is through the channel of Mediums, or sensitives, and this has led to the founding in all civilized countries of the Societies of Psychical Research. For the thing dubbed

"spiritualism" is a science and not a religion. It is a science of which we know, as yet, only the A, B, C.

Scientific men of England, of America, of Germany, and of Italy, who have devoted years to the study of the psychology of "raps," and of the existence of these unknown forces capable of moving objects at a distance, as a table or a chair—all of these men are unanimous in swearing to the existence of these phenomena as a fact. But no one knows their mode of reproduction. They exist as positively as the phenomena of electricity. There is an invisible cause which produces these "raps." Is this cause within ourselves or outside of us? That is the question.

In experimenting with mediums this force which comes into existence usually pretends to be some reincarnated spirit of the dead. But if we push our investigations and our questions to the end, these so called spirits generally finish by answers which would indicate that this is an error. I do not say that spirits do not exist. On the contrary, I have reason to admit their existence, as in the experiments I have made it is not possible to eliminate the hypothesis of their existence.

There is also the possibility of the existence of the Soul after death without the possibility of our being able to communicate with it.

We often take our ideas for reality. This is a mistake. For example, to us the air is not a solid. We pass through it without effort. An iron door, on the contrary, we find impenetrable. But with electricity, exactly the contrary obtains. It passes through iron and finds the air an impenetrable solid. Flesh, clothes and wood are transparent for the X-rays, while glass is opaque.

Newton discovered that all of the celestial Planets move as if attracted and held in space by a common force. He called it gravity. That force was not explained in his day, and, for the matter of that, it has never been explained.

A medium places his or her hand upon a table and it moves. But the force which moves it is unexplained. Is it, then, untrue because of that?

Let us remember that almost every scientific fact which exists to-day has been denied.

Many objections have been made because a medium under

control brings forth his best efforts in semi-obscurity. And we are bound to admit that this is an inconvenience for the investigators. But it is in no way, to the intelligent mind, at least, a suspicious circumstance. Try, if you will, to develop a photographic negative anywhere except in a dark room; or to produce electricity in a room the atmosphere of which is saturated with humidity. Light is the natural medium for producing certain effects, and it completely opposes the production of certain others. Prevent, if you can, light from blackening iodine, or make it blacken lime. Ask of electricity why it will pass instantly from one end to another of a long wire, and then why it refuses to pass through a piece of glass one-eighth of an inch in diameter. Ask of night-blooming flowers to expand in the daytime, and of those which open only in the sunshine to blow at night. Give me a reason for the diurnal and nocturnal respiration of plants. Why do plants inhale oxygen, and exhale carbonic acid gas during the night, when they do exactly the opposite in the sunshine?

Suppose some one says he will only believe in the existence of the stars when he has seen them in the daytime. What would be thought of his mentality? But it is useless to multiply examples. We might go on indefinitely. Man is only a feeble atom, a speck lost in the contemplation of the Infinite. He has thought himself capable to unravel the mystery of the Universe when he has not yet mastered the material forces around him. He has tried to explain the grandeur of the skies when he is incapable of analyzing the grain of dust at his feet.

In any case, if the investigations of the Society of Psychical Research have not yet given all that people pretend, nor all that it will yet give, one is bound to admit that it has considerably enlarged the nature of the understanding of the qualities of the Soul and its faculties. It has practically demonstrated the existence of the Soul as an entity, distinct from the body.

Many other forces will be discovered as we make progress along these lines. Things exist in the Universe of which human intelligence has never dreamed. The earth turned on its axis, and the celestial bodies moved in perfect harmony with the laws of gravitation, ages before we were aware of it,

and while we still fondly imagined the earth to be the center of all, a fixed body with a flat surface. Terrestrial magnetism belted the earth for centuries while the Races of men slept in blissful ignorance of the existence of such a force. The possibilities of wireless telegraphy were in the electric currents then as now. The waves of the ocean lapped the shores in musical cadence long before there were human ears to listen to them. Our mental eyes are opening to the light of the Creation but slowly.

And to sum up my convictions as regards a future existence, my researches have brought me to this conclusion:

(1) That the Soul exists as a real entity, independent of the body.

(2) It is gifted with faculties as yet unknown to Science.

(3) It can act at a distance, without the medium of the Senses.

There exists in Nature a psychic element of variable activity, the essence of which rests yet hidden.

For my own part, I shall be content if my work and investigations, extending now over a period of more than thirty years, can help to form a point of departure for those who shall come after me.

—Camille Flammarion.

Daniel Dunglas Home

The greatest of all so-called "physical mediums." Altho his phenomena were quite the most wonderful on record, he was never once so much as suspected of fraud.

CHAPTER III

THE MEDIUMSHIP OF D. D. HOME

I have purposely reserved what is by far the most imposing group of purely "physical" phenomena to the last. If the spiritualist has already convinced you of the adequacy of his evidence for the supernormal, you will at least find an account of the Home phenomena intensely interesting reading. If you are still equally sure, on the contrary, that spiritualism is merely a gigantic hoax, the Home phenomena must at least make you pause and reconsider.

Daniel Dunglas Home is by far the most striking "physical" medium in the history of spiritualism, partly from the very wonderful nature of the feats he performed, partly from the high social and scientific rank of the persons who witnessed and recorded his exploits, partly from the fact that never once in his long career was he detected in or even so much as suspected of any form of fraud.

Scotch by birth, he came to America while still but a child, and resided in a small town in Connecticut through youth and early manhood. Soon after the Fox sisters attracted the attention of the curiosity-loving public, Home found himself the possessor of mediumistic ability. And it is a noteworthy testimonial to the genuineness of the phenomena produced by him,

that his family were so annoyed at times by his mediumistic rappings and other antics that they turned the boy out-of-doors. "It is hardly likely," notes Mr. Carrington, "that if Home had control over the phenomena, he would voluntarily have carried them to this extent."[1]

Becoming a convert to spiritism in 1855, while still a very young man, he traveled abroad in the cause in which he was rapidly winning himself world-wide fame. "Everywhere he went he scored distinct triumphs, both as a medium and as a social favorite. He seems to have been a man of a fascinating personality, gaining with ease the friendship and confidence of all who came to know him. Belief in the genuineness of his pretensions was further strengthened by his persistent refusal to accept payment for his mediumistic performances—a fact which, it may incidentally be said, caused most people to overlook the equally obvious circumstance that he none the less owed his livelihood almost entirely to his mediumship, admirers showering gifts upon him and frequently entertaining him as their guest for months at a time."[2]

His séances were attended by nobility and even royalty, by scientists and philosophers, among the latter Sir William Crookes; and indeed the latter's famous *Report* is based very largely on phenomena observed with Home. Everywhere he gave successful exhibitions of absolutely inexplicable phenomena, and, so far as his health would permit—for he was never robust—continued to do so till the day of his death, some twenty years ago in France.

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[1]Carrington: *Physical Phenomena of Spiritualism*, p. 373.
[2]Bruce: *Riddle of Personality*, p. 164.

With performances as striking as those of Home, the possibility of fraud must, of course, be squarely faced. But the entire absence even of suspicion has already been noted. Even Mr. Podmore, who attempted to explain every alleged spiritualistic phenomenon on purely natural grounds, is forced with Home to admit there is no evidence of fraud. Mr. Carrington, who, as we have seen, knows the shady side of spiritualism from A to Z, says: "So far as it is known, tho Home was under far more careful and prolonged scrutiny than any other medium, fraud was never detected at any of Home's séances, nor was it even suspected on any occasion. . . . Home always sat in the circle, side by side with the other sitters, and never made use of a cabinet of any sort. He also had a great objection to darkness, and insisted upon as much light as possible on all occasions. So far as he [Mr. Podmore] was enabled to ascertain, there was not indicated in the records one iota of evidence against Home's character. 'On the other hand,' he says, 'the internal evidence of the books and narratives seems to afford good ground for supposing that the phenomena *were genuine*.'"[1]

Home's Levitations

We have already noted Sir William Crookes' opinion of the genuineness of the Home phenomena in general. If stronger testimony *were* possible, however, it must be found in his remarks upon Home's levitations:

"There are at least a hundred recorded instances of Mr. Home rising from the ground, in the presence of

[1]Carrington: *Physical Phenomena of Spiritualism*, pp. 372-3.

as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay and Captain C. Wynne—their own most minute accounts of what took place. *To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs.*[1]

"The accumulated testimony establishing Mr. Home's levitations is overwhelming," says Sir William Crookes. "It is greatly to be desired that some person, whose evidence would be accepted as conclusive by the scientific world—if indeed there lives a person whose testimony *in favor* of such phenomena would be taken —would seriously and patiently examine these alleged facts."

It might be well now to consider certain of these examples of alleged levitation. Mr. Carrington's note regarding them is interesting: "Incredible as it may seem that a human being should be lifted off the ground, and remain in that position for some time, in opposition to the law of gravity, it is, nevertheless, one of the best attested of all the phenomena occurring in Home's presence, the quality and quantity of the evidence being both good and abundant. How famous the case is may be gauged by the fact that it is mentioned in Brewer's *Dictionary of Miracles,* page 218."[2]

First, quotations from the account of Sir William Crookes contained in his *Report:*

"The levitation of human beings . . . has occurred in my presence on four occasions in darkness.

[1]The italics are mine.

[2]Carrington: *Physical Phenomena of Spiritualism,* p. 378.

. . . I will here only mention cases in which the deductions of reason were confirmed by the sense of sight.

"On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions; for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might touch them.

"The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. Once sitting in an easy-chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place."[1]

On another occasion Sir William wrote: "The best cases of Home's levitation I witnessed were in my own house. On one occasion he went to a clear part of the room, and, after standing quietly for a minute, told us he was rising. I saw him slowly rise up with a continuous gliding movement, and remain about six inches off the ground for several seconds, when he slowly descended. On this occasion no one moved from their places. On another occasion I was invited

[1]Crookes: *Notes. Quar. Jour. of Sci.*, Jan., 1874, p. 85.

to come to him, when he rose eighteen inches off the ground, and I passed my hands under his feet, round him, and over his head when he was in the air. On several occasions, Home and the chair on which he was sitting at the table rose off the ground. This was generally done very deliberately, and Home sometimes then tucked his feet on the seat of the chair and held up his hands in full view of all of us. On such occasions I have gone down and seen and felt all four legs were off the ground at the same time, Home's feet being on the chair. Less frequently the levitating power extended to those next to him. Once my wife was thus raised off the ground in her chair."[1]

Even more conclusive, however, is the much-quoted account of another levitation given in the famous report of the Master of Lindsay (better known as the Earl of Crawford):

"I was sitting with Mr. Home and Lord Adare, and a cousin of his. During the sitting, Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet six inches, and there was not the slightest foothold between them, nor was there more than a twelve-inch projection to each window, which served as a ledge to put flowers on.

"We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air outside our window.

"The moon was shining into the room; my back was to the light, and I saw the shadow on the wall of the

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[1] *Journal* S. P. R., Vol. VI., pp. 341-2.

window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down.

"Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture.

"Home said, still entranced, 'I will show you,' and then, with his back to the window, he leaned back, and was shot out of the aperture, head-first, with the body rigid, and then returned quite quietly.

"The window is about seventy feet[1] from the ground. I very much doubt whether any skilful tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilous leap, or being borne across in such a manner as I have described, placing the question of the light aside."[2]

The "cousin of his" referred to was a Captain Wynne; both he and Lord Adare corroborated in writing the correctness of the account given above.

"Elongation": The "Heat Phenomena."

Another phenomena observed with Home, and to a certain extent peculiar to him, was that of *elongation.* There are many probably who consider the ability to stretch one's fingers to double their normal length, or voluntarily extend one's arm an extra foot, even more

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[1]In his statement before the Dialectical Society he gives this distance as 85 feet.

[2]See the *Report of the Committee on Spiritualism of the Dialectical Society,* p. 212.

remarkable than the ability to float in the air unsupported.

Space forbids more than a single example of this phenomena, this also from the account by the Master of Lindsay, as given in the *Report* of the Dialectical Society.

". . . I saw Mr. Home, in a trance, elongated eleven inches. I measured him standing up against the wall, and marked the place; not being satisfied with that, I put him in the middle of the room, and placed a candle in front of him, so as to throw a shadow on the wall, which I also marked. When he awoke I measured him again in his natural size, both directly and by the shadow, and the results were equal. I can swear that he was not off the ground or standing on tiptoe, as I had full view of his feet, and, moreover, a gentleman present had one of his feet placed over Home's insteps, one hand on his shoulder, and the other on his side, where the false ribs come near the hip-bone. . . . There was no separation of the vertebræ of the spine, nor were the elongations at all like those resulting from expanding the chest with air; the shoulders did not move. Home looked as if he was pulled up by the neck; the muscles seemed in a state of tension. He stood firmly in the middle of the room, and, before the elongation commenced, I placed my foot on his instep. I will swear he never moved his heels from the ground."[1]

Commenting on the evidence, Mr. Carrington says: "The defects in the report seem to me to be such as

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[1]From the *Report of the Committee on Spiritualism of the Dialectical Society*, pp. 207-8, 213-14.

would be made by any person drawing up a report of unusual occurrences; minor inaccuracies exist, but the central facts seem to have been carefully noted, and rather more than the usual care exercised against fraud."[1]

A third class of extraordinary incidents of which it is necessary to make mention are the *heat phenomena.*

"I have frequently seen Home, when in a trance, go to the fire and take out large red-hot coals, and carry them about in his hands, put them inside his shirt, etc. Eight times I have myself held a red-hot coal in my hands without injury, when it scorched my face on raising my hand. Once, I wished to see if they really would burn, and I said so, and touched the coal with the middle finger of my right hand, and I got a blister as large as a sixpence; I instantly asked him to give me the coal, and I held the part that burned me in the middle of my hand, for three or four minutes, without the least inconvenience."[2]

These facts are corroborated by other writers. Another heat incident, throwing as it also does a side-light upon Home's own character, is most interesting.

"Mr. Home again went to the fire, and, after stirring the hot coals about with his hand, 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, so as to almost completely enclose it, and then blew into the small furnace thus extemporized until the lump of charcoal was nearly white-hot, and then drew my attention to the lambent flame which was flickering over

[1]Carrington: *Physical Phenomena of Spiritualism,* p. 395.

[2]Quoted in the *Report of the Committee on Spiritualism of the Dialectical Society,* pp. 208-9.

the coal and licking round his fingers; he fell on his knees, looked up in a reverent manner, held up the coal in front, and said, 'Is not God good? Are not his laws wonderful?' "[1]

It hardly seems as if Home would utter the absolutely unnecessary blasphemous mockery implied in his words if he knew that the phenomena he was producing were fraudulent.

Several theories have been attempted to explain these heat phenomena "naturally," but even the opponents of spiritualism are forced to admit that none of the theories cover all the evidence. It must be remembered that the coals were taken from the open grate in houses where Home would have no opportunity of "fixing" the coals in any way if any way were known to be possible. Furthermore, Home seemed able to impart his strange power to other persons at will, the same persons being burned by the *same* coal when this power was withdrawn. In one instance mentioned by Sir William Crookes, Home placed a blazing piece of charcoal on a cambric handkerchief and fanned it to a white heat. Except for a tiny burned hole, the handkerchief was unharmed, and Sir William, after careful laboratory analysis of the handkerchief afterward, was unable to find any trace of special chemical or other preparation.

As Sir William Crookes has noted, the evidence for the Home phenomena in quantity and quality is quite overwhelming. There remain a respectable number of scientists, entirely ignorant of this evidence, who airily or angrily deny. Those, like Mr. Podmore, who have examined it carefully, and yet are opposed to the whole

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[1] *Proceedings* S. P. R., Vol. VI., p. 103.

spiritualistic hypothesis, are forced into unassenting silence.

The reader may accept or not. If he does it may predispose him to accept certain other phenomena much less spectacular and almost, if not quite, as well attested. If he does not it will still in no way endanger any constituent grounds for the solution of the main problem of a future life; for, as has already been stated, these physical phenomena, true or false, are not vital to its solution.

"I AM CONVINCED OF THE PERSISTENCE OF HUMAN EXISTENCE BEYOND BODILY DEATH."

"If any one cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by twenty years' familiarity with these questions which concern us, I am willing to reply as frankly as I can. I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death, and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence that is based upon facts and experience."

—Sir Oliver Lodge, F.R.S.

Sir Oliver Lodge

Perhaps the most eminent English-speaking scholar in the investigation of psychical phenomena.

AND
FOUNDATIONS

CHAPTER IV

EUSAPIA PALADINO: THE ITALIAN MEDIUM

SPIRITISM seems to be no respecter of persons. The power of mediumship may come to a cultured university graduate like William Stainton Moses; it may come to an ignorant Italian peasant woman like Eusapia Paladino. Imagine the latter, heavy featured except for her wonderful dark liquid eyes, never able to read or write, not able even to speak correct Italian, but using habitually a corruption of the Apulian dialect, but observed for years with interest, almost with awe, by the greatest scholars of Europe.

Eusapia is a Neapolitan, born in 1854 at the tiny village of Minerno-Murge. Left as an orphan to the scant, if kindly, care of friends, while but a baby, she received an injury that may have something to do with her mediumistic powers. There is a marked depression in her head, the result of that early fall, and during the trance state a cool wind, which often accompanies psychical phenomena, is felt to issue from this "opening."

In the house of her peasant friends her powers first became manifest through the queer antics of furniture and bric-à-brac. But her rise in fame has been spectacular. The humble servant and saleswoman, turned out of her first employment for her ignorance

and laziness, is now the protégée of nobility—the Duke of the Abruzzi is among her patrons—and the confidante of scientists. Incidentally, her mediumship has made her wealthy.

But she is still the peasant woman, her coarseness softened a little by suffering and by traces of the stress of many séances, her eyes sharpened a little with the native shrewdness of her class. Yet in appearance she is anything but striking; in temperament she is often peevish, sometimes malicious—sometimes exhibiting a certain pride and dignity.

On one occasion, for instance, "she was staying with the Grand Dukes in Saint Petersburg: the Grand Duchess often sent for her to come and talk to her or keep her company in the drawing-room, but when visitors came she made an imperious sign, showing her the door. Twice Eusapia rather reluctantly obeyed, but at last she rebelled, and, planting herself in front of the princess, she said: 'Madame la Grande Duchesse, you doubtless mistake me for a basket which is carried to market when it is required, and left in a corner when it is done with. Either I shall remain in the drawing-room with all the visitors, or I shall leave the castle.'

"And the princess by blood, not to discontent the princess of spiritism, consented that she should remain in the drawing-room."[1]

Considering her temperament, her lack of education, she is in truth hardly the person one would choose at random as the messenger with another world. Yet

[1]From a *Biography of Eusapia Paladino,* by Mme. Paola Carrara (the daughter of Lombroso). See the review in the *Annals of Psychical Science,* v. 6, p. 217.

Eusapia Paladino

Most famous of living "physical" mediums, from a photograph taken at the beginning of her mediumship

to this humble Neapolitan country woman seems vouchsafed a power that is revolutionizing psychical science and reviving the hopes of all humanity.

The Beginning of Eusapia's Mediumistic Career

Eusapia lacks initiative even in her spiritistic manifestations. Her séance-room habits and conventions are the typical ones of spiritualism as it developed in this country, for it was to a Sig. Damiani, an ardent spiritist who had learned of American spiritualism while in England, that she owed her earliest development. He first became acquainted with her in 1872, discovered her mediumistic powers, and the ten years following were a period of slow development and locally increasing fame under his tuition.[1]

As far back as 1888, however, Eusapia had attracted the notice of a number of scientists, and already numbered among her friends such men as Professor Chiaia, of Naples. Convinced himself of the genuineness of her phenomena, he endeavored to secure wider scientific coöperation in his investigations, especially that of his friend Lombroso, the eminent criminologist. Lombroso had been openly and even contemptuously skeptical of all psychic phenomena; and it was not till February, 1891, when Professor Chiaia's accounts of the alleged wonders had beeen corroborated by numerous others, that he consented to investigate for himself.

Of these first important sittings in Naples, M. Flammarion, the noted French astronomer and author, is

[1] *Annals of Psychical Science*, May, 1907, p. 334.

our chief chronicler. In fact, his book, *Mysterious Psychic Forces,* is mainly a record of these first formal investigations of Eusapia.

The séances took place in a room chosen by Lombroso himself in a local hotel, and the arrangements were entirely under his direction. Among those present, besides Lombroso, were Professors Gigli, Limoncelli and Vizioli, and M. Bianchi, then superintendent of the insane asylum at Sales.

At their first séance several hours passed by without marked result, and, as is often the case, bade fair to be a failure.

"But," says Flammarion, telling the story, "when MM. Limoncelli and Vizioli were taking leave, the medium being still seated and bound, and all of us standing around the table conversing . . . we heard noises in the alcove, and saw . . . the round table which was behind them slowly advancing toward Mme. Paladino, still seated and bound.

"On seeing this strange, unexpected phenomena occur in full light, we were all stupefied with amazement. M. Bianchi and M. Lombroso's nephew dashed into the alcove, under the impression that some person concealed there was producing the movement of the portières and the round table. Their astonishment was unbounded when they ascertained that there was no one there, and that, under their very eyes, the table continued to glide over the floor in the direction of the medium."[1]

At another time says M. Flammarion:

"I saw, and plainly saw, the rough deal table (a table

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[1]Flammarion: *Mysterious Psychic Forces,* pp. 148-9.

a yard long and nearly two feet wide and resting on four feet) rise up several times from the floor and, without any contact with visible objects, remain suspended in the air, several inches above the floor, during the space of two, three and even four seconds.

"This experiment was renewed in full light without the hands of the medium and of the five persons who formed the chain about the table touching the latter in any way."[1]

Succeeding sittings of the Naples series gave further manifestations: the more common *poltergeist* phenomena—that is, the ringing of bells, the throwing of objects about the darkened séance room, twitchings of hair and beard, etc.—as well as the materialization of ghostly hands. So significant were the results obtained that Lombroso was forced to admit a growing confusion in his own mind, if not actual belief in these "occult" phenomena. "I regret," he wrote to a friend about this time, "that I combated with so much persistence the possibilities of the facts called spiritualistic."

Lombroso's interest and provisional conversion were contagious. So great was the weight of his authority that other coteries of scientists were eager to investigate the pretensions of the Neapolitan peasant woman.

Eusapia was at this time married and living humbly in a poorer quarter of Naples. With some reluctance she consented to new tests of her powers, concerning which, it may be noted here, she had no theories and even, it seemed, but little curiosity.

She went to Milan, giving sittings there in the pri-

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[1]Flammarion: *Mysterious Psychic Forces*, p. 180.

vate home of a M. Finzi. The sittings were again under the direct control of Lombroso himself, assisted by Dr. Ermacora, professor of natural philosophy at Milan University, and M. Gerosa, a physicist of international repute.

Every effort was made to obviate fraud in the medium and self-delusion in the investigators. The latter formed an imposing company, including, besides those named above, Charles du Prel, professor of philosophy at the University of Munich; Charles Richet, of Paris, an earnest and experienced student of psychic phenomena; Schiaparelli, director of the observatory at Milan; and M. Aksakof, councilor of state of the Emperor of Russia, and destined later to secure even more remarkable results from Eusapia.

Yet these sittings were a complete success, resulting in the almost unqualified adherence of every member present to the astounding nature of the phenomena observed.

In their efforts to secure material proof, attempts were made, and successfully, to photograph levitated tables as the latter floated without support in the air. Prints of "astral" (spirit?) hands were made on smoked paper prepared for the purpose; yet the medium's hands, examined immediately, were found free of any sign of soot. The medium herself was levitated and the spectral hands were seen on several occasions.

As a variation of her ordinary experiments, Eusapia would project, without contact (that is, so she would assert), a force capable of making impressions in clay or plaster.

"In full light," says M. Flammarion of another occasion, "Eusapia calls M. Morselli, and, controlled by

the two persons next her, brings him with her toward the table, upon which is placed a mass of modeling plaster. She takes his open hand and pushes it three times toward the plaster, as if to sink the hand into it and leave upon it an impression. M. Morselli's hand remains at a distance of more than four inches from the mass; nevertheless, at the end of the séance, the experimenters ascertain that the lump of plaster contains the impression of three fingers—*deeper prints than it is possible to obtain directly by means of voluntary pressure.*"[1]

We are told that Eusapia's clay impressions are usually profiles; "these profiles have a certain resemblance to a Eusapia grown old, and in fact are said to be reproductions of the face of 'John King' [her control], her father in a former life."[2]

We have already noted the general impression made at this time upon the investigators. Lombroso was at least ready to admit the probability of the existence of hitherto unknown forces.

M. Sully-Prudhomme, the famous poet and author, member of the French Academy and a witness somewhat later of many of the phenomena under consideration, wrote:

"My conviction is that I witnessed phenomena which I cannot relate to any ordinary physical law. My impression is that fraud, in any case, is more than improbable—at least so far as concerns the displacement at a distance of heavy articles of furniture arranged

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[1]Flammarion: *Mysterious Psychic Forces,* pp. 183-4. (The italics are mine.)

[2]*Annals of Psychical Science,* May, 1907, p. 354.

by my companions and myself. That is all that I can say about it."[1]

Enrico Morselli, professor of psychology at the University of Genoa, believed most of the phenomena observed by him to be genuine; and Dr. Porro, the noted astronomer, director in turn of the observatories at Genoa and Turin and of the National Observatory of the Argentine Republic, at La Plata, stated in a careful and detailed report: "The phenomena are real. They cannot be explained either by fraud or hallucination."[2]

Morselli in May, 1907, reiterates the same view at greater length in a careful summing up of Eusapia's place in spiritualism:

"There can no longer be any doubt as to the reality of Eusapia's phenomena. They have now been seen by too many persons under excellent conditions of verification, with the full certainty that the medium had not her hands and feet free, and that many of the phenomena occurred at a distance which excluded all possibility of deception; and there are now too many trustworthy men, accustomed to observe and experiment, who say that they have now become convinced that Eusapia's mediumship is genuine.

"We have now got far beyond the time when her phenomena could be explained by the exchange of hands and feet in the dark; the method of inquiry into her phenomena is very different. . . . In fact, none of the most celebrated mediums are accredited by so many explicit declarations by scientific men of the

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[1]Flammarion: *Mysterious Psychic Forces*, p. 177.
[2]*Ibid.*, p. 178.

Plaster Casts of Impressions in Clay
Produced at a distance by an unknown force.

foremost rank; no one, from Home and F. Cook onward, has allowed the introduction into the sittings of scientific instruments and methods with so much tolerance as Paladino."[1]

At the earlier date of which we are writing, however, there still lurked with Charles Richet, the cautious, in common with the great majority even of the professed psychical researchers, a remnant of anti-mystical presupposition.

"I laughed at Crookes and his experiments," wrote Richet; and this bias was hard to overcome. "Certainty," he well says, "follows on habit rather than observation." He determined to subject Eusapia to even more rigid tests and more varied experiments. In his new studies Richet was joined by two eminent investigators, Von Schrenck-Notzing and Siemiradski, of the French Institute; yet in their new investigations—this was in 1894—they could still find no trace of fraud, and manifestations occurred more wonderful than any that had preceded.

Still unconvinced, however—for such is the strength of scientific doubt—Richet invited Eusapia to his own home. Here for three months the ignorant peasant woman dumfounded his expert scientific knowledge and met successfully every test imposed. "Alone with her and Ochorowicz [a noted psychologist], a man of penetrating perspicacity, I renewed my experiments in the best possible conditions of solitude and quiet reflection. We thus acquired," wrote Richet, "*a positive proof* of the reality of the facts announced at Milan."

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[1] *Annals of Psychical Science*, May, 1907, pp. 328-9.

It was natural, of course, that the English Society for Psychical Research should by this time have heard of and should have wished to investigate phenomena of such importance. Lengthy reports of her exploits had appeared in the most scholarly journals of France and Italy; the *savants* who had observed had utterly failed to find evidence of fraud, and were almost a unit in their acceptance of the phenomena.

The Downfall of Eusapia in England

After some delay, at the invitation of M. Richet, an English committee, consisting of Professor Oliver Lodge, Mr. Myers and Professor J. Ochorowicz, held sittings with Eusapia; and they, like all previous investigators, became convinced of the genuineness of the phenomena she produced. These sittings were, however, strongly criticized by that militant critic, Dr. Hodgson, an expert in the detection of psychic fraud; and finally, for his benefit, another series was held in Cambridge, England.

Here he succeeded in discovering the medium in actual trickery, for the first time, but beyond question. Eusapia was consequently "immediately dropped by the society." "She had been detected in trickery," adds Mr. Carrington, summing up this controversy, "and, according to the standards of the society, that was enough to condemn her from future publicity, so far as they were concerned. . . . The continental investigators, convinced that the medium did not always practise fraud of the kind discovered by Dr. Hodgson, continued their researches, and (apparently) showed that phenomena were produced when trickery was not possible—at least trickery of the sort Dr.

Hodgson detected. So strong was this new evidence, indeed, that Mr. Myers and Professor Lodge retracted their former beliefs, and became more than ever convinced that supernormal phenomena did occasionally happen in Eusapia's presence, while perfectly willing to admit that fraud had been practised at Cambridge, and would account for all the phenomena there witnessed. . . ."[1]

The case seemed at that time very evidently one where the unbiased investigator could not, although that would be of course the *easy* way, discard *all* the phenomena as fraudulent and worthless. He had still to weigh and "prove" (test).

This was in fact the situation regarding Eusapia till as recently as two years ago. On the one hand she had been once convicted of deliberate fraud, giving, of course, a strong presumption that all her phenomena were fraudulent. She had been officially discredited by the foremost psychical society in the world, the English Society for Psychical Research; and among English-speaking scientists was generally believed a daring and skilful impostor.

On the other hand there was the testimony of a hundred or more scholars and investigators of the first rank. There were the cases of Myers and Sir Oliver Lodge, actual witnesses of her fraud, and yet later reconverted to belief in her supernormal powers. There were the proofs of M. Flammarion, who, like Sir William Crookes, not satisfied with the evidence of his own eyes, on several occasions took photographs of tables levitated by the medium while they floated in

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[1]Carrington: *Physical Phenomena of Spiritualism*, pp. 11, 13.

mid-air.[1] And there was finally a very striking test made some years before by M. Aksakoff, who "obtained a levitation, in the séances at Milan, after having tied Eusapia's feet with two strings, the ends of which were short and had been sealed to the floor very near each foot."[2]

Two years ago the student of mediumship might very well have said: "The truth of the matter probably is that Eusapia has genuine powers; but, when they are dormant and dilatory, she cannot resist the natural temptation 'to help the "spirits" along a little.' Were hers the only testimony we would be justified in throwing it all out of court; having, however, evidence of genuine table levitation in other cases, we can but give an unbiased presentation of her case, mentioning it at all simply because of its wide notoriety and historical importance."

But that was the situation two years ago. Since then she has given new proofs of her powers, so convincing in the nature of the tests imposed that it may be fairly said that a new era in psychic research has been inaugurated.

There have been, as we have noted, a number of conventions in the conduct of the séance most irritating to those striving to obviate trickery: these conventions Eusapia has boldly defied. For instance, heretofore the mystic phenomena could supposedly occur only in a darkened room: some of Eusapia's most wonderful manifestations have been in daylight or

[1]These were reproduced in his book. Though interesting, they were taken under circumstances too adverse (photographically) to be conclusive.

[2]Flammarion: *Mysterious Psychic Forces*, p. 156, footnote.

the full glare of electric light. The "influences" supposedly could not work away from their familiar haunts: Eusapia's greatest triumphs have been in the coldly unsympathetic interiors of physical laboratories surrounded by scientific precision instruments registering with exactitude every phase of her manifestations. The usual medium is able to work only in a secret cabinet and does not allow herself to be touched: Eusapia has effected wonders as great as any in the history of mediumship while her hands and feet were tightly held and without the aid of any cabinet whatever. At last, and for the first time, we would seem to have psychic phenomena brought out from the baffling obscurity of mysticism, superstition—and fraud—into the dazzling white light of purely scientific test and observation—surely no inconsiderable achievement!

A New Series of Sittings in Genoa

The climax of Eusapia's mediumship, the sittings held within the past year at Naples, were fittingly anticipated by series of most remarkable sittings held in Turin, Genoa and Milan.

In 1905 Eusapia had spent a long visit in Paris, but with comparatively slight results.

Returning to Italy, in the latter part of the same year, a new series was given in Milan before the local Société d'Etudes Psychiques. This series was under the auspices of the *Corriere della Sera,* an important daily newspaper of northern Italy, and under the direction of such authorities as Lombroso and Fogazzaro. In 1892 the then proprietor of the *Corriere* had been instrumental in detecting Eusapia in gross fraud, name-

ly that tricky releasing of a hand or foot from control that had killed her pretensions in England. At this time, however, Eusapia so far redeemed herself as to actually convert to spiritism the paper's present editors. The reports of the Milan sittings were featured in the *Corriere,* and, tho inconclusive, created no little comment.[1]

This Milan series was quickly overshadowed in importance, however, by the Genoa sittings, held under the direction of Dr. Henrico Morselli, of whom mention has already been made, the professor of psychiatry and neurology at the University of Genoa. Among his confrères were M. Bozzano, an expert in spiritistic investigation; a Dr. Venzano, M. Berisso, an artist, and his wife, at whose home the séances were held; and M. Barzini, editor of the *Corriere della Sera.*

The medium, previous to the séance, was completely undressed and searched. During the sittings her hands and feet were carefully controlled. The room was lighted, adequately if feebly, by an alcohol lamp. To prevent the intrusion of a possible confederate the doors were sealed on the inside.

At the very first séance there were remarkable examples of levitation, apports[2] and materialization. For instance, says M. Barzini:

"A big table weighing eighty pounds, standing in a corner by the window, on which we had placed cases containing photographic plates, frames, a metronome, . . . a dynamometer and other objects, approached

[1] *Annals of Psychical Science,* v. 5, p. 119.

[2] "Apports" are articles suddenly introduced into the séance room by the medium with no visible origin; in other words, matter apparently spontaneously created from thin air.

us, then withdrew again. A frame came and lay in my hand. Suddenly our plates were thrown on the ground; the frames followed them. Dr. Morselli was fearing for the fate reserved for his metronome when we heard it mysteriously set going and ticking regularly. A few moments later the machinery was stopped, resumed its movement and was again stopped. . . . Metronomes are not in the habit of doing this on their own account: the experience elicited exclamations of surprise from us." At once the metronome, "doubtless feeling flattered," as Barzini humorously says, jumped blithely of its own accord over on to the table before the medium "and began cheerily to beat time" there. All this happened in a good light.[1]

At the second séance Professor Morselli had hung two photographic plates on sticks tied to the back of Eusapia's chair. These were to register possible radiations emanating from the medium. During the séance they heard "a delicate and restrained sound" behind the medium. Upon looking they saw to their astonishment that the knots fastening the vertical sticks to the chair were slowly untying themselves. The blue and white strings, plainly seen, were "patiently undone" by invisible fingers. Then, to complete the wonder, the photographic frames did not fall when loose, but gently floated away into the cabinet.[2]

At this séance, too, there was an excellent example of what is often referred to as "bulgings" of the cabinet curtain. So clear is M. Barzini's description of

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[1] *Annals of Psychical Science,* v. 5, p. 122.
[2] *Ibid,* p. 123.

this case—a typical one—that it is worth repeating *verbatim.*

"Dr. Morselli felt himself touched in several places by the moving curtain. He thought he observed behind the curtain the presence of a complete human form, whose body leaned against his, the arms pressing against him; we all saw the arms wrapped round by the curtain.

"I got up suddenly, drawing the medium against me, and I put my head between the opening of the curtains to look into the cabinet. . . . *It was empty.* Professor Morselli felt behind the curtain at the spot where it bulged out, *and was assured that it was empty.* What, from the outside, appeared to be a moving human body covered by the curtain, was, on the inside, a cavity in the stuff, an empty mold.

"It reminded one of Wells' *Invisible Man.* I then wished to touch the bulging part of the curtain on the outside . . . and *I encountered the effectual resistance of a living head.* I distinguished the forehead, I moved the palm of my hand downward on to the cheeks and on the nose, and when I touched the lips the mouth opened and seized me under the thumb; *I distinctly felt the strain of a clean bite.* At the same moment a hand pressed against my chest and pushed me back, the curtains swelled out and fell back inert. All this time the medium remained in view."[1]

At the third séance Professsor Morselli caught Eusapia in her usual fraud. She had, unnoticed for a moment by him, released her left hand and was reach-

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[1]*Annals of Psychical Science,* v. 5, pp. 120-5. The italics are mine.

Lecture-room of the Société d'Études Psychiques at Milan

In a half-million-dollar building devoted to the study of psychical phenomena.

The Lonely Isle Roubaud, in the Mediterranean. Where Eusapia Paladino was investigated by Chas. Richet.

ing toward a trumpet which they had laid on the table. He immediately cried in warning to the others "E. T. V.!" [a prearranged signal of detected trickery], and seized her hand again. Eusapia understood his cryptic "E. T. V.," however, and said sadly: "Don't say that!" Of course all the party at once redoubled the closeness of their watch upon her. Now comes the remarkable part, as Barzini says. "At this moment, *while the control was certainly more rigorous than ever,* the trumpet was raised from the table and disappeared into the cabinet. . . . Evidently the medium had attempted to do with her hand what she subsequently did mediumistically."[1]

This example of fraud would seem, if anything, to strengthen Eusapia's position. If we are to believe a hundred reliable witnesses in thousands of instances her trickery is unnecessary. "Such a futile and foolish attempt at fraud is," as Barzini says, "inexplicable." Unless, as perhaps it is, it is actually involuntary.

Lombroso, after remarking that Eusapia "often lacks common sense, but she has an intuition and intelligent subtlety which contrast with her lack of culture," adds: "Ingenuous to such a degree that she lets herself be imposed upon and taken in by any intriguer, she yet sometimes—before and during the trance—shows a degree of cunning which often amounts to deceit. Thus on one occasion she was seen to pull out a hair in order to place it on the plate of a little balance in such a way as to depress it; another time she was surprised while secretly getting some flowers to simulate

[1] *Annals of Psychical Science,* v. 5, p. 208.

an apport and forming of her handkerchief with her hands some mannikins to represent phantoms."

Why should she attempt to do these things fraudulently when she has apparently proved again and again her ability to do them genuinely? Why, indeed?

At the fourth séance there were two especially remarkable levitations. "The table rose in the air to the height of our shoulders, completely isolated, and while Dr. Venzano counted the seconds aloud, so as to time the duration of the phenomenon, the table marked each second as it was counted by raising and lowering one of its ends. . . . As we followed the count of seconds we were amazed at its length. But the table evidently felt some pride in its performance, as it continued pluckily; when sixty seconds had been counted, the table fell back to the ground. . . ."[1]

A little later it went up again, floating this time seventy-eight seconds, which may be said to break the levitation record!

In fact, at this sitting, the psychic forces, whatever they might be, appeared to be especially obliging.

"Unknown to the others," continues the record, "Dr. Morselli had brought with him a piece of string, about sixteen inches long; this he laid on the table. The string disappeared, then came back, wagging like the tail of an animal. The professor examined it and then said, in a tone of disappointment '. . . I wanted to see it knotted.'" It evidently had not understood what was expected of it; but, as Barzini says, 'it was not lacking in good will,' for it at once mysteriously

[1] *Annals of Psychical Science,* v. 5, pp. 210-11.

vanished, only to reappear instantaneously shortly after with three neat knots tied in it at regular intervals.[1]

There were numerous materializations, especially of hands and of shadowy and more or less vaporous appearances. Sometimes these were felt; occasionally the experimenters were able to clasp the etheric members. "The feeling," says M. Barzini, ". . . was very curious; they did not escape from my grasp; they dissolved, so to speak. They slipped out of my hands as if they had collapsed. *They seemed like hands that had very rapidly melted and dissolved,* after manifesting a high degree of energy, and an absolutely life-like appearance while performing actions."[2]

The First Turin Séances

Shortly after the Genoa sittings, in February, 1906, Lombroso held a new series with Eusapia, this time in Turin. The company present was a representative one: Drs. Imoda and Audenino, assistants to Prof. Lombroso; M. Pomba, an engineer; Count Guy Borrelli; two lawyers, M. Maris and M. Jacques Barbaroux; M. Emile Barbaroux; Dr. Joseph Roasenda; Dr. Norlenghi, a member of the municipal council of Turin; Professor Jannacone, of the University of Turin; M. Bocca, a publisher; two ladies, one an American, and Sig. Mucchi, a newspaper man. The sittings were held, this time not at a private house, but in the psychiatrical laboratory of the university. Every precaution was taken to obviate fraud; although "none

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[1] *Annals of Psychical Science,* v. 5, p. 211.

[2] From the report by M. Barzini in the *Corriere della Sera,* of Milan. *Annals of Psychical Science,* v. 5, p. 210.

of the most important phenomena which occurred," says Sig. Mucchi in his report, "left room for the slightest suspicion of trickery. They were all of such a kind that they could not be imitated even by the cleverest jugglery." Moreover, this time the room was lit by electric light![1]

Manifestations began almost immediately. "A cold wind came from behind the curtain, which suddenly opened as if it had been opened by two hands. *A human head came out, with a pale, haggard face, of sinister evil aspect.* It lingered a moment and then disappeared."[2]

A moment later "a woman's small hand . . . reappeared near the curtain, seized one of the feet of the footstool, and pushed it. Sig. Mucchi broke the chain [of hands] and, by a rapid action, seized the warm hand, which at once seemed to dissolve and disappeared."[3]

At the close of the séance the reporter placed his hand on the deep scar which the medium has on the left side of her head and felt a cold, strong, continuous breeze issuing from it, like a human breath. He subsequently felt the same cold breeze issuing, though less strongly, from the tips of her fingers.

It was at the third sitting that Dr. Mucchi became involved in a weird struggle with the invisible entities that seemed to be at work around them. A mass of clay had been placed within the cabinet in the hope that Eusapia might be able to produce some of her

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[1] *Annals of Psychical Science,* v. 5, p. 305.
[2] *Ibid.,* p. 306.
[3] *Ibid.,* p. 306.

inexplicable molds therein. After some waiting they were told "typtologically"—that is, by rappings within the table—"The impression is made."

Eager to view the result, Dr. Mucchi rose and went toward the cabinet. "I was about to enter," he says ". . . but was repelled by two hands made of nothing. I felt them; they were agile and prompt; *they seized me and pushed me back.* The struggle lasted for some time; the hands seemed to take pleasure in resisting me; they pushed me back if I tried to enter, and pulled me forward if I retired. I ended by seizing the lump of clay . . ." whereupon "they thrust me out with a violent shove that nearly upset everything. There were observable on the clay two or three impressions such as might be made by a closed fist."[1]

Was there ever a stranger combat? A strong man in a desperate physical struggle with—thin air! Inexplicable, you may say, nay, impossible! Yet there was an abundant if dim electric light: Dr. Mucchi is a skilled observer: this phenomena is of a piece with scores of well-authenticated other instances. Surely the thing cannot be airily smiled away.

A little later a mandolin lying on the table in the plain sight of every one played of itself; the strings throbbing separately or in unison without any visible cause. "One of us was asked to play on the medium's fingers as if they were a mandolin; a string sounded in correspondence with each touch, and if the touch was vague the sound was incomplete or strident." But the still was not all. Shortly afterward "a hand, which suddenly materialized, seized the instrument by

[1] *Annals of Psychical Science,* v. 5, p. 309.

the handle and placed it on the shoulder of the player, and there, under his very nose, the strings shook and twanged." Then "the hand dissolved and disappeared."[1]

At both the third and fourth sittings appeared another example of that, even with Eusapia, rare phenomena, what appeared to be a materialized head. It acted as though it were one known to Pomba, the engineer: reaching out from the curtain its two hands, it held him with a caressing gesture while it kissed him. This appearance was seen by all present, being plainly visible, though at no time sharply defined. It seemed indeed to be continually varying in size, diminishing and increasing visibly, "so that sometimes it appeared to be that of an adult, sometimes that of a child. It was evidently subject to the variations of the emission of the mediumistic force . . . the medium seemed more fatigued when the head was more largely developed."[2]

But, alas for the easy path toward complete belief, again there was a brazen example of trickery. One of the most astounding phenomena of the Genoa sittings had been a registration of 242 pounds pressure on a dynamometer, showing a greater strength than that exerted by the strongest man. Who or what could have so powerfully affected the instrument?

This time the invisible fingers at work on the instrument were observed more carefully, and "John" was caught tampering with the needle in an unusually clever way.[3]

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[1] *Annals of Psychical Science*, v. 5, p. 310.
[2] *Ibid.*, p. 313. [3] *Ibid.*, pp. 311-12.

Yet alas too for the decryer of all these phenomena, for he must admit:

1. That apparently *invisible fingers were performing the trick!*

2. That strength pressures of nearly 150 pounds were exerted time and again in the production of levitations which the witnesses claimed were indisputable.

Truly it is a tangled thread to unsnarl.[1]

The Second Turin Séances

So suggestive had these Turin sittings been, so important the results obtained, that they had hardly been finished ere Eusapia was prevailed upon to give a supplementary series in the same place. The latter sittings were under the auspices of Drs. Amedeo Herlitzka, Carlo Foà and Alberta Aggazotti, all professors in the University of Turin and assistants of the famous psychologist, Professor Mosso, all comparatively young men, but all enthusiastic, if cold-blooded, researchers in laboratory science, absolutely devoid of anything like superstition, and considering poor Eusapia merely as a case in abnormal psychology, whose strange manifestations must be weighed and dissected in the interests of pure science.

Imagine the sensation that set half Europe on the qui vive when these researchers prefaced the careful report resulting with these words: "The conditions under which the séances occurred are of a nature to afford peculiar guarantees that we were the victims neither of fraud, nor of clever charlatans, nor of hal-

[1]For a detailed account of the first Turin sittings see the report by Sig. Mucchi in *La Stampa,* a Milanese journal. See also the *Annals of Psychical Science,* v. 5, pp. 305-14.

lucination." Nay, rather the phenomena seemed to them inexplicably but most wonderfully genuine; and they said with convincing boldness: *"Now that we are persuaded of the authenticity of the phenomena,* we feel it our duty to state the fact publicly in our turn, and to proclaim that the few pioneers in this branch of biology (destined to become one of the most important) generally saw and observed correctly."[1]

They, like the other scientists, preferred the evidence of exact instruments to that even of their own eyes and ears. Hence the presence of a dynamometer, a revolving self-registering cylinder connected electrically with a switch, and photographic plates wrapped in light-proof paper. Besides the experimenters there were present only Count Verdun, in whose house the séances took place, Dr. Imoda, the Chevalier Rostain and "a lady." The first sitting, as is generally the case, was comparatively lacking in interest, though there was considerable *poltergeist* phenomena; but at the second, at which a Dr. Arullani had been added to the company, occurred one of the most remarkable happenings in the history of spiritualism.

Toward the middle of the evening there had been a number of remarkable levitations, "table No. 1" having floated high in the air, over the heads, indeed, of some of the company, also turning itself over. "Table No. 1" was described as "a strong table of white wood, about two feet nine inches high and three feet long by twenty-two inches broad, weighing seventeen pounds." When it had seemed to quiet down for a moment, Dr. Arullani, who was especially skeptical, approached it to

[1]The italics are mine.

examine it closely; but "the piece of furniture, moving violently toward him, repulsed him."[1]

A moment later the medium announced quietly in her natural voice: "I am going to break the table." ". . . All those who were on the left of the medium could observe, by a very good red light, the various movements of the table. The latter bent down and passed behind the curtain, followed by one of us (Dr. Carlo Foà), who saw it turn over, and rest on one of its two short sides, while one of the legs of the table came off violently, as if under the action of some force pressing upon it. At this moment, the table came violently out of the cabinet *and continued to break up under the eyes of every one present; at first its different parts were torn off, then the boards themselves went to pieces.* Two legs which still remained united by a thin slip of wood floated above us and placed themselves on the séance table."[2]

Of this astounding phenomena there can seem to be, from the evidence, no question. The table certainly existed, and after the séance was over was found "broken into . . . pieces of various sizes."[3] Nor is there any doubt about its breaking: "the nails were torn out, the rivets and boards were broken."[4] It happened "in the midst of many witnesses, under good . . . light. The medium was most carefully controlled —during the occurrence of the most important phenomena, Eusapia's legs were placed horizontally on our knees."[5]

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[1]*Annals of Psychical Science,* v. 5, pp. 378-9.
[2]*Ibid.,* p. 379. [3]*Ibid.,* p. 383. [4]*Ibid.,* p. 385. [5]*Ibid.,* pp. 378-9.

Furthermore, the strength required literally to pull to pieces such a table is enormous, greater in fact than most men could exert, to say nothing of Eusapia.

But *what* did rend that table? The investigators in this case admit candidly their complete mystification.

Dr. Pio Foà

Professor of Pathologic Anatomy, University of Turin, and a student for many years of mediumistic phenomena.

"I AM CONVINCED THAT AFTER DEATH MAN DOES NOT PERISH ENTIRELY."

I am convinced that after death man does not perish entirely; all of his individuality is not destroyed; his more noble and spiritual qualities persist in another life, higher and more comprehensive. It is a life which we do not know as yet, but which is revealed to us by an inner consciousness. The Bible and the sacred books speak to us of that other life, describing it in a language so picturesque and sincere that millions of men have believed that they were dictated to us by some one who must know perfectly the life beyond the grave. Mankind has universally attributed these pages to divine origin, and has believed them to be a revelation made by God to man.

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The moment we admit the probability of man's survival after death we must also face the possibility of the doctrine of spiritualism—that is, that it is possible that we are surrounded, in the air, by spirits or beings, their pure essence, which under special conditions may be able to manifest themselves to us. The question becomes one of sufficient importance to be worthy of scientific study and research. Thus we have to-day such men as Lombroso, Pio Foà, Richet, Flammarion, Sardou, Crookes, Stead and others, who are bringing all their intelligence to bear to try to investigate and determine the nature of the force possessed by some individuals of moving objects at a distance without contact, and of certain other mediumistic phenomena, materializations principally.

Personally, I have made a long series of investigations with the celebrated medium, Eusapia Paladino, who is a Neapolitan in origin. These experiments were made under strictly scientific conditions, with the assistance of Drs. Galeotti, de Amicis, Lombardi, and a few other eminent men, professors in the Uni-

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versity of Naples. The question is most complex and difficult to solve.

Up to the present time I would not say that we have sufficient proof to determine exactly the nature of these forces, or of the phenomena, if you prefer. But they exist and are real. That has been attested to so many times, by men of unimpeachable probity, that they are no longer to be denied. I know there are those who claim that Eusapia Paladino is a charlatan and a fraud, and that all of the scientific men are mere dupes. But those assertions are made by people who have never assisted at her séances. On my own account I can state that with me Eusapia has never resorted to tricks. I have seen a table, which was placed a yard away from the medium, moved about in broad daylight without being touched by any one. I have seen my own eye-glasses, which I wear without a string, picked up by an invisible hand when they had fallen on the floor, and placed gently on my nose again. I have seen a little lock of hair placed so softly on the table before us, by a force invisible, that we were not aware of what was being done until we saw it lying there. We have requested that flowers be placed on the table, and at a given moment they appeared on a whatnot, four feet away from the medium. The same nosegay I saw pass caressingly over the face of one of the scientists present, and pose itself on his knee. Twice I have seen a dark form, which might be a head, appear behind the head of Eusapia, when she was in a trance state. Gradually the form became lighter, pale, and then as if illuminated. Some one asked the medium who it was, and she answered in a feeble voice, "It is Peppino." Another time Eusapia applied her forehead to mine, at the same time saying, "Look!" And we saw a human head, very pale, but clearly illuminated, appear behind her own.

But I could go on indefinitely talking of my experiments with this medium, which have extended over a number of years. I quite understand that to the uninitiated much of this seems too strange for belief, and that only those who have had the experiences can really conceive of their reality.

And as for the explanation of these manifestations, that will be for coming generations to solve. —Filippo Botazzi.

CHAPTER V

THE LATER MEDIUMSHIP OF EUSAPIA PALADINO

While recent enthusiasm over Eusapia was still at white heat, Bottazzi and Galeotti, the one of the department of physics, the other professor of general pathology, at the University of Naples, the medium's native city, determined on a new series of sittings. These were not so much for the purpose of imposing additional tests; for by this time the great majority of Italian investigators had come to consider fraud a dismissed solution: but it was hoped that with increased knowledge of conditions favorable to mediumistic manifestation new and perhaps more startling data might be secured. In this they were not disappointed.

Bottazzi's introduction is a model of scientific caution. "Barzini's descriptions were excellent," he writes, "but we wanted *documents and proofs.* So many, however, had already seen these, and yet had doubted; we ought to be able to furnish evidence analogous to that given in our scientific publications."

"Everything must be registered by writing and photography, *i.e.,* all that can be registered. Will she be able to impress a photographic plate? Will she be able to illuminate a screen treated with platino-cyanide

of barium? Will she be able to discharge a gold-leaf electroscope without touching it?"[1]

M. Bottazzi appreciated fully the vital weakness in the usual testimony of the séance. "To assert," he says, "that Mr. X., being present at a particular séance, heard a touch upon a telegraphic key which had been placed in the cabinet out of reach of the medium's visible hand, is obviously less valuable than to be able to show the incredulous public a graphic tracing of the movements of the electro-magnetic needle, connected with the keyboard, recorded on a sheet of smoked paper at a considerable distance from the medium. For it is always possible to suggest that Mr. X. was the victim of hallucination.

"It will not avail to add that the sounds were heard by all those present. The obstinately incredulous will reply: 'That may be; but it was a case of collective hallucination.' "[2]

Nor was the data in this way secured insufficiently scrutinized or carelessly collated.

"I wrote the detailed account of the phenomena which occurred during each séance," says Bottazzi, "sometimes on the same night, or else the following morning; and it is from these accounts, after I had interrogated my friends on certain doubtful or controverted points, that this report has been written with a calm and collected mind."[3]

How far Bottazzi's mental attitude differed from that of the professed spiritualist is significantly shown by the phrase with which he opens the report of each

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[1] *Annals of Psychical Science*, v. 6, p. 151.
[2] *Ibid.*, p. 261. [3] *Ibid.*, p. 267

séance. It is a statement of religious theorizing or sentimental rhapsody? Not exactly. He begins thus:

"FIRST SÉANCE (*April 17th*, 1907).

"Barometric pressure at 9 P.M.: 760.79 mm.; temperature, 9.7° Cent."[1]

And this cold, precise exactitude, it may be noted here, is matched in much of the recent work with Eusapia. Listen, for instance, to a sample of Lombroso's description of the medium herself: is there any trace here of emotionalism or mysticism?

Eusapia has, he says, "a stenocrotaphy—that is to say, the bizygomatic diameter of her head is larger than the frontal one (127 to 113); a dolichocephaly (73), which, however, is ethnic; a head of small circumference (530); an asymmetry in the cranium as well as in the face, the right side being more developed. The left eye presents the Claude Bernard-Hörner phenomenon, as in the case of epileptics. The eyes are choroectopic above and within, and react only feebly to light, but have good power of accommodation," etc., etc.[2]

Nor were the assistants invited by Bottazzi required to have spiritualistic leanings or even knowledge. On the other hand, "It was thought advisable to choose sitters quite new to mediumistic séances . . . persons whose scientific prestige was indisputable."[3]

Eusapia's new inquisition, if we may call it that, showed, therefore, some new names, but those equally distinguished in scientific circles. Besides Galeotti

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[1] *Annals of Psychical Science*, v. 6, p. 271.
[2] *Ibid.*, pp. 167-8. [3] *Ibid.*, p. 153.

and Bottazzi, there were M. Luigi Lombardi and Dr. Scarpa, both professors in the electrical department of the Naples Polytechnic High School; Dr. T. de Amicis, a physician and professor of dermatology in the University of Naples; and Dr. Pansini, a noted expert in medical semeiotics; Emanuele Jona, an engineer, and president of the Italian Electro-technical Association; the venerable Senator Antonio Cardarelli, professor of clinical medicine at the university; and Nicola Minutillo, instructor in Roman law. Only a part of these persons were present at all the séances.

The experiments took place in a room forming part of the physiological laboratories of the university. The walls were bare of curtain or ornament: the furniture the simplest: the cabinet, which Eusapia was not even allowed to touch, was one improvised by Bottazzi himself. "Although she approached it, . . . and felt impelled several times to touch the outside of the curtain, *she never,*" he says, "*put her hand into the cabinet, and never examined the interior of it,* either before or during a séance."[1]

At all sittings her hands and feet were held continuously by two or more of the party, wary of the slightest suspicious movement, and cognizant of every tremor, even, that she might make. Moreover, even in the selection and disposition of the scientific apparatus, effort was made to assure a minimum of opportunity for fraud. "The receiving instruments which were to be put in motion, and the surface on which they rested, were generally, after the first séance, so firmly fixed, that, in spite of all her efforts, Paladino

[1] *Annals of Psychical Science,* v. 6, p. 268.

could scarcely even move them. . . . I passed the electric wire and the tubes through holes made in the wood," says Bottazzi, "or I arranged them so that they only passed over a very small portion of the surface."[1]

"The mediumistic chain was not always strictly maintained. In addition to two breaks demanded by Eusapia, Bottazzi, Galeotti and Scarpa frequently rose from their seats and left the room, either to put the cylinders in motion in the neighboring room, or to look for some string, asked for by Eusapia, or for some other reason.

"Our séances have always been accompanied by a certain amount of movement on the part of those present; a convinced spiritist who was present at the seventh séance was scandalized by it; but this was very natural. Spiritists attend with their souls already attuned to admiration; their faith is absolute (so much the better for them and such as they), and nothing disturbs them. *We, on the contrary, were disturbed by doubts,* and I am not even now, as I write, free from them, after seven séances in which I have seen the occurrence of phenomena in which fraud could play no part."[2]

"Often, Mme. Paladino, when completely entranced, was not satisfied with the contact of only two controllers, but she asked in a faint voice for the hand of another neighboring sitter, or she desired that a hand should be placed on her knees, and that she might lay her forehead on the head of one of the controllers."[3]

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[1] *Annals of Psychical Science,* v. 6, pp. 269-70.
[2] *Ibid.*, pp. 378-9. [3] *Ibid.*, p. 380.

We cannot follow those momentous sittings in detail, but merely outline briefly a few of the more wonderful phenomena that occurred. We must remember that even the simplest *poltergeist* manifestations that occurred—the shaking of the table, the setting in motion of a metronome, the throwing of small objects about the room spontaneously, the beating of a drum—even these phenomena are wonderful enough when we consider the rigidity of the tests imposed by these zealous but skeptical savants. "We obliged her to do things she had never done before," says Bottazzi naïvely; and surely they did!

The Startling Materializations Produced at Naples

But these phenomena sank into comparative insignificance, for, at the third sitting, in plain sight, a small table rose spontaneously and floated in midair, while, as Bottazzi notes, "we watched it in amazement"; and, at this same séance, at which Mme. Bottazzi was present, a great black hand and arm crept slowly out from behind the curtain of the cabinet, lightly touched Mme. Bottazzi, who happened to be nearest, frightening her severely, *then apparently dissolved into thin air.*

Here was a phenomenon which defied explanation, which dazed belief. Imagine the impression it made on these sober, hard-headed men of science, apparently face to face with what an hour before they might well have called "impossible."

"We felt the sensation as of contact with a real hand," says Bottazzi, reporting the phenomenon, "bony, nervous, often neither hot nor cold, but sometimes hot; a hand, in fact, of flesh and bones and blood. To whom

does this hand belong, which is generally encountered more than half a yard away from the medium's head, and while her visible hands are rigorously controlled by her two neighbors?

"Is it the hand of a monstrous long arm which liberates itself from the medium's body, then dissolves, to 'materialize' afresh afterward?

"Is it something analogous to the pteropod of an amœba, which projects itself from the body, then retreats into it and appears again in another place?

"Mystery!"[1]

At a later sitting this same great black hand came out from the curtain and gently grasped Bottazzi by the nape of the neck. At this séance, Dr. Porro, the astronomer, was present. "Letting go Professor Porro's hand," says Bottazzi (Porro was next him in the circle), "I felt for this ghostly hand and clasped it. It was a left hand, neither hot nor cold, *with rough, bony fingers, which dissolved under pressure. It did not retire by producing a sensation of withdrawal; it dissolved, dematerialized, melted.*"

These astral hands—"etheric hands" is the term Lombroso uses to describe them—are not always visible; yet they would seem to be the active instruments in the production of the *poltergeist* phenomena. A mandolin plays itself; the keys of a typewriter strike of themselves spontaneously; an invisible something ripples over the keys of a piano; an electric light switch is closed repeatedly (a switch several feet from Eusapia, while her limbs are carefully controlled); a tiny electric dynamo is wound up and set going; a vase of

[1] *Annals of Psychical Science*, v. 6, pp. 285-6.

flowers is transported about the room. These things happen, are attested to by unimpeachable witnesses. What causes them? "Astral hands?" Hands formed of some substance of which we know nothing, shot out from the body of the medium at will in different directions and at lightning speed?

"What a colossal fabrication!" the reader may exclaim. "Why, *that's* absolutely impossible!"

Impossible? The scientist is coming to the point where he no longer dares call anything "impossible." Impossible? when these pseudo limbs *have been seen and handled,* not once, but repeatedly!

Dr. Giuseppe Venzano *saw* a monstrous, shadowy arm spring out spontaneously from Eusapia's shoulder and grasp a glass of water; three other scientists present simultaneously witnessed the same thing.

"At another time," says Bottazzi, "later on, the same hand [the black hand of which mention has already been made] was placed on my right forearm—I saw a human hand, this time of natural color, and I felt with mine the back of a lukewarm hand, rough and nervous. *The hand dissolved (I saw it with my own eyes) and retreated as if into Mme. Paladino's body, describing a curve.*"[1]

Is there anything hesitating or equivocal about that statement? Bottazzi *saw* it, and, lest he alone might have been deceived, a dozen others saw similar phenomena.

Fontenay gives a more detailed and significant description of these materialized hands in their typical form. "The materialization was incomplete," he says,

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[1]*Annals of Psychical Science,* v. 6, p. 413.

"or seemed so to me. It did not appear very solid, and, although the apparition was very rapid, it seemed to me that the fingers were not all distinct and separate from each other. I had the impression of an enormous crab's claw rather than of a real hand. Imagine a lined mitten, or rather a very large hand, of which the thumb and forefinger were pressed together, and the three other fingers also pressed together.

"This apparition was seen and described as I have just described it, with very slight variations, by the majority of those present."[1]

The hands, we are told, were of various sizes, some gigantic in dimensions, some normal; and lest there be any mistake about their objective reality, Bottazzi had photographs taken of them.[2]

On another occasion, near the close of a sitting, the cabinet was opened somewhat inadvertently, and the ghostly fragments of arms and legs were found lying inside.

"The apparitions, or materializations," says Bottazzi, at another tme, "were numerous and multiple. . . . I saw hands and closed fists appear over Mme. Paladino's head, in the opening between the curtains; sometimes they were of ordinary size, at others at least three times larger than Mme. Paladino's hand and fist. Twice I advanced my hand rapidly to seize them, chiefly because those farthest off affirmed that these were objects presented by the usual invisible hand; but I

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[1]*Annals of Psychical Science*, v. 7, p. 182.

[2]Some of similar photographs of "materialized hands" are reproduced in this volume.

was always too late; the apparition dissolved, and I found the space vacant."[1]

At the eighth sitting Eusapia was controlled in a way that would seem to destroy any lingering shred of an opportunity for fraud. Heavy cords were bound tightly about her wrists, these were led through iron rings sunk in the floor, and the ends sealed with lead seals, similar to those used in this country to secure the doors of freight cars. Tightly bound as she was, so tightly bound as to be hardly able to move, other precautions were not relaxed in the slightest. Yet, fortunately for the adherents of spiritualism, there were continued levitations and striking materializations of Eusapia's astral limbs.

Galeotti, who happened to be holding Eusapia's right arm, suddenly cried: "I see two left arms identical in appearance. One is on the little table, and it is that which Mme. Bottazzi touches. [Mme. Bottazzi was "controlling" the medium on the other side.] *The other seems to come out of the medium's shoulder, to approach and touch Mme. Bottazzi, and then return and melt into the medium's body again.* This is not an hallucination. I am awake. I am conscious of two simultaneous visual sensations, which I experience when Mme. Bottazzi says she has been touched."[2]

Another remarkable phenomenon in connection with Eusapia's manifestations of which mention should be made was the strange lights which appeared. In the fourth sitting, simultaneously with the materializations,

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[1] *Annals of Psychical Science,* v. 6, pp. 383-4.
[2] *Ibid.,* p. 422.

little curling tongues of flame, pale mauve in color, had floated across the curtains of the cabinet.

At other times these flames appeared above Eusapia's head. "They seemed to me," says Bottazzi, "like little flames, in size like those of an ordinary candle, but shorter and not of yellow light, but rather violet, more luminous in the center, more attenuated at the periphery; they seemed to disengage themselves from the body of the medium, then rose with a slow, undulating movement, dissolving into space."[1]

At the Turin sittings lights appeared which also "started from the medium's head, but they were projected like a minute Roman candle."[2]

Is This Psychic Energy a Form of Radio-Activity?

What was the nature and cause of these luminous appearances, not uncommon at spiritualistic séances, but rarely, if ever, before under expert scientific observation? In the light of the then recent discoveries of the Curies the answer came almost spontaneously: Might they not be some form of radio-activity?

And experiment seemed to confirm the suggestion.

Flammarion noted a "diaphanous luminosity" issuing from the hole, as well as round the fingers, almost forming "a second misshapen outline." Lombroso, in corroboration, noted that by merely holding a photographic plate, masked by three thicknesses of light-proof paper, in the medium's hand, an X-ray-like print of her index finger was made on the plate, as if there was radio-activity therein. Simultaneously, her hand

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[1] *Annals of Psychical Science,* v. 6, p. 383.
[2] *Ibid.,* p. 308.

shuddered convulsively and she went into the trance state.

Lombroso, in fact, goes even further, and, in a careful summing up of the Paladino phenomena recently published, advances the daring theory that the spiritual agents themselves are composed of radio-active matter. The theory, coming from such a source, is indeed epoch-making, and his statement of it deserves to be quoted in his own words.

"This is the first occasion, if I am not mistaken," he says, "that we have come into intimate experimental contact with these phenomena—I will even say with the organism called spirit—with these transitory, impalpable representatives of the life beyond, the existence of which is both maintained and disputed, through fear or through respect for universal tradition, renewed, as it is, by thousands of facts which occur constantly under our very eyes. And we find, as I already foresaw some years ago, that these bodies belong to that other state of matter, the radiant state, which has now a sure foothold in science, and which is the only hypothesis which can reconcile the ancient, universal belief in the persistence of some manifestation of life after death, with the results of science."[1]

In fact, wonderful as these phenomena seem, their trend seems not at all in support of a spiritualistic hypothesis. Those that know most are still chary of *explanation,* but the greater part of the explanations that have been attempted have been along biological lines.

The idea of an "astral body," of the power of the

[1] *Annals of Psychical Science,* v. 7, p. 179.

Colonel Albert De Rochas

Propounder of the theory of the "astral double" and noted for his work in the photography of "etheric" bodies.

human personality to project to a distance a more or less substantial image of itself, is not a new one to the student of occultism. Already, too, in the study of hypnotism, De Rochas had taught the possibility of what he termed the "fluidic double." He claimed that in the trance state the psychic herself, or the hypnotizer if the trance be hypnotic, is able to externalize limbs or even the complete body of the entranced subject. This "astral" externalization is visible to the subject as a cloud of smoky vapor; to the others present it is generally invisible.

Yet De Rochas claims to demonstrate the objective existence of the astral body. For instance, unnoticed by the psychic, he pinches the air where he thinks the astral body may be floating, and there is a resulting reflex on the corresponding portion of the psychic's body. It is interesting to note in this connection that Morselli has discovered with Eusapia a marked "externalization of sensibility," has succeeded in making her feel pin pricks in the air (her eyes being closed), "an inch or two from her skin."[1]

The "fluidic double" of De Rochas, as a whole, or in parts, forms itself in obedience to the thought of the medium or of those present. It moves with marvelous precision, regardless of darkness (in fact, light seems inimical to its production), and with wonderful swiftness.

We have not yet considered one remarkable feature, the synchronism in movement between Eusapia's invisible (or visible) "astral" limbs and her natural body. This synchronism had been noted several years before.

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[1] *Annals of Psychical Science*, May, 1907, p. 345.

At the earliest Naples sittings Flammarion noticed that almost imperceptible tremors of Eusapia's hand coincided with blows struck several feet away, apparently by an invisible hand. Somewhat later it was recorded that the impressions of hands in clay synchronized with little convulsive pushes of Eusapia's hands.

But in these astounding Bottazzi sittings the correspondence was too complete to be mere coincidence. When the little table before mentioned commenced to move about the room it was seen that each little jerking movement of the table was accompanied by a convulsive jerk from Eusapia. Says Bottazzi on this point: "Each advance of the table corresponded with the most perfect synchronism with the push of Eusapia's legs against Jona's knees—in other words she really executed movements identical with those that she would have made had she been pushing the table with her *visible* limbs."

At another time "a glass was flung from the cabinet by these invisible agencies, and this fling coincided exactly with a kick which Paladino gave to Jona, as if the same will governed both movements."

At another time "Eusapia said distinctly: 'I have touched the smoked cylinder; look at my fingers.' She held out her one hand, then the other toward us. We carefully examined her fingers: there was no trace of smoke on them. On the cylinder, however, was very clearly visible the impression of little finger tips, like those of Eusapia."[1]

At another time Professor de Amicis was drawn to-

[1] *Annals of Psychical Science*, v. 6, pp. 404-5.

ward the cabinet with some force by an invisible arm. As he approached, the curtain bellied out and an invisible face was pressed against his and invisible lips kissed his own. "At the same time," says Bottazzi significantly, "Eusapia's lips moved as if to kiss, and she made the sound of kissing, which we all heard."

During the fifth sitting occurred the mandolin playing already mentioned. The instrument lay before them in full light several feet from where Eusapia sat; yet as the strings moved so moved her finger tips in unison. "It would be necessary to have Paladino's fingers in the palm of one's hand," says Bottazzi, and it was he who had them so on this occasion, "to be convinced that the evolutions, twangings of the strings, etc., all synchronized with the very delicate movements of her fingers, and with the dragging and pushing movements of the medium's hand, as if she were directed in the execution of these movements by a will which knew the effect to be produced. These were not irregular, impulsive, disordered movements; they were precise and coördinated, whether they were movements of one finger or of several fingers, and were identical with those which we should make if we wished to seize or to vibrate the strings with precision and delicacy."[1]

In short, as Bottazzi himself says, "Whatever may be the mediumistic phenomenon produced, there is almost always at the same time movement of one or several parts of the medium's body."

Moreover, there seemed to be with these "astral" limbs of Eusapia's a continuous and very natural process of *education to unaccustomed uses.* She spoke as

[1] *Annals of Psychical Science,* v. 6, pp. 389-90.

though they were veritable parts of her organism, but parts which were often inadequate and fumbling, the limbs of a child learning to walk, the fingers of a pianist training in dexterity.

"During the séance Professor Galeotti and I invited 'John,' in Italian, in French, and in English (these are small concessions that it is necessary to make to Eusapia's deep-rooted predilections), to make the rod of the metronome move, to lower the balance and to press the ball of India-rubber; we afterward explained how these objects were made, and what movements should be made with the hands in order to move, to lower, and to press them. In vain! She excused herself, saying that she *did not find,* or that she *did not see* these objects, or that she *did not know how* to do it. Then she complained that the objects were *too far off,* that she *could not reach them.* . . ."

"In the following séances, as we shall see," says Bottazzi, "Eusapia obeyed these same orders; the buttons were pressed, the rod of the metronome was set swinging, etc., and the fact that we did not obtain these results in the first séances shows, in my opinion, that Eusapia needed to learn how to make these movements, with which her invisible hands were unfamiliar, just as she would have to learn to make them with her visible hands."[1]

Eusapia's Manifestations and the Problem of the Future Life

So far, therefore, from Eusapia's manifestations helping to answer the question, "Are the dead alive?"

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[1]*Annals of Psychical Science,* v. 6, pp. 277-8.

they seem at first glance but to render the issue more confusing.

Are discarnate (disembodied) spirits necessary to an explanation of Eusapia's *poltergeist* phenomena and materializations? "Not at all," reply Morselli, Bottazzi, Porro, Foà, Galeotti and most of the eminent investigators who have witnessed her exploits. More probably, say they, the explanation is purely biological; we have here to do with hitherto unsuspected powers of the bodily organism, powers very wonderful and important, but not all mystical or in any respect spiritual.

"One thing is certain," says Bottazzi, for instance, "that it is *not* a being, foreign to the organism of the medium, who produces the mediumistic phenomena; because she herself is aware of them, and she either indicates this by her words or it becomes apparent through the relation which the phenomena bear to other accompanying incidents."[1]

On the other hand, the most eminent of them all, Lombroso himself, like our own Crookes, maintains now that some theory of discarnate spirits is the only one adequately explaining all the phenomena. In support of this view, Lombroso relates the following significant manifestation:

"One day Eusapia said to M. R.: 'This phantom comes for you.' She then fell at once into a profound trance. A woman of great beauty appeared, who had died two years before; her arm and shoulders were covered by the edge of the curtain, in such a way, however, as to indicate the form. Her head was covered with a very fine veil; she breathed a warm breath

[1]*Annals of Psychical Science*, v. 6, p. 397.

against the back of M. R.'s hand, carried his hand up to her hair, and very gently bit his fingers. Meanwhile, Eusapia was heard uttering prolonged groans, showing painful effort, which ceased when the phantom disappeared. The apparition was perceived by two others present, and returned several times. An attempt was then made to photograph it. Eusapia and John consented, but the phantom, by a sign with the head and hands, indicated to us that she objected, *and twice broke the photographic plate.*

"The request was then made that a mold of her hands might be obtained, and although Eusapia and John both promised to make her comply with our desire, they did not succeed. In the last séance, Eusapia gave a more formal promise; the three usual raps in the table endorsed the consent, and we indeed heard a hand plunged in the liquid in the cabinet. After some seconds, R. had in his hands a block of paraffin, with a complete mold, *but an etheric hand advanced from the curtain and dashed it to pieces.*

"This concerned—as we afterward learned—a woman who had a strong reason for leaving no proof of her identity. It is evident, therefore . . . *that a third will can intervene in spiritistic phenomena, which is neither that of 'John,' nor of Eusapia, nor of those present at the séance, but is opposed to all of them.*"[1]

A little later he adds: "It is true that the majority of the motor phenomena, and the most intelligent phenomena, start from the neighborhood of the medium, especially on the left side, which (she being left-handed) is the strongest in the trance. It is true that

[1] *Annals of Psychical Science*, v. 7, pp. 175-6.

these efforts are preceded by synchronous movements on the part of the medium; it is true that sometimes an ethereal body which serves as an arm, and which moves the objects, has been seen to issue from her skirt or from her back, in full light; *but it does not follow because the medium is a great factor, even the greatest factor, in these efforts that they are exclusively her own doing.*"[1]

But even admitting "discarnate spirits" as an, or even *the,* explanation, does not assume necessarily, we must remember, that these discarnate spirits are the spirits *of the dead.* That would still remain to be proved—the "problem of identity," the final problem.

[1] *Annals of Psychical Science,* v. 7, p. 177.

It would require a volume to demonstrate that the dead have a fragmentary existence which completes itself in the presence of the medium.

I am just finishing a work which contains many experiments and graphic demonstrations, together with my psychological and chemical studies. This book will be published in English.

But to sum up in a few words, I have attended at least a hundred spiritualistic séances at Genoa, at Turin, at Naples and at Venice.

I am perfectly convinced of the authenticity of the phenomena produced by the medium Eusapia Paladino. Nevertheless, when she finds herself in a condition not favorable to the production of these phenomena, such as raising a table off the floor and moving objects about the room, she does not hesitate to resort to tricks. This is partly due to a great desire to please those who expect something from her.

Also, I am convinced that before many years this celebrated medium will be incapable of producing them at all. Her power is diminishing day by day. The spiritualistic force with which she is gifted is becoming extinct. I do not make this statement by guess, but by actual observation of her.

Already, at the present time, she materializes but rarely, whereas a few years ago she did this with comparative ease. At the actual moment, also, her materializations have become vague in outline, fragmentary, a sort of phosphorescence difficult to distinguish.

As to the explanation of her manifestations, Eusapia Paladino is a confirmed hysteric, owing, probably, to an accident—to a blow which she received on the head, in the right temple, when she was a child of three years. The scar remains, a deep hole in the temple. During her trances there exhales from this hole in the temple a gaseous vapor.

As to whether science can rend asunder the mystery which

Dr. Cesar Lombroso

Alienist Professor of Psychiatry, University of Turin, founder of the science of criminology, and one of the foremost investigators of Eusapia Paladino.

surrounds the production of these phenomena, I will say of certain of them, yes; of others, no, not yet. Science has not made the necessary advance to affirm positively whether they are a reality, or whether they may be due to trick or possibly to the hallucination of those who witness them.

But as to the moving of objects at a distance without contact, such as raising a table from the floor or the moving of objects about the room—such as a chair, for instance—in my opinion there is no longer any room for doubt as to their authenticity. There are a number of instantaneous photographs in existence, for the matter of that, which speak for themselves.

These were taken after every precaution had been taken by the scientific men present to prevent fraud. The medium, Eusapia Paladino, had both her legs and her hands tied, while, for further safety, an investigator sat on each side of her holding her hands and with a foot pressed down firmly on each of her feet. And yet the photograph taken at the instant shows the table almost twelve inches off the floor!

But I have seen other things more wonderful than this; I was present one day when a pot of flowers weighing six pounds, which was sitting on the table around which were grouped the scientific men, suddenly lifted itself in the air, making a circle over our heads, and then settled down near the spot from which it had risen.

On another occasion, at Venice, I assisted at a most strange occurrence.

By the aid of the medium we invoked the spirit of a defunct countess, Countess M——. The spirit was very long in making her appearance, and when she did she quickly disappeared, leaving a message written on the table in Latin. It read: "There is a dirty pig among you." We were stupefied. And again we begged the spirit to return and explain. When she did, she wrote: "I will not come again until he leaves the room."

Naturally, we all remained, as no one was willing to pose as the pig.

Finally she came and indicated the one meant. He was a well-known literary man, known and respected by us all. For

a moment he was nonplussed. Then a light broke over his face. In his wanderings he had picked up a book for its rare binding. It was an old but very obscene brochure. He had it in his pocket.

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As to the levitations of the table, it has been proved that the weight of Paladino increases during the time the table is in the air exactly the weight of the table, although there are a hundred witnesses ready to take oath that she does not touch it. And I am willing to make a deposition that the table rises in the air, as well as to the moving of objects at a distance, without contact, and that this is done honestly, without any trick whatsoever.

—César Lombroso.

CHAPTER VI

OBSESSION AND DUAL PERSONALITY

It is a rather interesting fact that three very eminent scientists, speaking, so far as I know, independently, have used the same figure of speech to denote those extensions of human consciousness which we are about to study.

The scientist knows that all our forces—heat, light, electricity—are merely vibrations of the ether at widely differing velocities. If the atmosphere vibrates a hundred or a thousand times a second, and the vibration strikes the drum of our ear, we call the effect "sound." If the ether vibrates a certain number of million times a second the vibrations will cause a steel needle to swing—we call that effect "electricity." When vibrations, a million times faster yet, strike the retina of our eye, we say that they are "light." Sound, electricity, heat, light—they are all but vibrations of the ether, growing inconceivably faster and faster as we go up the ascending scale.

Ten years ago scientists thought they had reached the end of the scale: now they see no end. Millions of times a second *faster* than light are vibrations that we call the X-ray; even faster are the "N-rays;" and faster and faster yet the radiations from radium, and other wonderful forces that men are finding in existence as they reach out into the Unknown.

But even as the whole great scale fades away at the end into something still beyond our grasp, so each part of it, distinct by itself, is not continuous with the other parts.

Between the vibrations that we call "electricity," and the vibrations that we call "heat," we *imagine* there must be other vibrations filling up the gap: *but we do not know, simply because we have no senses that can comprehend them.* The spectrum is just such a little scale. Below the darkest red at the lower end we cannot see: at the other end, as the vibrations get faster and faster thru the orange, the blue and the violet, is another unknown gap. That is, we cannot see it: but surely the vibrations are there. Some of them, for instance, that we have never *seen,* and never can see, mark their presence on a photographic plate. "The limits of our spectrum," as Myers says, "do not inhere in the sun that shines, but in the eye that marks his shining. Beyond each end of that prismatic ribbon are ether-waves of which our retina takes no cognizance. Beyond the red end come waves whose potency we still recognize, but as heat and not as light. Beyond the violet end are waves still more mysterious; whose very existence man, for ages, never suspected, and whose intimate potencies are still but obscurely known."[1]

That is the figure of speech to which I at first referred. Just as there are limits at either end of the scale of vibrations beyond which our own *senses* can tell us nothing, so may there be psychic forces at work beyond the limits of our *consciousness. These are*

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[1]Myers: *Human Personality,* p. 18.

seemingly supernatural to us, when by some chance we witness their effect, but really are no more supernatural than the X-ray that pierces the solid body, or the invisible ultra-violet ray that marks the photographic plate.

Dr. Osler, one of the three scientists to whom I referred, in one of his Ingersoll lectures on immortality, said: "There is much to suggest, and it is a pleasing fancy, that outside our consciousness lie fields of psychical activity analogous to the invisible yet powerful rays of the spectrum. The thousand activities of the bodily machine, some of them noisy enough at times, do not in health obtrude themselves upon our consciousness, and just as there is this enormous subconscious field of vegetable life, so there may be a vast supraconscious sphere of astral life, the manifestations of which are only now and then in evidence."[1]

Myers utters almost the same thought. Just as there are unknown and unsensed forces at work beyond the limits of the spectrum, "even thus," he says, "I venture to affirm, beyond each end of our conscious spectrum extends a range of faculty and perception, exceeding the known range, but as yet indistinctly guessed. The artifices of the modern physicist have extended far in each direction the visible spectrum known to Newton. It is for the modern psychologist to discover artifices which may extend in each direction the conscious spectrum as known to Plato or to Kent. The phenomena cited in this work carry us, one may say, as far onward as fluorescence carries us beyond the violet end. The 'X-rays' of the psychical spectrum remain for a later

[1]Quoted in Hyslop: *Science and the Future Life,* p. 340.

age to discover. Yet something of clearness will be gained by even this rudimentary mental picture—representing conscious human faculty as a linear spectrum whose red rays begin where voluntary muscular control and organic sensation begin, and whose violet rays fade away at the point at which man's highest strain of thought or imagination merges into reverie or ecstasy."[1]

The third is Sir W. Crookes, who uses almost the same figure, which Dr. Funk, in his introduction to *The Widow's Mite,* thus comments upon:

"If I understand correctly Mr. Crookes' table of vibrations, the differences between sound, electricity, light, X-rays and radium are only the differences in the frequency of vibrations or waves—those of sound in the coarse atmosphere, and those of the others in ether, possibly something higher; that is, if an ear were sufficiently sensitive, it could *hear* color, hear the beauty of a picture. Radium is vibration up to the sixtieth degree or step. . . .

"The human body is coarse, made up of slow, sluggish vibrations, but were these vibrations as rapid as those of the X-rays, our bodies would be invisible and pass thru many solids; and were they as rapid as radium, they would pass thru all solids, as Christ's resurrected body passed thru the walls of the chamber at Jerusalem. Scientists will soon make the miracles of Christ elementary. Already they are changing their attitude toward what has been regarded as supernatural."

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[1]Myers: *Human Personality,* pp. 18-19.

Do not misunderstand these statements. They are not *explanations* of psychic phenomena; I do not say that "ghosts" have anything to do with the spectrum: these are simply figures of speech, analogies to make clear one very important fact, that apparitions, clairvoyance and all the other very wonderful phenomena that I mentioned in the first paper, are *not* necessarily *super*natural. Simply because they are not a part of our every-day consciousness does not mean that they do not exist, any more than X-rays do not exist because we can't see them: they are supernatural no more than the X-ray is supernatural.

Clairvoyance, telepathy may be new powers of the human organism—that is, new to our past experience—but just as much a part of our universe as light or sound: they are governed likewise by natural laws, perhaps by the very same laws. Let us see.

The Hypothesis of the "Subliminal Self"

No name stands higher in the realm of knowledge which we are discussing than that of Frederic W. H. Myers, already several times mentioned. From the very foundation of the Society for Psychical Research none worked more enthusiastically; none reasoned more keenly; none gave of time and effort more generously. Naturally idealistic in temperament, it was natural that his sympathies should be early aroused: it was also natural that he should press on, more directly perhaps than the facts warranted, to the goal which he very soon set up—the scientific proof of an existence after death.

Yet not so fast as entirely to vitiate his work. His

enthusiasm was tempered with patience, and he combined in the formation of his own theories an admirably catholic judgment and a keen sense of proportion and ability of analysis. As a result, his master work, *Human Personality and Its Survival of Bodily Death,* a two-volume summing up of his life-long study of the psychic problem, must be conceded, with all its faults, an epoch-making contribution to the literature of psychology. This work, published shortly after his death —for he was cut off in middle life "at the zenith" of his power—gave to the world the first complete working out of his hypothesis of *the subliminal self;* and its application to the problems under consideration. And, "daring in its conception, it was applied by him with even greater boldness. It was not enough to utilize it as an excellent working hypothesis to explain . . . phenomena which . . . the Society for Psychical Research had made it impossible for science longer to ignore. If, on the one hand, it could be plausibly maintained by him that, for example, men of genius owe their fame to a capacity for utilizing powers which lie too deep below the threshold of consciousness for the ordinary man's control; that the appeal of the hypnotist is to the subliminal . . . self, and that it is the subliminal self that sends and receives telepathic messages, he could, on the other hand, see every reason for affirming that the indwelling principle, unifying the subliminal and supraliminal, persists after the death and decay of the bodily organism."[1]

And what was this hypothesis of "the subliminal self"?

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[1]Bruce: *Riddle of Personality,* pp. 45-6.

The definition of "self" current in psychology is probably familiar. Myers himself quotes Reid for a clear summing up of the conservative idea of personality, the answer that the average man would give to the question, What is it that "I" is? What do I mean when I say "myself"?

"My personal identity, . . . implies the continued existence of that indivisible thing which I call 'myself.' Whatever this 'self' may be, it is something which thinks and deliberates and resolves and acts and suffers. I am not thought, I am not action, I am not feeling; I am something that thinks and acts and suffers. My thoughts and actions and feelings change every moment; they have no continued, but a successive, existence; but that self, or I, to which they belong, is permanent. . . . The identity of a person is a perfect identity; . . . it is impossible that a person should be in part the same and in part different, because a person . . . is not divisible into parts."[1]

This is clear and exact, as simple as any definition of anything as intangible as "self" could be. It had done duty as the accepted idea of the nature of personality for a century; in fact, since the birth of the science of psychology.

The trouble was, it was altogether too simple to define a thing which scientists were discovering was very complex indeed. The old definition did not cover the facts: the old idea of "self" had to be broadened very materially. Mr. Bruce summarizes very clearly some of the difficulties in which psychologists found themselves.

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[1]Reid: *Essays on the Intellectual Powers of Man*, p. 318.

"If this unity and continuity on which Reid lays such stress be the essential elements of the 'self,' what becomes of it in the disintegrations affecting it during bodily life? Where locate it in insanity, in hysteria, in somnambulism, spontaneous or induced, in the trance states of mediums apparently surrendering their organism to the control of some extraneous self? Still more perplexing becomes the problem, on the basis of the 'common-sense' view of personality, when there is involved complete, or seemingly complete, disintegrations [cases of "dual personality"], such as those revealed in the experience of Mary Reynolds and Ansel Bourne."[1]

Some new conception of "self" became imperative. Myers attacked the problem enthusiastically, yet seriously, and his new hypothesis was the result of many years' study and elaboration. If its completed form did not appear till 1903, it was tentatively submitted to the attention of the scientific world as far back as 1887. In an article on *The Drift of Psychical Research*[2] he had written: "Considerable evidence has already been laid before the world to show that: 1. There exists in each of us a *subliminal* self; that is to say, a certain part of our being, conscious and intelligent, does not enter into our ordinary waking intelligence, nor rise above our habitual level of consciousness, into the *supraliminal* life. 2. This subliminal life exerts faculties *above the normal*—faculties, that is to say, which apparently transcend our known level of evolution. Some of these, as *hyperesthesia,* or keener sensibility, and *hypermesia,* or fuller memory, seem to be exten-

[1]Bruce: *Riddle of Personality,* p. 34.
[2]In the *National Review,* v. 24.

sions of faculties already known. Others, however, altogether exceed our [ordinary] range of powers: as *telepathy* . . . *clairvoyance* . . . *retrocognition* . . . or *precognition*. . . . 3. This subliminal knowledge or faculty . . . may be communicated to our consciousness . . . by means of sensory or motor *automatism*."

In the first chapter of his masterwork he outlines his theory of the "subliminal self" in more elaborate form:

"The idea of a *threshold* (*limen*, . . .) of consciousness—of a level above which sensation or thought must rise before it can enter into our conscious life—is a simple and familiar one. The word *subliminal*—meaning 'beneath the threshold'—has already been used to define those sensations which are too feeble to be individually recognized. I propose to extend the meaning of the term, so as to make it cover *all* that takes place beneath the ordinary threshold, . . . of consciousness—not only those faint stimulations whose very faintness keeps them submerged, but . . . sensations, thoughts, emotions, which may be strong, definite and independent, but which . . . seldom merge into that *supraliminal* current of consciousness which we habitually identify with *ourselves*.

"Perceiving . . . that these submerged thoughts and emotions possess the characteristics which we associate with conscious life, I feel bound to speak of a *subliminal*, . . . *consciousness*—a consciousness which we shall see, for instance, uttering or writing sentences quite as complex and coherent as the supraliminal consciousness could make them. Perceiving further that this conscious life beneath the threshold . . . seems to be no . . . intermittent thing; . . . but that there also

is a continuous subliminal chain [or chains] of memory . . . involving just that kind of individual and persistent revival of old impressions and response to new ones, which we commonly call a Self—I find it permissible and convenient to speak . . . of a subliminal Self.

"I do not, indeed, by using this term, assume that there are two . . . parallel selves existing always within each of us. *Rather I mean by the subliminal Self that part of the Self which is commonly subliminal;*[1] . . . I conceive that there may be—not only *co-operations* [between these two parts of the Self] . . . —but also upheavals and alternations of personality of many kinds, so that what was once below the surface may, for a time, or permanently, rise above it. And I conceive, also, that no Self of which we can here have cognizance is, in reality, more than a fragment of a larger Self . . ."[2]

The above should be read carefully, as it is one of the most important keys to the scientific explanation to the whole range of psychic phenomena. To put the hypothesis even more simply, Myers believes that we possess, not one simple "self," but a complex "self," composed, as it were, of many parts. One of these parts, he says, comes up into the consciousness of every-day life; that part is the "self" we know, the one that hears, sees, talks, thinks, loves. The other parts of our "self" are usually "below the threshold" of consciousness, are "sub-liminal." Ordinarily, we do not

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[1]These italics, and the paragraphing of the quotation, are mine.

[2]Myers: *Human Personality,* Vol. I., pp. 14-15.

know they are there: but they, he says, are the parts that are at work in our dreams; they are the ones that are acted upon by the hypnotist. It is these subliminal parts of our "self," he goes on, that give us premonitions, that are capable of practising clairvoyance and telepathy, and, finally, may be that part of the "self" that persists after the change we call "death."

A very important hypothesis this, as you can see. Clearly understood at the outset, it will make very clear and possible a great deal of the most wonderful phenomena of which we are going to speak.

Bear in mind, then, as we go on, this new idea of "self." It is something like an iceberg: a small part of it out in the sunlight of consciousness, feeling the breezes—meaning by them the various forces that record themselves on our five senses. But a large part of it below the surface of the water, sub-liminal, out of sight and knowledge of this daylight of consciousness.

But at times a little light does filter down thru the lower mass, and we say we have dreams; and once in a while the submerged part strikes an obstruction unseen by the conscious self, and a tremble shudders up thru the whole, and we say we have a "premonition"; and once in a while some warm current (of disease, perhaps) will eat away part of the iceberg, and it will "turn turtle," and the "self" we knew every day will go down out of sight, and another "self" (but, after all, only another part of the same "self," of the same iceberg) will flash up out of the unknown into the daylight of consciousness; and to the outer world it will seem that a new person has taken possession of the former person's body.

This phenomena of "dual personality" is not so rare as one might suppose. By Myers' hypothesis, just outlined, we all have other personalities latent within us; we are all, as it were, possible cases of Dr. Jekyl and Mr. Hyde, if only the chance comes right to bring out one of our "other selves."

Yet, for all that, the cases which have been noted are profoundly interesting; several have been studied with great care, but space forbid us to more than mention them here.

Cases of Dual Personality

There was Mary Reynolds, a Pennsylvania girl, who woke one day from a deep sleep as one new born. Her relatives and friends were strangers to her; everything she had ever known, even how to talk, had vanished, and had to be learned anew. Even her manner and disposition had changed. After a few weeks she woke, this time her original self, with no memory of the period when she had been Mary Reynolds No. 2. So she alternated between her two personalities—or rather the two parts of her own personality, so distinct as to seem two separate people—for several years. Finally, however, Mary Reynolds No. 2 got the better of Mary Reynolds No. 1, and remained as *the* Mary Reynolds till her—or shall we say "their"?—death.

Then there was Mme. B., carefully studied by Professor Janet, among others, who had *three* distinct personalities, called, respectively, by him, Léonie, Léontine and Léonore. Unlike Mary Reynolds, these "selves" seldom alternated spontaneously, but generally appeared at various stages of hypnosis. Léonie knew nothing of the existence of the other two Madame B. s;

Léontine knew what Léonie did and thought and said, but nothing about Léonore; while Léonore knew all about what happened when both Léonie and Léontine had command.

Another French case, Felida X., shows even more concretely the absolute change of personality which a case of this kind exhibits. Felida X., when she had lapsed back into her first self, "knew nothing of the dog that played at her feet, or of the acquaintance of yesterday. She knew nothing of her household arrangements, her business undertakings, her social duties." Making a virtue of necessity, Felida accustomed herself, whenever she felt the premonitory symptoms of an attack, *to write letters to her other self,* giving full directions as to the conduct of her domestic and social affairs, and in this way she was enabled to bridge the gap in memory to some extent.

The case of Miss Beauchamp, who had *four* distinct personalities, is, perhaps, most interesting of all, but too long and complex to quote here. The third one, who called herself "Sally," had an impish disposition, which caused Miss Beauchamp (meaning by that Miss Beauchamp's body's first inhabitant) no end of trouble. Miss Beauchamp, who was in straitened circumstances financially, was by nature cautious and thrifty. "Sally" frittered away her carefully hoarded earnings. Miss Beauchamp was deeply religious and guarded in her actions. "Sally" was irreligious, coquettish, and addicted to smoking cigarets. Miss Beauchamp wearied easily. "Sally" never felt tired, and would frequently take her other self, all unconsciously, on long walks, allowing Miss Beauchamp to awake from the trance state in some distant suburb, penniless and worn

out. For a time Dr. Prince (who had the case under observation) "gave her some relief by hypnotizing 'Sally' into quiescence, but before long 'Sally' became unmanageable even with the aid of hypnotism. She had her good qualities, however. Once, according to Dr. Prince, when Miss Beauchamp despairingly gave up the struggle and essayed suicide by gas, 'Sally' assumed control, turned off the gas, and opened the window."[1]

The situation was saved by the appearance on the scene of Personality No. 4, who routed 'Sally' and Nos. 1 and 2; and has remained since then the only "Miss Beauchamp."

The Remarkable Case of Ansel Bourne

The case of Ansel Bourne is such a clear example of dual personality that I venture to describe it at greater length.

Mr. Bourne had been more or less subject to semi-epileptic seizures, partly resulting from a sunstroke suffered when a young man. The latter event was also indirectly the cause of a deep religious awakening, which resulted in his becoming an itinerant preacher. One morning in 1861, being at that time 61 years old, and residing in the village of Greene, R. I., he mysteriously disappeared.

Some two weeks later a stranger, named A. J. Brown, appeared in Norristown, Pa., and renting a store of a Mr. Earle, set up a little shop for the sale of confectionery and notions. Mr. Brown, appearing

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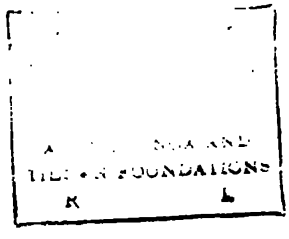
[1]Bruce: *Riddle of Personality*, pp. 86-9.

I. The store which Bourne, as A. J. Brown, rented in Norristown, Pa.

The Famous Bourne Case of Dual Personality

II. The Bourne home in Greene, R. I.

III. Ansel Bourne—from a contemporary photograph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respectable and steady-going, was admitted into the Earle family, and lived with them for six weeks. During this period he took an active part in the work of the local church, ran his store methodically and successfully, and gained the acquaintance and respect of his new neighbors.

Suddenly, early one morning, he aroused the Earles with inquiries as to where he was; denied that he owned a shop; that he had ever seen the Earles, or that his name was Brown. He declared his name was Ansel Bourne, and became so excited that he was thought to be insane, and put under surveillance. He prevailed on the local physician, however, to telegraph his nephew, Andrew Harris, in Providence; and three days later this gentleman appeared, wound up "Mr. Brown's" store and accounts, and took his thoroly bewildered uncle back home.

But how did he happen to be in Norristown, Pa.? He could not tell himself, for he remembered not a scrap of the events of the last two months. Luckily, Dr. Hodgson heard of the case, became acquainted with Mr. Bourne, and succeeded in hypnotizing him. Lo, as Dr. Hodgson half anticipated, in the hypnotic state Mr. Bourne again became "Mr. Brown," with a memory of all that he had done during that two months previously blank. This he related in detail to Dr. Hodgson; and the facts given were such that the whole account was afterward independently verified. "He said" [while in the hypnotic state], says Dr. Hodgson, in his report on the case, "that his name was Albert John Brown; that on January 17, 1887, he went from Providence to Pawtucket in a horsecar, thence by train to Boston, and thence to New York, where he arrived

at 9 P.M., and went to the Grand Union Hotel, registering as A. J. Brown. He left New York on the following morning and went to Newark, N. J.; thence to Philadelphia, where he arrived in the evening, and stayed for three or four days in a hotel near the depot. . . . He thought of taking a store in a small town, and after looking around at several places, among them Germantown, chose Norristown, . . .

"He stated that he was born in Newton, N. H., July 8, 1826 (he was born in New York City, July 8, 1826), had passed thru a great deal of trouble, losses of friends and property; loss of his wife was one trouble—she died in 1881; three children living—but everything was confused prior to his finding himself in the horsecar on the way to Pawtucket; he wanted to get away somewhere—he didn't know where—and have rest. He had six or seven hundred dollars with him when he went into the store. He lived very closely, boarded by himself, and did his own cooking. He went to church, and also to one prayer-meeting. At one of these meetings he spoke about a boy who had kneeled down and prayed in the midst of the passengers on a steamboat from Albany to New York [an incident of which he was well aware in the Ansel Bourne personality].

"He had heard of the singular experience of Ansel Bourne, but did not know whether he had ever met Ansel Bourne or not. . . . He used to keep a store in Newton, N. H., and was engaged in lumber and trading business [Ansel Bourne had at one time been a carpenter]; had never previously dealt in the business which he took up at Norristown. He kept the Norristown store for six or eight weeks; how he got away

from there was all confused; since then it had been a blank. The last thing he remembered about the store was going to bed on Sunday night, March 13, 1887. . . . He did not feel 'anything out of the way.' Went to bed at eight or nine o'clock, and remembered lying in bed, but nothing further."[1]

But what, you ask, have these phenomena of dual personality, interesting though they are of themselves, to do with our main problem of the future life? The relation of the two will be clear enough if we carry this alternation of personality a single step further.

So far—unless we except the irrepressible "Sally," who *claimed* that she was an entirely distinct personality—we have witnessed, according to Myers' hypothesis, various parts of a person's self successively in control of his body. Now we come to a group of cases, where the original personality has been displaced by what claims to be an outside personality altogether; in other words, the body is "possessed" by another "spirit," and this spirit *claims to be discarnate;* that is, belonging to a person that is dead.

The Famous Case of the "Watseka Wonder"

A complete discussion of this phenomena of "control" by an exterior personality (*motor automatism* is the name given it by Myers) may better be reserved a little till we take up the question of mediumship. I shall, however, give the history of one very striking case here, to show the intimate relation between it and dual personality.

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[1]S. P. R. *Proceedings,* Vol. VII., pp. 221-58.

The case of Rancy Vennum, the "Watseka Wonder," so called, is attested to—so far as the facts can be attested—very strongly, the evidence having been examined with "great pains" by Col. J. C. Bundy, who is endorsed by Myers as "a skilful and scrupulously honest investigator," by his associate, Dr. Stevens, by Dr. Hodgson, and by Myers himself. For the story of "the Wonder" I can do no better than quote the excellent condensation given by Dr. Funk.[1]

"Rancy Vennum was a girl about fourteen years of age, living, in 1878, at Watseka, Ind. In the same town had died, in 1865, thirteen years before, a girl by the name of Mary Roff. Mary died about a year after Rancy's birth. Of course, the girls never knew each other, Rancy's parents were not Spiritualists, and, up to this time, Rancy had always been in good health. Her trouble began with trances, in which she said she visited heaven and angels. She heard voices at night calling her.

"Her experiences at this time seemed to be those of an insane person. She became sullen and disagreeable, and her friends thought of sending her to an asylum. One day Rancy said that a spirit by the name of Mary Roff wanted to come to her, and the next day Mr. Vennum called at the office of Mr. Roff and informed him that his daughter claimed to be Mary Roff, and wanted to go home. He said: 'She seems like a child real homesick, wanting to see her pa and ma and her brothers.'

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[1]Funk: *The Widow's Mite*, pp. 408-12.

"After the supposed control of Mary Roff, Rancy became 'mild, docile, polite, and timid, knowing none of the family, but constantly pleading to go home,' and 'only found contentment in going back to heaven, as she said, for short visits.'

"About a week after Mary took control of Rancy's body, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far down the street, Mary Rancy, looking out of the window, exclaimed exultingly, 'There come my ma and sister Nervie!'—the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house she caught them around their necks, wept and cried for joy, and seemed more homesick than before. At times she seemed almost frantic to go home [to the Roff home].

"On the 11th day of February, 1878, they sent the girl to Mr. Roff's, where she met her 'pa and ma' and each member of the family, with the most gratifying expressions of love and affection, by words and embraces. On being asked how long she would stay, she said, 'The angels will let me stay till some time in May'; and she made it her home there till May 21, three months and ten days, a happy, contented daughter and sister in a borrowed body.

"The girl, now in her new home, seemed perfectly happy and content, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognizing and calling by name those who were friends and neighbors of the family from 1852 to 1865, when Mary died, calling attention to scores, yes, hundreds, of incidents that

transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognize any of, Mr. Vennum's family, their friends or neighbors, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favorably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times.

"One day she met an old friend and neighbor of Mr. Roff's, who was a widow when Mary was a girl at home. Some years since the lady married a Mr. Wagoner, with whom she yet lives. But when she met Mrs. Wagoner she clasped her around the neck and said: 'O Mary Lord, you look so very natural, and have changed the least of any one I have seen since I came back.' Mrs. Lord was in some way related to the Vennum family, and lived close by them, but Mary could call her only by the name by which she knew her fifteen years ago, and could not seem to realize that she was married. Mrs. Lord lived just across the street from Mr. Roff's for several years, prior and up to within a few months of Mary's death; both being members of the same Methodist church, they were very intimate. . . .

"One evening, in the latter part of March, Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet headdress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognize it. Mrs. Roff readily

The "Watseka Wonder," the Most Famous Recorded Case of Obsession

I. The Roff home in 1877, where most of the recorded events occurred.

II. 'Rancy Vennum, who, as a girl of fourteen, developed remarkable mediumistic powers.

III. Mary Roff, whose spirit apparently returned to inhabit the body of Lurancy Vennum.

IV. The Vennum house in Watseka, Illinois.

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found and laid it on the stand. The girl soon came in, and immediately exclaimed as she approached the stand, 'Oh! there is my headdress I wore when my hair was short!' She then asked, 'Ma, where is my box of letters? Have you got them yet?' Mrs. Roff replied, 'Yes, Mary, I have some of them.' She at once got the box, with many letters in it. As Mary began to examine them she said: 'Oh, ma, here is a collar I tatted! Ma, why did you not show to me my letters and things before?' The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born; and so Mary continually recognized every little thing and remembered every little incident of her girlhood. . . .

"Scores of tests were made like those just mentioned, which seemed to establish, as nearly as anything could establish, the identity of this spirit control. After three months and ten days' sojourn in Rancy's body, Mary told her supposed parents that Rancy was coming back, and that she must return to the angels. When Rancy returned she had to be introduced anew to all of the new acquaintances that Mary had made, even to Mary's doctor and to the members of the Roff family. Her health was restored. She grew to womanhood, and afterward married. . . .

"In this strange Watseka case it will be observed that the person that claimed to be Mary Roff never appeared to any one at Watseka except thru the body of Rancy. She never materialized in an independent body; at any rate, no one reported to have seen such a materialization. If this was a spirit, as Mr. Hodgson thinks, then it was a case of obsession."

Here we have a straightforward and seemingly convincing narrative. Unfortunately for unbiased credence, further embellishments are given, especially by enthusiastic spiritualist writers, which weaken rather than strengthen the report.

Tho the most important, the alleged "Mary Roff" possession was not the only one. At an earlier date she claimed to be "Katrina Hogan," sixty-three years old, and recently arrived from Germany "thru the air." At this time "the girl sat near the stove, in a common chair, her elbows on her knees, her hands under her chin, feet curled up on the chair, eyes staring, looking in every way like an 'old hag.' . . . She appeared sullen and crabbed, calling her father 'Old Black Dick,' and her mother 'Old Granny.'" At another time she claimed to be a young man, "Willie Canning," son of "Peter Canning," who had "ran away from home, got into difficulty, changed his name several times, and finally lost his life."[1]

These appear suspiciously like the amazingly coherent and detailed cases of dual personality of which we have already noted examples. As showing, however, the attitude of the spiritualist, we are told, for example, that at the birth of her first child (about four years after she married George Binning, a respectable farmer living near Watseka) "she was entranced, her eyes turned heavenward, beautiful smiles played over her features as the work of deliverance went painlessly on,

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[1]From a sketch of the life of Lurancy Vennum, by E. W. Stevens, published in *The Carrier Dove,* a spiritualist paper of San Francisco, in 1887.

and not until the new soul voiced its presence did she show any sign of consciousness of what occurred."[1]

Mary Roff herself, it may be noted, suffered from acute hysteria, was under almost constant medical care, and by the neighbors generally was considered actually insane. She was often thrown spontaneously into a deep trance, sometimes suffering acute pain.

In the summer of 1864 she seemed to have almost a mania for bleeding herself for relief, as she said, "of the lump of pain in the head." Drs. Fowler, Secrest, and Putwood, were called, and applied leeches. She would apply them herself to her temples, and liked them, treating them like little pets, until she seemed sound and well.

On Saturday morning, July 16, 1864, in one of her desponding moods, she secretly took a knife with her to the back yard, and cut her arm terribly, until, bleeding excessively, she fainted. This occurred about 9 A.M. She remained unconscious until 2 P.M., when she became a raving maniac of the most violent kind, in which condition she remained five days and nights, requiring almost constantly the services of five of the most able-bodied men to hold her on the bed, altho her weight was only one hundred pounds, and she had lost nearly all her blood. When she ceased raving she looked and acted quite natural and well, and could do everything she desired as readily and properly as at any time in her life. Yet she seemed to know no one, and could not recognize the presence of persons at all, altho the house was nearly filled with people night and day. She had no sense whatever of sight,

[1]From an appendix to the above sketch by Dr. Cora Ellison.

feeling, or hearing, in a natural way, as was proved by every test that could be applied. She could read blindfolded, and do everything as readily as when in health by her natural sight. She would dress, stand before the glass, open and search drawers, pick up loose pins, do anything and all things readily, and without annoyance, under heavy blindfoldings.[1]

This remarkable phenomenon of clairvoyance is attested to by numerous witnesses, including the physicians attending, the editor of the Iroquois County *Republican,* and later of the Danville *Times,* and the local clergymen. She repeatedly read lengthy extracts from closed books and the writing within sealed letters.

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[1]From a biography of A. B. Roff, by Dr. Cora Ellison, in *The Carrier Dove,* a well-known spiritualist magazine.

Frederic W. H. Myers

A keen and earnest investigator of psychical phenomena, an eminent psychologist, and formulator of the hypothesis of the "subliminal self."

"OUR RECORDS PROVE THE PERSISTENCE OF THE SPIRIT LIFE."

I will briefly state facts which our records [the records of the Society for Psychical Research] have, to my mind, actually proved.

In the first place, they prove survival, pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul. In the second place, they prove that between the spiritual and the material worlds an avenue of communication does, in fact, exist—that which we call the despatch and the receipt of telepathic messages, or the utterance and the answer of prayer. In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory, should we, in truth, be the same? To what extent has any philosophy or any revelation assured us of this until now?

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For theses like the following, considerable evidence has already been laid before the world:

There exists in each of us a subliminal self; that is to say, a certain part of our being, conscious and intelligent, does not enter into our ordinary waking intelligence.

This subliminal self exerts faculties above the normal; faculties, that is to say, which apparently transcend our known level of evolution. Some of these, as hyperesthesia (keener sensibility) and hypermesia (fuller memory), seem to be extensions of faculties already known. Others, however, altogether exceed our ordinary range of powers, as telepathy, or direct knowledge of other minds; clairvoyance, or direct knowledge of distant facts; retrocognition, or direct knowledge of past facts; and precognition, or knowledge of facts in the future.

In this . . . environment where telepathy operates, many

intelligences may affect our own. Some of these are the minds of living persons; but some appear to be discarnate, that is, spirits like ourselves, but released from the body, although still retaining much of the personality of earth. These spirits appear still to have some knowledge of our world, and to be in certain ways able to affect it. The messages that reach us from this other world, although mixed with much triviality and confusion, are on the whole concordant.

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The discarnate spirit seeking to talk to earth sees a "light"—a glimmer of translucency in the confused darkness of our material world. This "light" indicates a sensitive—a human organism so constituted that a spirit can temporarily inform or control it, not necessarily interrupting the stream of the sensitive's ordinary consciousness; perhaps using a hand only, or, perhaps, as in Mrs. Piper's case, using voice as well as hand, and occupying all the sensitive's channels of self-manifestation.

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Even in such fashion, through Mrs. Piper's trances the thronging multitude of the departed press to the glimpse of light. Eager, but untrained, they interject their uncomprehended cries; vainly they call the names that no man answers; like birds that have beaten against a lighthouse, they pass in disappointment away.

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It is our duty to search for and train such other favored individuals as already show this form of capacity for mediumship, always latent, perhaps, and now gradually emergent in the human race. The investigator must remember that this inquiry must be extended over many generations; nor must he allow himself to be persuaded that there are short cuts to mastery. I will not say that there cannot be any such things as occult wisdom, but every claim of this kind examined has proved deserving of complete distrust. We have no confidence here more than elsewhere in any methods except the open, candid, straightforward methods which the spirit of modern science demands. —Frederic W. H. Myers.

CHAPTER VII

CLAIRVOYANCE AND CLAIRAUDIENCE

BEFORE we outline a few typical examples of clairvoyance, a word should be said regarding the nature of the phenomenon itself, for the medium is usually, but not necessarily, in a light trance, and this mediumistic trance state is accompanied by marked physiologic changes.

The first stage is usually one of super-emotional activity. The medium "sighs deeply . . . yawns and hiccoughs."[1] Her facial expression may in a few moments run the gamut of all the emotions. "Sometimes," we are told of Eusapia, "her face flushes; the eyes become brilliant and liquid, and are opened wide. The smile and the motions are the mark of the erotic ecstasy. She says *'mio caro'* ('my dear'), leans her head upon the shoulder of her neighbor, and courts caresses when she believes that he is sympathetic. It is at this point that phenomena are produced, the success of which causes her agreeable and even voluptuous thrills. During this time her legs and her arms are in a state of marked tension, almost rigid, or even undergo convulsive contractions. Sometimes a tremor goes thru her entire body."[2] With other mediums the breathing

[1]Flammarion: *Mysterious Psychic Forces*, p. 142.
[2]*Ibid.*

becomes labored, and, voluntarily or involuntarily, much slower. There may be a decided change in the heart action, the pulse often rising to one hundred and twenty times a minute. There may be semi-hysteria at this stage, sudden contractions of the muscles with a resultant twitching of the limbs, all of which are probably more painful to the spectator than to the subject.

To this often succeeds a second intermediate stage of quiescence and pallor. The limbs become relaxed listlessly or rigid; the eyes close; the face becomes deathly pale and the skin clammy and moist, "frequently covered with perspiration."

In the final and usual stage of mediumistic trance there is more natural action. The balls of the eyes are rolled up so that only the whites are visible, but the subject seldom appears to be in pain. The medium is now extremely sensitive to light, sudden light producing the physiologic and emotional effect of acute hysteria; and Maxwell believes that in extreme cases light might even prove fatal. There is hyperesthesia (increased sensibility) in all the nerve centers, and the whole body is sometimes in a shiver of continuous twitchings and tremblings. As to the medium's own feelings during this period, Flammarion has this to say of Eusapia: "She suddenly experiences an ardent desire to produce the phenomena; then she has a feeling of numbness and the goose-flesh sensation in her fingers; these sensations keep increasing; at the same time she feels in the inferior portion of the vertebral column the flowing of a current which rapidly extends into her arms, as far as her elbows, where it is gently

arrested. It is at this point that the phenomenon takes place."[1]

To this stage occasionally succeeds a fourth of deep torpor, complete obliviousness to all sensory stimuli like sound or light, regular but sometimes almost suspended breathing and heart action, and relaxation or rigidity of the limbs.

Progression from one stage to another, and from consciousness to the trance state and *vice versa,* is, we should remember, spontaneous and apparently voluntary with the medium. There is no hypnosis; tho the coming of the trance state seems to be hastened by harmony in the attendant circle, by low, pleasant noises, like soft singing, and by the linking of the circle of hands.

There is every reason for thinking that the morbid phenomena accompanying the trance transition are unnatural, and due to our, as yet, imperfect understanding of essential conditions. Mrs. Piper's mediumship has so far improved of recent years that the transition is now accompanied with no more physical disturbance than a simple falling to sleep. Whereas in her early experiences she looked forward with more or less dread to the purely physical ordeal, there is now a calmness and utter lack of annoyance in the various stages of the trance state:

With most manifestations there is, nevertheless, an unquestionably severe vital strain on the physical forces of the medium. Those who have seen Home immediately after some remarkable exhibition of psychic power, pale as death, his face covered with perspiration,

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[1]Flammarion: *Mysterious Psychic Forces,* p. 142.

and so weak as to be almost or quite in a fainting condition—few of those who have seen him thus, remarks Sir William Crookes, could doubt the genuineness of the phenomena he exhibited.

Clairvoyance

Before attempting any explanation of clairvoyance or clairaudience, let us gain as clear an idea as possible of what they are, by giving some typical examples.

Mr. Podmore quotes a simple case of alleged clairvoyance as told in a letter from Professor Gregory, of the University of Edinburgh, in which the latter tells of a lady, unknown to him personally, but hypnotized by a friend of his. By seemingly clairvoyant power, while in the trance, she described Professor Gregory's house in Edinburgh most accurately.

"I now asked her to go to Greenock," continues Professor Gregory, "forty or fifty miles from where we were . . . to visit my son, who resides there with a friend. She soon found him, and described him accurately, being much interested in the boy, whom she had never seen or heard of. She saw him, she said, playing in a field outside a small garden in which stood a cottage, at some distance from the town, on a rising ground. He was playing with a dog. I knew there was a dog, but had no idea of what kind, so I asked her. She said it was a large but young Newfoundland, black, with one or two white spots. It was very fond of the boy, and played with him. 'Oh!' she cried suddenly, 'it has jumped up and knocked off his cap.' She saw in the garden a gentleman reading a book and looking on. He was not old, but had white hair, while

his eyebrows and whiskers were black. . . . Being asked to enter the cottage, she did so, and described the sitting-room. In the kitchen she saw a young maid-servant preparing dinner, for which a leg of mutton was roasting at the fire, but not quite ready. She also saw another elderly female. On looking again for the boy, she saw him playing with the dog in front of the door, while the gentleman stood in the porch and looked on. Then she saw the boy run upstairs to the kitchen, which, she observed with surprise, was on the upper floor of the cottage (which it is) and receive something to eat from the servant—she thought a potato.

"I immediately wrote all these details down and sent them to the gentleman, whose answer assured me that all, down to the minutest, were exact, save that the boy did not get a potato, but a small biscuit, from the cook. The dog was what she described; it did knock off the boy's cap at the time and in the place mentioned; he was himself in the garden with a book, looking on; there was a leg of mutton roasting and not quite ready; there was an elderly female in the kitchen at that time, altho not of the household. Every one of which facts was entirely unknown to me, and could not, therefore, have been perceived by thought-reading, altho, had they been so, as I have already stated, this would not have been less wonderful, but only a different phenomenon."

In the next two instances you will note that in each case the phenomena are ascribed to "spirits." But for the present we will ignore the *cause* of the phenomena,

our purpose now being simply to establish the *existence* of clairvoyance in carefully recorded cases.

Sir William Crookes tells of a lady who was "writing automatically by means of the planchet. I was trying to devise," he says, "a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchet, as it always does, insisted that, altho it was moved by the hand and arm of the lady, the *intelligence* was that of an invisible being who was playing on her brain as on a musical instrument and thus moving her muscles. I therefore said to this intelligence: 'Can you see the contents of this room?' 'Yes,' wrote the planchet. 'Can you see to read this newspaper?' said I, putting my finger on a copy of the *Times,* which was on a table behind me, but without looking at it. 'Yes,' was the reply of the planchet. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchet commenced to move. Slowly, and with great difficulty, the word 'however' was written. I turned around and saw that the word 'however' was covered by the tip of my finger.

"I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table and the paper was on another table behind, my body intervening."[1]

You will note that in this, as in the previous instance, *neither* party knew beforehand the information to be given.

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[1]Crookes: *Notes. Quar. Jour. of Sci.,* Jan., 1874, pp. 91-2.

Dr. Funk quotes the following example of clairvoyance related by Dr. Savage from his own experience: Dr. Savage "said to a spirit that was writing through the hand of a young man:

" 'If you are really a person, and are really here, you ought to be able to go somewhere in the city for me, and find out something at my request, return, and tell me about it.'

"The spirit said he had never done anything of the kind, but would try. Dr. Savage sent him to his house to find out what Mrs. Savage was doing. Mrs. Savage had told the doctor before he left home that morning that she would be away all forenoon. In four or five minutes the spirit returned and said: 'Mrs. Savage was at home, and when I was there she was standing in the front hall, saying good-by to a caller.' The doctor believed that she was anywhere but home. Yet it turned out that a caller had come, and Mrs. S. did not go elsewhere, as she had expected; and on comparing notes, Dr. Savage found that at the time that the spirit said he called she was saying good-by to her guest."[1]

The following story of alleged clairvoyance during a dream appeared in the Paris *Matin,* a typical example of clairvoyance as met with in spiritualistic literature. It is, of course, valueless as proof, however, lacking as it does any documentary or testimonial corroboration.

"A Rev. Dr. Perring, a minister near London, had recently buried his eldest son. Two nights after the funeral Mr. Perring saw in a dream his son covered with blood, and heard exactly the voice of his son say: 'Oh, father, do come and stop them; I cannot rest in

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[1]See Funk: *The Widow's Mite,* p. 254.

my coffin!' The poor father, very upset by the dream, tried to sleep again, when another vision came. He heard again the voice of his son shouting and screaming, and the words, 'Oh, father, they are pulling my body to pieces!' As soon as the daylight came the minister went to the church, and saw that the grave had been disarranged; and after further examination, that some one had been in in the night and had broken the jaws of the corpse and had stolen the teeth. After inquiry the police found the teeth at a dentist's in the locality."

Another example of clairvoyance, somewhat more carefully attested, but still by itself unconvincing, is that related of a very remarkable contemporary boy medium, John Flöttum, of Singsaas, in Norway.

The exploit in question, typical of many similar ones performed by him, was the finding of the body of Helge Dehli, a wealthy farmer of the Tönset neighborhood. This was in June, 1907, and Flöttum was at that time but thirteen years old. This case was investigated by the Christiania *Aftenposten,* one of the most important Norwegian dailies, and is considered by them convincingly attested to.

Flöttum was not sent for till Dehli had been missing eight days, and every usual method of search had been exhausted in vain. Arrived at the Dehli farm, near Glommen, he looked at the missing man's photograph. Then suddenly he "hurried into the house and sat down to draw. The drawing gradually took shape until it represented a map of the surrounding country (a section unfamiliar to the boy), then he drew a line along the track which the missing man had taken after he left his home.

The Famous Bertha Huse Case of Clairvoyance

Lake near Enfield.

Mrs. Edwin Huse, mother of Bertha.

Mrs. Titus, the medium.

The "Shaker Bridge," scene of the tragedy.

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"The work was evidently a great effort to him. He supported his head with one hand, while with the other he traced the lines, bit by bit, with a long interval between each stroke, while the perspiration ran down his face. . . . He saw the man with his 'inner vision'; he saw him leave the house and wander along the track which he had marked out. . . . Now and then the man vanished from the boy's vision, and then the drawing came to a standstill."

At such a point, with Dehli lying, to the boy's clairvoyant sight, under a large tree near a river, the boy, despite the most exhausting efforts, could go no further. Search was enthusiastically begun, however, by the whole parish, following the twisting trail marked on the boy's map, and next day the tree which the boy had seen was found. Dehli was not there, but his handkerchief was, and at sight of it the boy passed off into an even more painful trance.

Early the next morning Flöttum ordered a boat, which circled over the river as he directed. "Suddenly he stood up and exclaimed, 'This is where he lies!' And sure enough, the body was found at the very spot."

In appearance Flöttum is described as a lively, normal, thoroly healthy boy. His clairvoyant power was not discovered till he was twelve years old, but he has already given many startling manifestations of his ability.

The Celebrated Case of Bertha Huse

With the celebrated case of Bertha Huse, however, we seem to attain a new standard of care in investigating the claims alleged and in corroborating the facts

in question. Were the Flöttum and *Matin* cases unsupported by corroborative instances, we might dismiss them offhand as coincidences, or even outright fiction; but can we do the same with the Huse case?

On Monday, October 1, 1898, a Miss Bertha Huse left her home at Enfield, N. H., before the rest of the family had arisen, and mysteriously disappeared. She was last seen alive by neighbors who noticed her walking toward the so-called Shaker Bridge. Later in the day, alarmed at her inexplicable absence, the family instituted a search, and during the afternoon several hundred men and boys scoured the woods and near-by lake shore. This being fruitless, a Mr. Whitney, a local mill owner, sent to Boston for divers, and one named Sullivan searched the lake all day Tuesday, and Wednesday till noon, especially around the Shaker Bridge, on which Bertha had last been seen, but no trace of her was found.

On this same Wednesday evening a Mrs. Titus, living in Lebanon, a village about five miles from Enfield, started in her doze with a horrified cry and unseeing, staring eyes, that so alarmed her husband that he woke her up. When he had shaken her into consciousness she said: "Why did you disturb me? In a moment I should have found that body."

In the middle of the night his wife again woke him with moans, and this time he waited till she spoke. Still asleep, she said in a monotonous undertone: "She followed the road down to the bridge, and on getting part way across it, stepped out on that jutting beam which was covered by white frost. . . . While so standing she slipped on a log, fell backward, and slid in underneath the timberwork of the bridge. You will find

her lying head in, and you will only be able to see one of her rubbers projecting from the timberwork."

Mr. Titus lighted a lamp and watched and talked with her for an hour in very low tones; when questioned on this subject she would answer, but would not hear about other things. She said something about cold, and Mr. Titus said, "Are you cold, Nellie?" She said, "Oh, oh! I am awfully cold." (It was late fall; the water of the lake was almost freezing, and Mrs. Titus seemed to be speaking of the drowned girl.)

Now, on Sunday, the day *before* the suicide of Bertha Huse, Mrs. Titus had said to her husband: "George, something awful is going to happen. I cannot tell you what it is, now, but can later on." On Monday morning, *at 6.40*, as he was leaving for the Mascoma Flannel Company's mill, where he worked, *she said, shuddering, that it had "happened." It was not till that night* that the Tituses heard of the girl's disappearance.

On the morning following his wife's clairvoyant message (Thursday), at her earnest solicitation, Mr. Titus told it to Mr. Ayer, his employer, and to others; and finally, the same day, the two went over to Enfield and enlisted the rather incredulous interest of Mr. Whitney. The diver listened to them both, but replied that he had searched in vain the previous day in the spot now indicated by Mrs. Titus as she stood on the bridge. She, however, was insistent. "You did not search *there,*" she said, pointing more closely, and describing exactly the position in which the body lay. To humor her he put on his suit, and five minutes later brought the corpse to the surface. Unscrewing his helmet, he said: "I did not look in that place yesterday as the

brush and débris were so thick there that I could not see; in fact, all I could feel of the body *was the rubber projecting from the timberwork.*"

This would seem to be one of the most convincing cases of alleged clairvoyance on record, being carefully investigated at the time by Dr. Harris Kennedy, of Roxbury, a cousin-in-law of Professor William James, of Harvard, and by the latter eminent psychologist. The details are attested to by numerous witnesses, the full account being given in Volume I of the *Proceedings* of the American Society for Psychical Research.

Mrs. Titus had had occasional trances (involuntary), a tendency inherited from her mother, but had at the time little, if any, reputation as a spiritualist. She did not know Bertha Huse. *Previous* to finding the body, Mr. Titus had imparted his wife's message to a large number of reputable persons who now bear witness to the seeming reality of her powers.

Several "natural" explanations of the case have been made, such as the fact that traces of footprints were seen on the bridge, the theory that Mrs. Titus, contrary to both her own and her husband's testimony, might have been in Enfield at six o'clock that cold winter morning and have seen the girl commit suicide. But neither of these, improbable as they would seem in themselves, explain how Mrs. Titus could describe the exact *position* of the body. Sullivan, the diver, says: "She was lying in a deep hole, head down. It was so dark that I could not see anything; I had to feel entirely." At this place the water was eighteen feet deep, and, as he says, completely dark; besides that,

the supporting timbers of the bridge would have hidden the body from the roadway.

Subsequently the diver gave details of rescuing bodies, and added: "It is my business to recover bodies in the water, and I am not afraid of them; but in this instance I was afraid of the woman on the bridge. . . . How can any woman come from four miles away, and tell me, or any other man, where I would find this body?"

I have detailed these examples of clairvoyance because they are typical. But do not suppose they are isolated cases. Nearly all instances of clairaudience include clairvoyance; and of simple clairvoyance the literature of spiritualism abounds in examples. Sir William Crookes quotes several, substantiated in the most precise terms; the note-books and published works of the Rev. Stainton Moses, the great English medium, are full of cases; Myers gives a score in his *Human Personality,* especially the very striking, if horrible, Storie case; other instances are noted by Dr. Funk, Mr. Podmore, Dr. Hyslop, and other writers on the subject. I shall quote some of these later in the discussion of the closely allied telepathic phenomena.

Clairaudience

Clairaudience seems to differ from clairvoyance in two respects. It seldom occurs except in combination with clairvoyance, and it generally consists of a single detached sound or a short sentence. I have seen no record, for instance, of the receipt, clairaudiently, of an extended discourse.

We do have, on the other hand, such incidents as that related by Commander T. Aylesbury, of Sutton,

Surrey, where a drowning boy utters a cry that is heard by both his mother and his sister in England, fourteen thousand miles away.[1] We have the case quoted by Dr. Funk, where two sisters in Brooklyn hear a brother in Texas, whom they believed was dead, inquiring about a letter.[2] We have the example, also noted in *The Widow's Mite,* of the *Jeannette.* "A few years ago the wife of one of the officers on board of the *Jeannette,*[3] the vessel sent by the New York *Herald* to explore the polar seas, wrote to me that one night she was suddenly awakened, and was amazed to see her husband at her bedside. He said to her, 'Count, count.' She says that she heard distinctly a ship's bell. She heard the word again, 'Count.' She counted six strokes, when he said, 'Six bells, and the *Jeannette* is lost,' and the vision disappeared. She wrote that 'the *Jeannette* was lost at the time I had that vision.' "

Another case in which the human voice is carried many hundred miles is noted in the *Proceedings* of the Society for Psychical Research.

"On September 9, 1848, at the siege of Mooltan, Major-General R., C.B., then adjutant of his regiment, was most severely and dangerously wounded, and, supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who at the time was fully one hundred and fifty miles distant, at Ferozepore.

" 'On the night of September 9, 1848, I was lying on my bed,' " says his wife, who tells the story, " 'between

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[1]Myers: *Phantoms of the Living,* v. 2, pp. 227-8.
[2]Funk: *The Widow's Mite,* pp. 312-14.
[3]*Ibid.,* p. 311.

sleeping and waking, when I distinctly saw my husband being carried off the field, seriously wounded, and heard his voice saying, "Take this ring off my finger and send it to my wife." All the next day I could not get the sight or the voice out of my mind. In due time I heard of General R. having been severely wounded in the assault on Mooltan. He survived, however, and is still living. It was not for some time after the siege that I heard from Colonel L., the officer who helped to carry General R. off the field, that the request as to the ring was actually made to him, just as I had heard it at Ferozepore at that very time.' "[1]

What Is Clairvoyance?

For these cases of clairvoyance and clairaudience, assuming, if necessary, for the moment, that they are genuine occurrences, there is, of course, the immediate and easy explanation of "spiritual" intervention.

But, leaving spirits for a moment out of it, is there, first, no possibility of any other, any "natural" explanation? For if there is, we are bound to advance it.

In the first place, I venture to assert that we dare not, from our present knowledge, set any limits to the possible powers of our mere *bodily* organism. A man would immediately say, for example, "Why not 'set limits'? My will, for example, can move only my arm and what my arm can touch—in other words, only those objects which are actually in contact with the 'protoplasmic skeleton' which represents the life of my organism." Yet a moment's thought will show that this

[1] S. P. R. *Proceedings*, v. 1, pt. 1, pp. 30-1.

is not strictly true. "I can sometimes," says Myers, "move objects not in actual contact, as by melting them with the heat, or (in . . . dry air . . .) kindling them with the electricity which my fingers emit. And," he goes on, "I see no very definite limit to this power. I do not know all the forms of energy which my fingers might, under suitable training [or suitable conditions], emit."[1] How prophetic these words of Myers are is brought home by the fact that, as we saw in the second article on Eusapia Paladino, Lombroso has very recently suggested with some basis that the human body is itself continually emitting hitherto unknown radiations allied to the mysterious "N-rays!"

But if we are, after all, still ignorant of all the possible powers of the body, how much more are we ignorant of the limits to be set for the abilities of the "self" which controls that body! And especially does our ignorance appear overwhelming when we consider, as we have done, that this "self" of ours is not a simple unit, but includes a whole host of "subliminal" parts, of which we have hardly as yet so much as proved the existence.

We already have, however, a collection of phenomena acting as a guide, because they illustrate very unusual abilities of this same "subliminal self," namely, the phenomena of hypnotism. The hypnotic trance, we remember, simply means, according to Myers' theory, that the subject's body is temporarily under the control of some one of the subliminal parts of his own "self."

Each of these selves which develop under hypnosis

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[1]Myers: *Human Personality*, p. 313.

Impression of Two Clenched Hands in Clay,

Made at a distance without contact by the medium Eusapia Paladino

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has its own individuality, its own knowledge and feelings and memories. At one stage of hypnosis, for example, the subject may be under the control of a part of his subliminal self, which we will call "X." "X" thinks that he is Professor So-and-so, of the University of So-and-so, and he will act, speak, talk and *think* as that professor would. Wake the subject up, and he will have no memory of his "professor" state, when the "X" part of his personality had control; but put him back (by hypnotizing him again) into the "X" condition, and he will pick up again the "professor" life just where he left off with it a little before, remembering all that he did in his former trance, but nothing of his own life outside it.

But there is something even more interesting. When the subject is in "X" state let the hypnotizer say to him, "Sixty minutes from now shut the window behind you." The subject is then awakened, and *remembers* absolutely nothing of his "X" state or of the command given him while in it. But exactly sixty minutes later, *unconsciously,* and without knowing why he does it, the subject gets up and closes the window indicated. Deep down in his subliminal self, in that "X" part of his personality unknown to his consciousness, that command was waiting all the time, and when the moment came it rushed up from below the threshold and made the body for a moment obey it.

Now—and this is the significant point—a study of hypnotism shows us that the subliminal self, when it thus has temporary control of the body, *is able to do very unusual things.* When it pleases, it is able, for instance, to do what the conscious will can never do—change the tissue structure of the body. That is, a man,

in certain stages and conditions of hypnosis, not only can *imagine,* in answer to the hypnotizer's suggestion, that he is burned, *but can actually, by thinking, raise a blister on the spot indicated.*

For some years psychologists have been aware of a very remarkable phenomena, known as *stigmatization.* The name came from the fact that its earliest spontaneous manifestations were the result of brooding over "the *stigmata* of Christ's passion—the marks of wounds in hands and feet and side." It was soon found that these morbid imaginings could actually produce upon the subject the marks of the wounds. This is another case of the subliminal self's control over the tissues of the body; for stigmatization is merely a step further. The subject has put himself into a semi-hypnotic state; instead of being hypnotized by an external mind, he has put himself under the control of his own subliminal self.

But this part of the personality can do more than change tissue structure. By suggestion, for example, the hypnotic subject's eyes may be made to run as he smells of simple water; and conversely, obeying a similar suggestion, the fumes of strong ammonia may cause not a tear. Here we have control of the secretions. The subliminal self can make the muscles as rigid as stone (catalepsis); it can create or dissipate hunger, alcoholism, and other desires and appetites, almost at will; it can, to a certain extent, nullify or restore any of the senses.

Doing all these things, it was very early seen that hypnosis was an efficient agent in the cure of disease. Let the patient but put himself partly under the control of his subliminal self, and results so marvelous as

to seem almost "miraculous" may be effected. Mind-cure, so called—"suggestive therapeutics"—is nothing new to the psychologist, nor original to the Christian Science denomination, as the latter would sometimes have us believe. Christian Science does deserve every credit, however, for emphasizing in a large way its remedial practicability.

Doing these things too, knowing that we are but beginning to open up a vast domain of unknown powers governed by the subliminal portion of our consciousness, powers infinitely greater and more wonderful than those exerted by the conscious self, and in further view of the large evidence for the occurrence of the phenomena, we would seem to have a ground sufficient to prevent a dogmatic denial of the very possibility of at least occasional cases of genuine clairvoyance.

Precognition, or Prophecy

Rarely, but occasionally, in the history of spiritualism, occur cases of actual precognition, or prophecy, when the clairvoyant sight of the medium, in some wonderful way, seems actually to pierce the veil of the future. Mere flashes of this precognitive knowledge we call *premonitions;* these will be considered later. But here are two very striking and carefully attested cases of clairvoyant prophecy. The first is the account of a Mrs. McAlpine, quoted in the *Report on the Census of Hallucinations,* and corroborated by a sister of Mrs. McAlpine and the local papers:[1]

"I remember in the June of 1889, I drove to Castleblaney, a little town in the County Monaghan, to meet

[1]Reported in S. P. R. *Proceedings,* v. 9, p. 416.

my sister, who was coming by train from Longford. I expected her at three o'clock, but as she did not come with that train, I got the horse put up, and went for a walk in the demesne. The day was very warm and bright, and I wandered on under the shade of the trees to the side of a lake, which is in the demesne. Being at length tired, I sat down to rest upon a rock at the edge of the water. My attention was quite taken up with the extreme beauty of the scene before me. There was not a sound or movement, except the soft ripple of the water on the sand at my feet. Presently I felt a cold chill creep thru me, and a curious stiffness of my limbs, as if I *could* not move, though wishing to do so. I felt frightened, yet chained to the spot, and as if impelled to stare at the water straight in front of me. Gradually a black cloud seemed to rise, and in the midst of it I saw a tall man, in a suit of tweed, jump into the water and sink.

"In a moment the darkness was gone, and I again became sensible of the heat and sunshine, but I was awed, and felt 'eerie'—it was then about four o'clock or so—I cannot remember either the exact time or date. On my sister's arrival I told her of the occurrence; she was surprised, but inclined to laugh at it. When we got home I told my brother; he treated the subject in much the same manner. However, about a week afterward, Mr. Espie, a bank clerk (unknown to me), committed suicide by drowning in that very spot. He left a letter for his wife, indicating that he had for some time contemplated his death. My sister's memory of the event is the only evidence I can give. I did not see the account of the inquest at the time, and did not

mention my strange experience to any one, saving my sister and brother."[1]

Another example was communicated to Professor Richet by Professor Thoulet.

"During the summer of 1867 I was officially the assistant, but in reality the friend, in spite of difference in age, of M. F., a former officer in the navy, who had gone into business. We were trying to set on foot again the exploitation of an old sulphur mine at Rivanazzaro, near Voghera, in Piedmont, which had been long abandoned on account of a falling in. . . .

"I knew that Madame F., who lived at Toulon, and with whom I was slightly acquainted, would soon be confined. . . .

"M. F. and I slept in adjoining rooms, and as it was hot, we left the door between them open. One morning I sprang suddenly out of bed, crossed my room, entered that of M. F., and awakened him by crying out: 'You have just got a little girl; the telegram says . . .' Upon this I began to read the telegram. M. F. sat up and listened; but all at once I understood that I had been asleep, and that consequently my telegram was only a dream, not to be believed; and then, at the same time, this telegram, which was somehow in my hand, and of which I had read about three lines aloud, word for word, seemed to withdraw from my eyes as if some one were carrying it off open; the words disappeared, though their image still remained; those which I had *pronounced* remained in my memory, while the rest of the telegram was only a *form*.

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[1]From the *Report on the Census of Hallucinations* in the S. P. R. *Proceedings*, v. 10, p. 332.

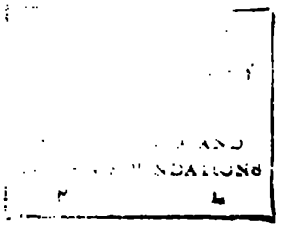
"I stammered something; M. F. got up and led me into the dining-room, and made me write down the words I had pronounced; when I came to the lines which, though they had disappeared from my memory, still remained pictured in my eye, I replaced them by dots, making a sort of drawing of them. Remark that the telegram was not written in common terms; there were about six lines of it, and I had read more than two of them. . . .

"Two or three days after I left for Torée; I tried in vain to remember the rest of the telegram; I went on to Turin, and eight or ten days after my dream I received the following telegram from M. F.: 'Come directly. You were right.'

"I returned to Rivanazzaro, and M. F. showed me a telegram which he had received the evening before. I recognized it as the one I had seen in my dream; the beginning was exactly what I had written, and the end, which was exactly like my drawing, enabled me to read *again* the words which I saw *again*. Please remark that the confinement had taken place the evening before, and therefore the fact was not that I, being in Italy, had seen a telegram which already existed in France—this I might with some difficulty have understood—*but that I had seen it ten days before it existed,* or could have existed, since the event it announced had not yet taken place. I have turned this phenomenon over in my memory, and reasoned about it many times, trying to explain it, to connect it with something, with a previous conversation, with some mental tension, with an analogy, a wish—and all in vain."

William T. Stead

Editor of the English "Review of Reviews," writer and humanitarian—an earnest believer in spiritualism.



"I DO NOT BELIEVE THE DEAD DEPART."

The question, "Do the Dead Return?" is best answered by asking another question: "Do the dead depart?"

I do not believe the dead depart. They are still with us, closer and nearer than they ever were before they laid aside this earthly vesture of decay.

The space at my disposal is too brief to set forth even in barest outline the reasons which have brought me to this conviction. But they are such that I do not believe any fair-minded, inteligent person, who will devote himself to a careful examination of the phenomena on which this conviction rests, will come to any other conclusion than that at which I have arrived.

Recent scientific discoveries have rendered the hypothesis of communication between the living and the so-called dead much more thinkable by the average man that it was fifty or even fifteen years since. Photography, the telephone, the X-rays and wireless telegraphy are accustoming mankind to the possibility of many things which our fathers would have dismissed as absolutely incredible. Fifty years ago the possibility of holding vocal converse with a friend at a distance of a hundred miles would have been scouted as scientifically out of the question. To hear a voice while seeing no man was in former times deemed so uncanny an experience as to justify an assumption of a supernatural agency.

All previous generations, as the result of invariable experience, linked together as an obvious axiom that when the ear could hear the eye must be able to see the speaker. That assumption has been broken down by the telephone.

Wireless telegraphy has familiarized us with the possibility of transmitting thought by electric waves even across the Atlantic without the need of a telegraph cable. The phenomena of thought-reading or telepathy have shown that mind can communicate with mind without an electric battery.

All these things have done much to break down skepticism, and I no longer fear being written down as a lunatic when I say that I have the same confidence as to the certainty of communication with friends who have passed over into the other world as I have in our ability to talk through the telephone to distant friends.

Several years ago a dearly loved friend of mine promised me that if she passed over before I did she would endeavor to do four things: (1) She would use my hand by means of automatic writing to communicate with me; (2) she would make herself visible in her habit as she lived to one or more of her friends who possessed the gift of seeing; (3) she would come and be photographed; (4) she would control some medium and give me a message hall-marked as genuine by a private sign known only to her and myself.

Within a year of her death she did all four. She wrote with my hand describing her experiences after her transition. She appeared once in broad daylight in the street to one friend. To another she appeared in a well-lighted dining-room when dinner was being served, and she also appeared to a third less publicly. She has been photographed four or five times, the portrait being instantly recognizable by all who knew her, although except to clairvoyants no form was visible before the camera. None of the photographs so produced was identical with any of those taken during her earth-life. The fourth and last test was given unexpectedly by a strange medium to a friend of mine. It referred to an incident that transpired at her death, and it was accompanied by the mathematical symbol which we had privately agreed upon as the one which should be the test or hall-mark of her identity.

—William T. Stead.

CHAPTER VIII

GHOSTS

Perhaps no one class of spiritualistic phenomena bulks more important in the popular imagination than that of apparitions of the dead. Indeed, "ghosts," if the spiritualist can prove that they exist, whatever explanation we put upon their appearance, must be conceded an important link in our chain of evidence regarding a life after death.

Very early in its career the Society for Psychical Research, under the leadership of Mr. Edmund Gurney, undertook the study of apparitions, and with such success that they were soon able to assert that *they had proved there were such things as "ghosts."* They compiled, over a period of many months, a careful *Census of Hallucinations* observed by over seventeen thousand individuals. The work was in the hands of a special committee, of which Mr. Frank Podmore, Professor Henry Sidgewick and F. W. H. Myers were members, and associated with them were some four hundred enumerators.

These last were asked to propound to twenty-five adults, chosen at random, the following question:

"Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of

hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?"

Every effort was made to remove bias, pro or con, and to secure honest answers, without regard to the possible final result.

This result was, however, as we have seen, startling. After deducting all questionable hallucinations due by any possibility to sleep or disease (insanity or delirium), there remained one thousand six hundred and eighty-four answers, or ten per cent., more or less strongly affirmative. Three hundred and fifty-two of these "ghosts" which were seen were apparitions of living persons, and one hundred and sixty-three apparitions of the dead. But, more than this, sixty-three of these were circumstantially attested apparitions almost or quite coincident (within twelve hours) with the time of death. Allowance on the one hand for possible lapse of memory, and on the other every leeway for possible error, fraud, or coincidence in the testimony, reduced the number of accepted coincidences one-third.

Perhaps the startling nature of the fact just given is not at first sight apparent. Here we have a half hundred people out of seventeen thousand-odd who say that they saw a ghost of a person within twelve hours of that person's death. Well, what of it? you say. Admitting these people are honest in their belief, you prove nothing; it may have been all their imagination; as the scientist would say, their "ghosts" were all hallucinatory, apparitions which existed merely in the minds of the percipients, and without any objective quality.

But the committee combined with their census a

few statistics. It took but very little simple mathematics to ascertain that at the current annual death rate for England and Wales (19.15 per 1,000 in 1890) the chances that any given person would die on a given day were nineteen thousand to one. This meant that, if nineteen thousand apparitions of living persons were witnessed on a given day, *one*, and one only, by the laws of chance, should be that of a person dying, about to die, or recently dead.

But—and mark you, this is the significant point—we have in the *Census,* as we have seen, not twice or even a hundred times this number, but *over four hundred times this number which, by chance alone, should have occurred.*

The complete results of the *Census* were printed in Myers' *Phantasms of the Living* and in the *Proceedings* of the Society, together with all the figures obtained, and the methods and allowances used in securing the final result. Not a person, after an examination of the evidence, can question the absolute fairness of calculation and the large margin of possible error allowed. Yet the *Census* rendered unavoidable this very striking, and, indeed, epoch-making conclusion, which the committee italicized: "*Between deaths and apparitions of the dying person a connection exists which is not due to chance. This we hold as a proved fact.*"

And the point is not merely that in some mysterious way a person is more likely at about the time of another person's death to see (or think he sees) an apparition of that person. If we think a moment we see that the real truth is deeper and more important.

In most of the cases the "percipient" (the person

who saw the apparition) did not know that the person was dying (or dead): in very many cases he was not thinking of the dying person at all, and did not even know that he was ill, or (if death was due to an accident) that he was in any possibility of danger. In other words, there would be no reason why the percipient should *at that moment* see an apparition, except that at that moment the apparition did really exist. One man *might,* some day, *happen* to have an hallucination of a man at that moment dying. But if a hundred men "happen" to have hallucinations of people at that moment they are dying, we have every reason to say that here is something more than mere hallucination—that the ghosts seen really do exist.

And striking as this mathematical proof is, it is still not the most convincing, as Myers well points out.

"I must add that while this argument from statistics and percentages . . . constitutes technically the strongest support of the thesis of causal connection between deaths and apparitions, it is yet by no means the *only* support, nor even the most practically convincing. Those deaths and those apparitions are not mere simple momentary facts—as tho we were dealing with two clocks which struck simultaneously. Each is a complex occurrence, and the correspondence is often much more than a mere coincidence of time alone. Sometimes, indeed, the alleged coincidence is so detailed and intimate that, if the evidence for a single case is fully believed, the case is enough to carry conviction."[1]

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[1]Myers: *Human Personality,* v. 1, pp. 573-4.

"Spirit Photography"

If a "ghost" can make impression on the eye—that is, be seen—why can it not make an impression on a photographic plate? More than this, since the photographic plate is incontestably more sensitive than the human eye, that is, sensitive to rays that we cannot "see" at all, what more possible—nay, even probable—than that the camera shall record the presence of "ghosts" utterly invisible to the eye? And what further or stronger proof, continues the advocate of "spirit photography," what further or stronger proof is necessary in support of apparitions than the appearance of unmistakable pictures of them upon a photographic plate? The camera cannot lie.

There is the crux of the discussion of this particular class of phenomena; we know very well that the camera is, on occasion, a most accomplished and unblushing liar; so much so, indeed, that those best qualified to judge look on every spirit photograph with well-founded suspicion. The subject is, however, one so closely allied with that of apparitions, and so widely considered a part of spiritism, that before proceeding further with our "ghosts" we will examine it a little, if only to dismiss it from consideration.

"Fraud has been writ large over spirit photography," says Dr. Funk, "and all spirit photographs are viewed by the public with more suspicion, perhaps, than is any other class of psychic phenomena."[1] "That these spirit photographs," adds Mr. Carrington, "can be produced by trickery no one doubts who is acquainted with the

[1]Funk: *The Widow's Mite,* p. 451.

evidence and the facts in the case. Granting that the medium is free to manipulate the plates, before, during and after the séance, or at any *one* of these times, it is well known that he is able to produce exact reproductions of supposedly spirit forms by purely fraudulent means. . . ."[1]

And continuing, Mr. Carrington outlines some of the numerous ways in which fraudulent spirit photographs may be produced.

"By a clever device, the sensitive plate may be impressed with the figure of a ghost while in the dark slide, on the way to or from the operating-room, or even while in the camera itself. Indeed, twenty different varieties of deceptions may be practiced without exposure. A common artifice is to place a microscopic picture within the camera box, so that, by means of a small magnifying lens, its image may be thrown upon the plate. Spectral effects may also be produced by covering the back of a sensitive plate with pieces of cut paper, and using artifices well known to retouchers. . . . Extraordinary spectral effects, such as that of a man shaking hands with his own ghost, cutting off his own hand, or followed by his own *doppleganger,* may be produced by 'masking,' a process which it would take too long to describe here. There is scarcely any conceivable absurdity in portraiture which may not be accomplished by the camera; and the peculiarities of the business are so extraordinary, the opportunities for humbug so excellent, and the methods and modifications of methods whereby spirit photographs may

[1]Carrington: *Physical Phenomena of Spiritualism,* p. 206.

Alleged Genuine "Spirit Photograph"
(Reproduced from Funk's "The Widow's Mite.")

Fraudulent "Spirit Photograph"
(Reproduced from Carrington's "Physical Phenomena of Spiritualism.")

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be manufactured, so numerous, that it is hopeless for any person totally ignorant of photography to detect fraud."[1]

Undoubtedly the most usual method of deception, however, is the device of "double exposure," a trick perfectly familiar to every photographer. The sight of the hazy "ghost" in the developt picture, with the furniture behind it showing dimly thru its "spectral" robes, is quite convincing—unless you know how it is done.

I cannot forbear quoting here a description, most amusing in its naïveté, of another mediumistic trick closely allied to spirit photography.

"Sometimes a circle is treated to the rare sight of seeing a picture form or materialize before their eyes, when no human hand is touching the canvas, the picture apparently forming upon it of its own accord! This is a most astonishing test. Here is the explanation:

"A picture is made with concentrated solutions of sulphocyanide of potassium, ferrocyanide of potassium and tannin, all of which will be invisible until brought out by the proper reagent. This is a weak solution of tincture of iron, which is thrown upon the canvas by means of an atomizer. The first then comes out red, the second blue, and the third black. Either the medium, or a confederate, creeps behind the canvas during the séance, and thoroly sprays over the back of the picture, when it will develop as stated. In order to cover the sound of the atomizer, a music-box is set

[1]Carrington: *Physical Phenomena of Spiritualism*, p. 216.

going, or the sitters are requested to sing 'Nearer, My God, to Thee.' "[1]

But altho the evidence is strongly presumptive of fraud in nearly every case of spirit photography, it would be hardly fair to the spiritualists to leave the subject without citing at least one comparatively well-attested case on the other side. This particular experiment was performed by the Rev. J. T. Wills, D.D., pastor of the Franklin Street Presbyterian Church, San Francisco, Cal., and is quoted by Dr. Funk. "I wish to say that for some time past my friend, Dr. W. J. Pierce, of this city, had been telling me some strange things about spirit photography, which seemed to be incredible, and but for the fact that they were told me by such a man as Dr. Pierce, I should have paid no attention to them; but having known him for over thirty years as a man of truth, I could not doubt his word for one moment, but fearing it possible that the doctor might be deceived in some way in the matter, I said to him that I would like to see for myself how the thing was done, and, if possible, find out the secret of the process; and so to gratify my wish, the doctor made an engagement with the medium, Mr. Edmund Wyllie, to meet me at the doctor's office on April 1, at 4 P.M., where the doctor has a dark room, and all the equipment for photography development purposes. At the time appointed I went, and on my way I called at a place where photographic supplies are sold, and bought a half dozen 4 x 5 Crown-Cramer sensitized plates, and took them with me in my coat pocket to the office, where I met the medium, who

[1]Carrington: *Physical Phenomena of Spiritualism*, pp. 222-3.

impressed me as being an honest man. After some little talk with him, I told him I wanted to test the matter for myself, and that I would like him to wash his hands, which he did, first in alcohol, then with soap and water, then again in alcohol, and then he dried them thoroly with a clean towel; and when his hands were examined, and found to be perfectly clean, we went into the dark room, which was not really dark, but was lighted with a little lamp with orange-color light, such as photographers use in the developing-room. Then I took the plates out of my pocket and took one plate out of the package, and after marking it on one corner, thus, Φ, and holding it at each corner of the end toward me, I held the plate toward the medium, who placed his hands, the one on top of the other, underneath, holding the plate between his palms, while I continued to hold on to the corners and never let it go from my grasp for one instant, until, to my surprise, . . . I heard three distinct taps upon the plate; then the medium removed his hands and I put the plate at once into the developer and developt it myself. Neither was it out of my possession for one second from the time that I bought it, some four blocks away, until I had it fully developt; and to my astonishment . . . there was the face of a lady on it, and that so plain, that it has been recognized by my daughter as the likeness of a lady who was never in California, and who died in England several years ago."[1]

Apparitions of the Living

But certainly not spirit photography, and perhaps not even that summing up of the *Census of Hallucina-*

[1]Quoted in Funk: *The Widow's Mite*, pp. 463-4.

tions, seem to be sufficient reason for such a daringly positive statement as the following one of Dr. Savage:

"There is no sort of question that there are phantasms of both the dead and living; but no scientific man takes that as proving immortality. It simply raises a question as to what they are and what they mean. But that what we call ghosts exist, no unprejudiced student has the slightest doubt."[1]

Once again I feel called upon to repeat a warning that I have already given. I cannot, in any brief space, begin to give the *complete* arguments for or against any of the propositions here submitted. For complete briefs of either side, for circumstantial, repeated and detailed examples, the interested reader must turn to the works cited. If he thinks he discovers a flaw in the writer's presentation, he must remember that the omission was purposed, and, indeed, rendered necessary by the treatment adopted.

But let him remember this: there are no gaps wittingly left which have not been satisfactorily filled in the primary sources: my purpose is to give a condensation of the results obtained by others, to summarize the salient points in the work of many men. When I state that the *Census "seems* to prove" the coincidence of death apparitions, I mean that the reader who discovers apparent loopholes in my presentation will find, on reference to the original work, that probably all his objections were foreseen and adequately answered. Did the *Census* itself fail to present a connected chain of argument, I would so have stated. To enter into any exhaustive study of the evidence would mean, not

[1]Savage: *Life After Death,* p. 257.

a series of short articles, but a series of volumes. I can here but digest, with typical examples, the results obtained by reputable men who have themselves made the exhaustive research.

For the truth of the occurrence of apparitions of *living* persons there is a formidable amount of evidence; so much so, that Dr. Funk, among many others, says, "it now seems certain."

"Whether," he adds, "this vision is mental, or seen by the eye, is not yet certainly established. It is certain that the person who sees the vision is often as sure that he sees with his eyes as he is of anything else that his eyes see. . . ."[1]

The first instance I shall give is a *premonitory* one (that is, one shortly before death), and is related by the distinguished scientist, Dr. Geo. J. Romanes, F.R.S.

"Toward the end of March, 1878, in the dead of the night, while believing myself to be awake, I thought the door at the head of my bed was opened, and a white figure passed along the side of the bed to the foot, where it faced about and showed me it was covered, head and all, with a shroud. Then, with its hands it suddenly parted the shroud over the face, revealing between its two hands the face of my sister, who was ill in another room. I exclaimed her name, whereupon the figure vanished instantly. Next day (and certainly on account of the shock given me by the above experience) I called in Sir W. Jenner, who said my sister had not many days to live. She died, in fact, very soon afterward.

"I was in good health, without any grief or anxiety.

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[1]Funk: *The Widow's Mite,* p. 390.

My sister was being attended by our family doctor, who did not expect anything serious; therefore, I had no anxiety at all on her account, nor had she herself. I have never, either before or after this, had such an experience. . . ."[1]

This is but a sample of a very large number of such "premonitory apparitions" contained in the records of the Society for Psychical Research. Several others will be given later in the consideration of premonitions as such.

The Projection of the "Astral Body"?

If ghosts of living persons can occur spontaneously there is, of course, the possibility that they can be produced at will; and, indeed, we find that there are on record a number of such successful attempts. One very striking case seen by a Miss G., happened in broad daylight, and was the result of a strong effort of will power on the part of a Mr. Kirk, who made the attempt thus to project his own "ghost."

"A peculiar occurrence happened to me on the Wednesday of the week before last," says Miss G., reporting the case to the Society. "In the afternoon (being tired by a morning walk), while sitting in an easy chair near the window of my room, I fell asleep. At any time I happen to sleep during the day (which is but seldom), I invariably awake with tired, uncomfortable sensations, which take some little time to pass off; but that afternoon, on the contrary, I was suddenly quite wide awake, seeing Mr. Kirk standing near my chair, dressed in a dark-brown coat, which I had frequently seen him wear. His back was toward the

[1]Hyslop: *Science and the Future Life*, p. 49.

window, his right hand toward me; he passed across the room toward the door . . . but when he got about four feet from the door, which was closed, he disappeared."[1]

Another case, reported at length by Mr. Myers, is remarkable for two reasons: there were two percipients and the experiment was repeated, each time successfully. The evidence was closely examined by Mr. Gurney, and is corroborated in many important details, and is remarkably strong thruout. The account is written by Mr. S. H. B., who "projected" the "ghost" of himself in this instance.

"On a certain Sunday evening in November, 1881, having been reading of the great power which the human will is capable of exercising, I determined with the whole force of my being that I would be present in spirit in the front bedroom on the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, viz., Miss L. S. V. and Miss E. C. V., aged, respectively, twenty-five and eleven years. I was living at this time at 23 Kildare Gardens, a distance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined I would be there was one o'clock in the morning, and I also had a strong intention of making my presence perceptible.

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[1]*Report on the Census of Hallucinations.* S. P. R. *Proceedings,* Vol. X., p. 270.

"On the following Thursday I went to see the ladies in question, and in the course of conversation (without any allusion to the subject on my part) the elder one told me that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced toward her, and awoke her little sister, who saw me, also.

"I asked her if she was awake at the time, and she replied most decidedly in the affirmative; and upon my inquiring the time of the occurrence, she replied about one o'clock in the morning.

"This lady, at my request, wrote down a statement of the event and signed it.

"This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much.

"Besides exercising my power of volition very strongly, I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating in my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now, at certain times, set in motion at will."[1]

The account is verified by both the Misses Verity.

Dr. Funk notes another interesting case, where a man's spirit—if we are to believe his account—traveled several hundred miles by train, returning to his body just in time to prevent his being given up as dead. He seemed, however, to be invisible to others thruout this strange experience.

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[1]Myers: *Phantasms of the Living*, v. 1, pp. 104-9.

Is it possible that a human being can, by willing to do so, send a ghost of itself (what an East Indian adept would call its "astral body") hundreds or thousands of miles almost instantaneously? Is it possible, in the first place, that a man's spirit, accompanied, or without this ghostly body, can leave the material body and travel at will, seemingly regardless of time or space? It may seem safer to say that, as yet, we don't know; but there are instances which seem to point in this direction.

Apparitions of the Dead

In seeking the explanation of ghosts, not of the living but *of the dead,* as of other matters lying entirely outside ordinary human experience, our only clue, as Myers says, is some attempt at *continuity* with what we already know. Thus we have seen that telepathy, and even clairvoyance, are not inconceivable in this day of the wireless telephone, the proved existence of those mysterious rapid vibrations of the ether of which, as yet, we know tantalizingly little except that existence, and the, as yet, almost unknown "higher" forces of the human mind and body.

But granting the possibility of clairvoyance, that is, granting the projection, for many miles, of a power of sight, it is but a step to view as possible the similar projection of the apparition of a living person. And similarly, as Dr. Hyslop notes, "If thoughts of the living can produce hallucinations at a distance, it is but a step to the supposition that the dead, if they actually survive death, can produce similar effects. . . ."[1]

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[1]Hyslop: *Borderland of Psychical Research,* p. 192.

"*If* they survive death," you will notice. But before attempted explanation, let us consider a few, a few out of a very large number, of typical instances of the phenomena itself.

We have one on the authority of no less a person than Lord Brougham, the philosopher and scientist, who was traveling in Sweden at the time of the incident he describes.

"We set out for Gothenberg, determined to make Norway. About one in the morning, arriving at a decent inn, we decided to stop for the night. Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in, and here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

"After I left the high school I went with G., my first intimate friend, to attend the classes in the university. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul, and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, written with our own blood, to the effect that whichever of us died the first should appear to the other, and thus solve the doubts we had entertained of the 'life after death.'

"After we had finished our classes at the college, G. went to India, having got an appointment there in the civil service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edin-

Spirit Photography

Alleged photograph of an ancient, taken in Chicago by Mr. Blackwell (on the left). This same "spirit" has appeared on his plates in many parts of the world.

APPENDIX AND
RECOMMENDATIONS

burgh, I seldom saw or heard anything of them. so that all his schoolboy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while lying in it, and enjoying the comfort of the heat after the late freezing I had undergone, I turned my head around, looking toward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G., looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G., had disappeared."[1]

This, it will be noted, rests entirely on Lord Brougham's personal word; but remembering the bias of his writings, it seems unlikely that he would fabricate a ghostly visit.

Here is another typical instance of an apparition occurring at or soon after the moment of death.

"A gentleman," says Dr. Hyslop, relating the incident, "had a friend whom he calls J. P., that had gone out to the Transvaal, in Africa. When they bade each other farewell they expected to see each other again. But one night the narrator had gone to bed about one o'clock. Early in the morning this experience took place:

" 'Standing by my bed, between me and the chest of drawers, I saw a figure, which, in spite of the unwonted dress—unwonted, at least, to me—and of a full black beard, I at once recognized as that of my old brother officer. He had on the usual khaki coat worn by the

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[1]Quoted in Hyslop: *Science and the Future Life*, pp. 48-9.

officers on active service in eastern climates. A brown leather strap, which might have been the strap of his field-service glass, crossed his breast. A brown leather girdle, with sword attached on the left side, and revolver-case on the right, passed around his waist. On his head he wore the ordinary white pith helmet of service. I noticed all these particulars in the moment that I started from sleep, and sat up in bed looking at him. His face was pale, but his bright black eyes shone as keenly as when, a year and a half before, they had looked upon me as he stood with one foot on the hansom, bidding me adieu.'

" 'Fully impressed for the brief moment that we were stationed together at C——, in Ireland, or somewhere, and thinking I was in my barrack-room, I said, "Hello, P.! Am I late for parade?" P. looked at me steadily and replied, "I'm shot."

" ' "Shot!" I exclaimed. "Good God! How, and where?"

" ' "Through the lungs," replied P., and as he spoke his right hand moved slowly up to his breast until the fingers rested over the right lung.

" ' "What were you doing?" I asked.

" ' "The general sent me forward," he answered, and the right hand left the breast, to move slowly to the front, pointing over my head to the window, and at the same moment the figure melted away. I rubbed my eyes, to make sure I was not dreaming, and sprang out of bed. It was 4.10 A.M. by the clock on my mantelpiece.'

"That day the gentleman looked for news from the war, but found none, and spoke to a friend about his experience, and on the next day the news placed his

friend, J. P., among the killed in the battle of Lang's Neck. The London *Gazette* shows that the man was killed probably between eleven and twelve o'clock on January 28. It seems probable that the narrator's time, 4.10 in the morning, is wrong for his experience, but Mr. Gurney thinks that the apparition took place after death, or very close to it. . . ."[1]

I cannot here relate another interesting case, given by Dr. Hyslop on the authority of Mr. Ira Sayles, of the U. S. Geological Survey, of an apparition of a young man which pointed to a bullet hole over its right eye (discovered *afterward* to be really the cause of his death); or of the very striking case of the twin brother of Mrs. Storie, already mentioned, who was run over while asleep on a railroad track. Mrs. Storie's narrative is given at length in *Phantasms of the Living;* and the way in which she saw the entire tragedy, *as it was taking place hundreds of miles away from her,* makes very interesting reading. Neither can I do more than mention the gentleman who saw an apparition of his brother in a theater in Toronto, while the latter was dying in China; or the interesting case reported by the well-known writer and physician, Dr. S. Weir Mitchell; or of the apparition of Lord L——, seen by the Duchess of Hamilton.

The Morton "Haunting"

Something further, however, must be said regarding the famous Morton case, partly because it is probably the best authenticated instance of "haunting" on

[1]Quoted in Hyslop: *Enigmas of Psychical Research,* pp. 245-7.

record, partly because it stands as a type of a large class. Unlike those previously mentioned, this is an instance where the ghost appears some years after the death of the person.

The case was most fully described by a Miss R. C. Morton, whose paper, a *Record of a Haunted House,* appears in Volume VIII of the *Proceedings.*[1] The ghost in question was seen independently, however, by at least twenty other persons besides herself, six of whom made "independent first-hand statements." These witnesses were examined by Frederic Myers personally, and their testimony was so detailed and completely corroborative that, were this an incident in ordinary life, the assumption would be considered proved beyond the shadow of a doubt.

The house in which the Mortons resided "was built about the year 1860; the first occupant was Mr. S., an Anglo-Indian, who lived in it for about sixteen years. During this time, in the month of August, year uncertain, he lost his wife, to whom he was passionately attached, and to drown his grief took to drinking. About two years later Mr. S. married again. His second wife, a Miss I. H., was in hopes of curing him of his intemperate habits, but instead, she also took to drinking, and their married life was embittered by constant quarrels, frequently resulting in violent scenes. . . . She died on September 23, 1878.

"After Mr. S.'s death the house was bought by Mr. L., an elderly gentleman, who died rather suddenly

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[1]The following quotations regarding the case are from this paper.

within six months of going into it. The house then remained empty for some years—probably four.

"During this time there is no direct evidence of haunting, but when inquiry was made later on, much hearsay evidence was brought forward. In April, 1882, the house was let by the representatives of the late Mr. L. to Captain Morton, . . ."

Miss Morton continues:

"The family consists of Captain M. himself; his wife, who is a great invalid; neither of whom saw anything; a married daughter, Mrs. K., then about twenty-six, who was only a visitor from time to time, sometimes with, but more often without, her husband; four unmarried daughters: myself, then aged nineteen, who was the chief percipient, and now give the chief account of the apparition; E. Morton, then aged eighteen; L. and M. Morton, then fifteen and thirteen; two sons, one of sixteen, who was absent during the greater part of the time when the apparition was seen; the other then six years old.

"My father took the house in March, 1882, none of us having then heard of anything unusual about the house. We moved in toward the end of April, and it was not until the following June that I first saw the apparition.

"I had gone up to my room, but was not yet in bed, when I heard some one at the door, and went to it, thinking it might be my mother. On opening the door I saw no one; but on going a few steps along the passage I saw the figure of a tall lady, dressed in black, standing at the head of the stairs. After a few moments she descended the stairs, and I followed for a short distance, feeling curious what it could be. I

had only a small piece of candle, and it suddenly burnt itself out; and being unable to see more, I went back to my room.

"The figure was that of a tall lady, dressed in black of a soft woolen material, judging from the slight sound in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then; but on further occasions, when I was able to observe her more closely, I saw the upper part of the left side of the forehead and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold of her dress. As she held it down, a portion of a widow's cuff was visible on both wrists, so that the whole impression was that of a lady in widow's weeds. There was no cap on the head, but a general effect of blackness suggested a bonnet, with long veil or a hood."

Somewhat later Miss Morton says, for her narrative is altogether too long to quote in full:

"After the first, I followed the figure several times downstairs into the drawing-room, where she remained a variable time, generally standing to the right-hand side of the bow-window. From the drawing-room she went along the passage toward the garden door, where she always disappeared.

"The first time I spoke to her was on January 29, 1884. I opened the drawing-room door softly and went in, standing just by it. She came in past me and walked to the sofa and stood still there; so I went up to her and asked her if I could help her. She moved, and I thought she was going to speak, but she only gave a slight gasp and moved toward the door. Just by the door I spoke to her again, but she seemed as

if she were quite unable to speak. She walked into the hall, and then by the side door she seemed to disappear as before."

Miss Morton then proceeds to relate a large number of instances when the apparition was seen, by many different people, on one occasion by as many as four people in one evening.

The apparition continued to be seen at intervals during the next three years.

"At Mr. Myers' suggestion, I kept a photographic camera constantly ready to try to photograph the figure, but on the few occasions I was able to do so, I got no result; at night, usually only by candlelight, a long exposure would be necessary for so dark a figure, and this I could not obtain."

The narrative thruout is a very remarkable one. Miss Morton, as Dr. Funk notes, was a "capital witness, not being in the least nervous." Frequently, she says, she "tried to communicate with the figure, constantly speaking to it, and asking it to make signs, if not able to speak, but with no result. I also tried especially to *touch* her, but did not succeed. On cornering her, as I did once or twice, she disappeared."

Myers says that Miss Morton had "scientific training, and was at the time her account was written (April, 1892) preparing to be a physician."

Here are the "proofs of immateriality" of the apparition, with which Miss Morton sums up her account:

1. "I have several times fastened fine strings across the stairs, at various heights, before going to bed, but after all others have gone up to their rooms. . . . I made small pellets of marine glue, into which I inserted the ends of the cord, then stuck one pellet lightly

against the wall and the other to the banister, the string being thus stretched across the stairs. They were knocked down by a very slight touch, and yet would not be felt by any one passing up or down the stairs, and by candlelight could not be seen from below. They were put at various heights from the ground, from six inches to the height of the banister, about three feet. I have twice at least seen the figure pass through the cords, leaving them intact.

2. "The sudden and complete disappearance of the figure while still in view.

3. "The impossibility of touching the figure. I have repeatedly followed it into a corner, when it disappeared, and have tried to suddenly pounce upon it, but have never succeeded in touching it or getting my hand up to it, the figure eluding my touch.

4. "It has appeared in a room with the doors shut. On the other hand, the figure was not called up by a desire to see it, for on every occasion when we had made special arrangements to watch for it we never saw it. . . ."

We must remember, too, that the figure was seen "by about twenty people, many of them not having previously heard of the apparition." Tho its identity —and this question of identity becomes of importance a little later—was never proved, Miss Morton believes, for the following reasons, that it was the second Mrs. S.:

"1. The complete history of the house is known, and if we are to connect the figure with any of the previous occupants, she is the only person who in any way resembled the figure; and the figure is undoubtedly connected with the house, none of the percipients having

seen it anywhere else, nor had any other hallucination.

"2. The widow's garb excludes the first Mrs. S.

"3. Altho none of us had ever seen the second Mrs. S., several people who *had* known her identified her from our description. On being shown a photo-album containing a number of portraits, I picked out one of her sister as being most like that of the figure, and was afterward told that the sisters were much alike.

"4. Her stepdaughter and others told us that she especially used the front drawing-room, in which she continually appeared, and that her habitual seat was on a couch placed in a similar position to ours. . . ."[1]

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[1]See the S. P. R. *Proceedings*, v. 8, pp. 311-32; also, Funk: *The Widow's Mite*, pp. 396-400; Myers: *Human Personality*, v. 2, pp. 389-96.

"SURVIVAL IS IMPROBABLE"

Survival is a hypothesis which people who do not stop to reflect accept complacently. But the philosopher is a little more reserved.

Life is painful enough not to give us any very brilliant idea of what is to follow, and it is with something akin to terror that I figure the possibility that I, my ego, my consciousness, can have no end, and will live eternally. Who knows, in that case, what is reserved for me? We are all, all such deplorable cowards, so ridiculously feeble in the face of the immensity of the universe, that we have everything to fear from the colossal forces, perhaps unjust, perhaps absurd, which will have the power, perhaps eternally, to submit us to tortures and to misery.

Happily this survival is improbable. A lamp goes out when the oil is finished. The consciousness will become extinguished when it lacks carbon and oxygen. Then it will be night, sleep, repose; night without dawn, sleep with no awakening, repose with no return to activity.

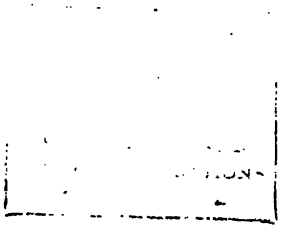
It is true that there are some who believe they have given scientific proofs of survival. But these proofs are very fragile. Who knows, nevertheless, but that one day new proofs will be discovered? Our ignorance is so profound that everything is possible. Metaphysics is making such progress that the proofs, either negative or positive, may perhaps be forthcoming.

In any case, we may be assured of one thing—that this will only be demonstrated by the most painstaking and laborious scientific research. This, and this only, will shed light on the future of our "me," our ego, our being.

We keep track rather badly of the march of ideas. Everything around us changes—costumes, machinery, language, even —and these changes, which are gradual, pass unperceived. Once a progression has been effected it enters so rapidly into our manners that we have trouble to realize that it has not always existed. Young people to-day do not imagine that thirty years ago the telephone, the phonograph, bicycles, auto-

Mr. Frank Podmore

Most scholarly of all the anti-spiritualistic investigators of psychical phenomena. His masterly attack, "A History of Modern Spiritualism," is the authority.



mobiles, sleeping-cars, antiseptics, X-rays, and even the theory of microbes, did not exist. It appears to-day as though these things had always existed, and that one could not live without them. Nevertheless, you only need to call up the recollections of a man of my generation, and he will tell you that not only these things were unknown, but that no one dreamed that they would one day exist.

We change, then, and we change very rapidly, but by little transitions, imperceptibly.

Now in psychical science everything is so profoundly modified that to get any idea of this it is necessary to look back about thirty years. Thirty years ago neither animal magnetism, nor hypnotism, nor any of the phenomena called occult, were accepted. Nor did any one give himself the trouble to study them. All such investigations were treated with a smile of incredulity and disdain. The most simple thing was to deny everything. In the encyclopedia of 1875 the definition given for animal magnetism is thus summed up: "Animal magnetism does not exist."

The doctrines of psychical phenomena were flouted equally by the sages and the vulgar. It was not even admitted that an honest man could occupy himself seriously with such "nonsense," to try to discover whether the manifestations were true or false.

This is one of the reasons why I have such a profound admiration for that great savant, Sir William Crookes. It is not alone that he discovered new metals, invented admirable instruments with which to work, by which fertile discoveries have been made, and imagined audacious theories the profound penetration of which each day confirms. But it is for another thing that I admire him most—for his scientific courage! The professional courage of the savant is equal any day to that of the soldier who rushes with fixed bayonet into the thick of battle. Sir William Crookes was one of the first of the scientific men to dare to publish his investigations in spiritualistic phenomena. And this opened up the road to hundreds more timid.

To-day young students talk, as a matter of course, of animal magnetism, hypnotic suggestion, and other phenomena of a

similar order. They cannot imagine the discredit such ideas brought down upon the head of the young aspirant of three decades ago. I remember yet when I told my father, by whose counsel and high intelligence I was always guided, I wanted to publish my investigations on somnambulism. He cried: "But, my boy, do you want to ruin your career?"

Happily, one is never quite lost when one defends what one believes to be true. So I am convinced that in the near future, after new facts have been demonstrated, after able experimenters, aided by powerful mediums, shall have thrown new light on certain phenomena which are as yet rather shadowy, we shall be brought to modify profoundly all of our conceptions on metaphysics and metaphysical manifestations. We will have other hypotheses than that of angels and spirits, or of human emanations, for the explanation of the tipping of tables and of materialized bodies. There is a force which exists, an unknown force, as truly as the law of natural selection existed long before Darwin so named it, and as the theory of electricity was true long before Ampére, Faraday or Franklin made their discoveries in regard to it.

Up to the present time the phenomena which we have been able to examine have been only fragmentary. The tie which binds them escapes us. But it will not always be so. The day will come when an explanation will be given, an explanation quite different to all those which our ignorance has constructed. The discovery is perhaps quite simple. Let us, then, have confidence in a science which will open up to us a limitless horizon.

Do we not know already that science has diminished by one-half the miseries and ills of humanity, miseries into which we have fallen through ignorance? Well, what medical and physical science has done for the human body may we not hope metaphysical science in turn may accomplish for the spiritual self when the question of survival will become no longer a theory, a problem, but an established fact?

Then let us work, study, employ sure methods, and not abandon ourselves to hollow phrases and uncertain hopes. Science alone, and a severe science, will have the right to solve the Grand Problem. —Charles Richet.

CHAPTER IX

WHAT ARE GHOSTS?—"MATERIALIZATIONS"

It is, of course, useless to give stories of ghostly appearances with any great hope that the reality of the apparitions will be accepted by the reader, no matter how circumstantial the accounts may be, unless we can at least suggest what the "ghost" may be, and what laws govern its appearances.

Now, however easy it may be to "tell ghost stories" when we attempt in simple language to give any adequate scientific explanation of the phenomena we very quickly find ourselves in deep water.

"Whatever else, indeed, a ghost may be," says Myers, "it is probably one of the most complex phenomena in nature. It is a function of two unknown variables —the incarnate spirit's sensitivity and the discarnate spirit's capacity of self-manifestation. . . ."[1]

First, in the light of the researches of the Society for Psychical Research, what is a ghost?

"The popular view regards a ghost as *a deceased person permitted by Providence to hold communion with survivors.* And this short definition contains, I think," says Myers, "at least three unwarrantable assumptions.

[1]Myers: *Human Personality,* p. 229.

"In the first place, such words as *permission* and *Providence* are simply neither more nor less applicable to this phenomenon than to any other. We conceive that all phenomena alike take place in accordance with the laws of the universe, and consequently by permission of the Supreme Power in the universe. Undoubtedly, the phenomena with which we are dealing are in this sense permitted to occur. . . . But if we attempt to find in these phenomena any poetical justice, or manifest adaptation to human cravings, we shall be just as much disappointed as if we endeavored to find a similar satisfaction in the ordinary course of terrene history.

"In the second place, we have no warrant for the assumption that the phantom seen, even though it be somehow *caused* by a deceased person, *is* the deceased person, in any ordinary sense of the word. Instead of appealing to the crude analogy of the living friend, who, when he has walked into the room, *is* in the room, we shall find for the ghost a much closer parallel in those hallucinatory figures or phantasms which living persons can sometimes project at a distance.

"But experience shows that . . . there is a tendency, so to say, to *anthropomorphose* the apparition; to suppose that, as the deceased person is not provably anywhere else, he is probably here; and that the apparition is bound to behave accordingly. All such assumptions must be dismissed, and the phantom must be taken on its merits, as *indicating merely a connection with the deceased.*"[1] . . . "And in the third place, just as we must cease to say that the phantom *is* the deceased, so

[1]The italics are mine.

also must we cease to ascribe to the phantom the motives by which we imagine that the deceased might be swayed. We must, therefore, exclude from our definition of a ghost any words which assume its intention to communicate with the living. It may bear such a relation to the deceased that it can reflect or represent his presumed wish to communicate, or it may not. If, for instance, its relation to his *post-mortem* life be like the relation of my dreams to my earthly life, it may represent little that is truly his, save such vague memories and instincts as give a dim individuality to each man's trivial dreams."[1]

No one could state more clearly than does Myers the things which a "ghost" is generally suposed to be, but which science says it is not. Now, what is it?

"Let us attempt, then," continues Mr. Myers, "a truer definition. Instead of describing a ghost as a dead person permitted to communicate with the living, let us define it as a *manifestation of persistent personal energy,* or as an indication that some kind of force is being exercised after death which is in some way connected with a person previously known on earth. . . ."[2]

This is far from being as definite as the sensationalist might desire; but the very carefulness of its generality renders it more capable of scientific acceptation and further investigation.

Furthermore, as Myers goes on to state, the "spirit" of the person, so far from *causing* the "ghost" of himself to be seen, may not even know that his "ghost" exists, or is being seen. Nay, more than that, there

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[1]Myers: *Human Personality,* Vol. II., p. 3. [2]*Ibid.,* p. 4.

is considerable evidence in support of an even more striking thesis, namely, that a ghost may be simply an impression of some kind on the ether or atmosphere not requiring *any* action on the part of the deceased person, voluntary or involuntary! It "may be (in other words) some residue of the force or energy which he generated while yet alive," which remains hanging around the place where he was accustomed to be.

Edmund Gurney suggests this theory of *veridical after-images,* as he calls them, in his comment upon the "recurring figure of an old woman—seen on the bed where she was murdered," stating that she may be only "the survival of a mere image, impressed, we cannot guess how, or we cannot guess what, and perceptible at times to those endowed with some cognate form of sensitiveness."[1]

Now, this latter theory, if correct, means, of course, that we may have true "ghosts," that is, sensible apparitions of persons that have died, without this proving that those persons have any continued existence after death at all. They may have died, and died utterly "for good and all," and still leave behind these sort of lifeless, unsubstantial "husks" of themselves to float around their habitual haunts for weeks or years afterward.

There are, indeed, several facts that seem to support the theory that this may be all that simple "haunting" is. This, for instance, accounts for the *clothes* of the ghost, a difficulty which in other cases has been often urged, "and never," says Mr. Myers, "satisfactorily answered." It is supported by the fact that these

[1]S. P. R. *Proceedings,* v. 4, p. 417.

"haunts" appear in the places frequented by the deceased, and never elsewhere; and are frequently "laid," according to the popular idea, when repairs or alterations are made of the place where they occur. Such an apparition as Miss Morton's may be accounted for wholly by this hypothesis.

But tho I believe this theory possible, and, indeed, probable in some cases, it is very difficult to explain *all* "ghosts" in this way. There are many cases, and several reasons, that point to the probability of the continued existence after death of the person whose ghost appears.

Ghosts occasionally speak (we are considering now only of those certified by the records of the Society for Psychical Research). They appear in places where they, in their human existence, never were, and to persons whom they never knew. And there is incontestable evidence that the thought and emotion of living persons has affected the movements or other actions of the apparition; a thing that could not happen were the "ghost" merely a lifeless, unsubstantial husk.

Not All "Ghosts" Are Subjective

Before closing we must face courageously the difficulty—and this is the first and strongest argument brought up by the anti-spiritualist—that these apparitions, tho possibly believed genuine by those who see them, are entirely *subjective;* that is, they are hallucinations, that exist only in the mind of the person seeing them.

"There remain three, and I think only three, conditions," says Mr. Edmund Gurney, "which might establish a presumption that an apparition or other imme-

diate manifestation of a dead person is something more than a mere subjective hallucination of the percipient's senses. Either (1) more persons than one might be independently affected by the phenomenon; or (2) the phantasm might convey information, afterward discovered to be true, of something which the percipient had never known; or (3) the appearance might be that of a person whom the percipient himself had never seen, and of whose aspect he was ignorant, and yet his description of it might be sufficiently definite for identification. . . ."[1]

For the encouragement of the would-be believer in spiritualistic phenomena, the materialist must admit that every one of these conditions has been met over and over again. Miss Morton's case is one among many where a "ghost" has been seen simultaneously by several observers. (And the anti-spiritualist's answer to this—namely, that one of these persons has an hallucination, and the others present telepathically receive from him, and have the same hallucination, simultaneously—does, I confess, seem to me a trifle far-fetched.) The ghost, in very many cases, gives information unknown to the percipients. For instance, the officer in the Transvaal, and the young man mentioned by Dr. Sayles, gave information about their own deaths absolutely unknown to those who saw their apparitions.

Miss Morton's case, also, is an example of the third requirement, the identification of the ghost of a stranger; tho, in fairness to the spiritualist, it should be added that there are many much stranger instances.

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[1]Quoted in Hyslop: *Enigmas of Psychical Research*, p. 240.

To overturn the hallucination theory we have, also, however, two strong *positive* arguments.

The first was noted in our account of the *Census of Hallucinations,* namely, that seemingly conclusive body of proof connecting ghosts directly with the decease of their owner. Mr. Gurney puts the case very neatly:

"According to the doctrines of probabilities, an hallucination representing a known person would not, *by chance,* present a definite time relation to a special cognate event—viz., the death of that person—in more than a certain percentage of the whole number of similar hallucinations that occur; and if that percentage is decidedly exceeded, there is reason to surmise that some other cause than chance—in other words, some objective origin for the phantasm—is present."[1]

Do Animals See Apparitions?

But there is another very striking collection of facts pointing to the objective reality of apparitions, facts which have not, it seems to me, been treated with the importance they deserve. I speak of the effect which these apparitions have had upon animals. People, you may argue, have hallucinations; do animals? And do they also "receive them telepathically" and simultaneously from humans?

Alfred Russell Wallace has collected a number of these instances. . . .

"I have already mentioned the case of the female figure in white, seen by three persons, floating over a hedge ten feet above the ground, when the horse they were driving 'suddenly stopped and shook with fright.' In the remarks upon this case in *Phantasms of the Liv-*

[1]See the S. P. R. *Proceedings,* Vol. V., pp. 403-408.

ing, no reference is made to this fact, yet it is surely the crucial one, since we can hardly suppose that a wholly subjective apparition, seen by human beings, would also be seen by a horse. During the tremendous knocking recorded by Mr. Garling . . . it is stated that there was a large dog in a kennel near the front entrance, especially to warn off intruders, and a little terrier inside that barked at everybody; yet, when the noise occurred that awakened the servants, sixty feet away, 'the dogs gave no tongue whatever; the terrier, contrary to its nature, slunk shivering under the sofa, and would not stop even at the door, and nothing could induce him to go into the darkness.'

"In the remarkable account of a haunted house during an occupation of twelve months by a well-known English church dignitary, the very different behavior of dogs in the presence of real and phantasmal disturbances is pointed out. When an attempt was made to rob the vicarage, the dogs gave prompt alarm, and the clergyman was aroused by their fierce barking. During the mysterious noises, however, tho these were much louder and more disturbing, they never barked at all, but were always 'found cowering in a state of pitiable terror.' They are said to have been more . . . perturbed than any other members of the establishment, and 'if not shut up below, would make their way to our bedroom door and lie there, crouching and whining, as long as we would allow them.'[1]

"In the account of haunting in a house at Hammersmith, near London, which went on for five years, where steps and noises were heard, and a phantom

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[1]S. P. R. *Proceedings,* Vol. VI., p. 151.

woman seen, 'the dog whined incessantly' during the disturbances, and 'the dog was evidently still afraid of the room when the morning came. I called to him to go into it with me, and he crouched down, with his tail between his legs, and seemed to fear entering it.'[1]

"On the occasion of a 'wailing cry,' heard before a death in a rectory in Staffordshire, a house standing quite alone in open country, 'we found a favorite bulldog, a very courageous animal, trembling with terror, with his nose thrust into some billets of firewood which were kept under the stairs.' On another occasion, 'an awful howling, followed by shriek upon shriek,' with a sound like that caused by a strong wind, was heard, altho everything out of doors was quite still, and it is stated, 'We had three dogs sleeping in my sisters' and my bedrooms, and they were all cowering down with affright, their bristles standing straight up; one—a bulldog—was under the bed, and refused to come out, and when removed was found to be trembling all over.' The remark of Mrs. Sidgwick on these and other cases of warning sounds is, that 'if not real, natural sounds, they must have been collective hallucinations.' But it has not been shown that 'real, natural sounds' ever produce such effects upon dogs, and there is no suggestion that 'collective hallucination' can be telepathically transferred to these animals. In one case, however, it is suggested that the dog might have 'been suddenly taken ill.' (!)[2]

"In the remarkable account by General Barter, C.B., of a phantasmal pony and rider, with two native

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[1] S. P. R. *Proceedings,* Vol, VIII., p. 116.
[2] *Ibid.,* Vol. XIII., pp. 307-08.

grooms, seen in India, two dogs, which immediately before were hunting about in the brushwood jungle which covered the hill, came and crouched by the general's side, giving low, frightened whimpers; and when he pursued the phantasm the dogs returned home, tho on all other occasions they were his most faithful companions. . . . [1]

"During the disturbances at the Cemetery of Ahrensburg, in the island of Oesel, where coffins were overturned in locked vaults, and the case was investigated by an official commission, the horses of country people visiting the cemetery were often so alarmed and excited that they became covered with sweat and foam. Sometimes they threw themselves on the ground, where they struggled in apparent agony, and notwithstanding the immediate resort to remedial measures, several died within a day or two. In this case, as in many others, altho the commission made a most rigid investigation, and applied the strictest tests, no natural cause for the disturbances was ever discovered."[2]

"In the wonderful case of haunting in Pennsylvania, given by Mr. Hodgson in *The Arena*[3] . . . when the apparition of the white lady appeared to the informant's brother, we find it stated: 'The third night he saw the dog crouch and stare, and then act as if driven around the room. Brother saw nothing, but heard a sort of rustle, and the poor dog howled and tried to hide, and never again would the dog go to that room.' "

Now, these instances, by no means rare, are, as Alfred Russell Wallace himself said . . . "certainly re-

[1] S. P. R. *Proceedings*, Vol. XIV., pp. 469-70.

[2] R. D. Owen: *Footfalls on the Boundary of Another World*, pp. 186-92.

[3] *Arena* for September, 1890, p. 419.

markable, and worthy of deep consideration. The facts are such, as on the theories of telepathy and hallucination ought not to happen, and they are especially trustworthy facts, because they are, almost invariably, introduced into the narrative as if unexpected; while that they were noticed, shows that the observers were in no degree panic-struck with terror. They show unmistakably that large numbers of phantasms . . . are objective realities; while the terror displayed by the animals that perceive them, and their behavior, so unlike that in the presence of natural sights and sounds, no less clearly proves that, tho objective, the phenomena are not normal, and are not to be explained as in any way due to trick or to misinterpreted natural sounds."[1]

Whether ghosts exist at all or not, it is now for the reader to judge. Whether they may always exist without implying necessarily a future life for the person whom they appear to represent, this also he must decide. He may now either answer for himself the question: Do ghosts help to prove the existence of a future life? Or, like Dr. Hyslop, in a caution uttered a few years ago, he may for a while defer judgment. . . .

"Nor would I encourage confidence," says the latter, "in the spiritistic explanation of phantasms of the dead, until we have gathered much more material, and perhaps material with better evidence of its supernormal character. Apparitions are not likely to be sufficient proof of survival after death for the scientific man until better records are made of the facts. . . ."[2]

Apparitions, however, by no means give the final answer to the question—are the dead alive? Ghosts may,

[1]Wallace: *Miracles and Modern Spiritualism*, pp. 243-4.
[2]Hyslop: *Enigmas of Psychical Research*, p. 271.

or may not, exist—and not decisively effect the solution of the main problem.

"Materializations"

No phenomena in spiritualism would be more astounding and inexplicable, if genuine, than those of "materialization." Yet that is the next logical step in the ascending scale which we have been following. If objective apparitions of the dead may appear perceptible to the senses of sight and hearing, why not veritable "materializations," perceptible to *all* the senses, *including that of touch?* If we have come so far, we must, logically, at least listen to the evidence for this even more remarkable phenomenon, or else retrace our steps and at some past crossing of the ways take another path.

"Needless to say, if this fact of materialization and dematerialization *be* a fact, it is one of the most extraordinary, as well as one of the most important, that science has ever discovered, and one of the most difficult of solution that the man of science will ever be called upon to explain or solve."[1] I do not recall at this moment—except a hint given by Mr. Myers—any suggested explanation; and indeed the cases which lay strong claim to authenticity are so rare as to render our data extremely deficient.

Of fraudulent "materialization" there is, of course, an endless amount, fraud so puerile and transparent that one wonders how any sane man or woman could be for a moment deceived. Wire busts, inflated rubber, cork soles, gauze dresses, phosphorescent clothing, false hair, jointed dummies and sticks—these are a few

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[1]Carrington: *Physical Phenomena of Spiritualism*, p. 230.

Photographs of an Alleged "Materialization"

These two remarkable photographs show the progression of an alleged materialization. They were taken by Dr.

of the many "properties" of the professional "materializing medium." The amazing thing is that with such simple apparatus he can do so much, even with the aid of a superabundant nerve, the darkness of the séance-room, and the half-hysterical credulity of his patrons. It goes without saying, therefore, that the usual "materialization," in the dark, under circumstances prohibitive of anything like adequate observation, should not, and does not, receive the slightest consideration from the scientist.

In our résumé of the more important phenomena observed with the medium, Eusapia Paladino, we recounted a large number of instances of partial materialization, instances which in their number and variety, the careful stringency of the tests imposed and the high standing of the observers reporting, form quite our most important and convincing body of evidence in support of the phenomena.

But there are not a few other instances in the history of spiritualism that cannot be dismissed so easily. Some of the more striking observed by Sir W. Crookes have already been quoted.[1] *Occult Science in India* contains a number of very remarkable examples. A few years ago, Professor Richet detailed at some length in the *Annals of Psychic Science* a very striking example of materialization occurring under careful test conditions. Dr. Stanhope Templeman Speer relates a case[2] in which the Rev. W. Stainton Moses was the medium, in which a very life-like hand materialized out of the center of a floating globe of light.

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[1]See his *Notes.*

[2]S. P. R. *Proceedings,* v. 9, pp. 245-53.

We have already spoken of the Fox sisters, of their confession of fraud, and of their later retraction of this confession. Lest the reader gain an erroneous idea of the importance of the phenomena observed with them, it should be stated that in the mature life of the sisters these were not confined to rappings, but were often very remarkable materializations, seemingly inexplicable by any hypothesis of fraud.

"Miss Fox's powers were most remarkably shown in the séances at Mr. Livermore's, a well-known New York banker, and an entire sceptic before commencing these experiments. These sittings were more than three hundred in number, extending over five years . . . in four different houses . . . and under tests of the most rigid description. The chief phenomenon was the appearance of a tangible, visible, and audible figure of Mr. Livermore's deceased wife . . . often most distinct, and absolutely life-like. It moved various objects about the room. It wrote messages on cards. It was sometimes formed out of a luminous cloud, and again vanished before the eyes of the witnesses. It allowed a portion of its dress to be cut off, which, tho at first of strong and apparently material gauzy texture, yet in a short time melted away and became invisible. Flowers which melted away were also given. . . ."[1]

Speaking of "materialized" dresses, I might speak of an incident in the "Katie King" séances, described more fully a little later. On the evening on which Katie King terminated her three years' materialized "life" on earth, she took leave of her medium, Miss Cook, and wrote "letters to some of her friends, signing them 'Annie Owen Morgan,' saying that was her true

[1]Wallace: *Miracles and Modern Spiritualism*, pp. 163-4.

name during her life on earth. She also wrote a letter . . . her medium, and chose for her a rosebud as a good-by gift. Katie then took the scissors, cut off a lock of her hair, and gave some of it to all of us. She then took Mr. Crookes' hand and made the tour of the room, pressing the hand of each of us in turn. She then sat down again, and cut off several pieces of her robe and of her veil, for remembrances. Seeing such holes in her robe (she being seated all this while between Mr. Crookes and Mr. Tapp), some one asked her if she could repair the damage, as she had done on previous occasions. She then held the cut part of the robe in the light, gave one rap upon it, and instantly that part was whole and unblemished as before. Those near her touched and examined the stuff, with her permission. They affirmed that there was neither hole nor seam, nor anything added at the very place where, an instant before, they had seen holes several inches in diameter."[1]

The strongest evidence, however, that we have is that of the cases observed by Sir W. Crookes with the medium, D. D. Home. Some of these were quoted in the opening article of the series; but others deserve further consideration here.

As an introduction to the materialization proper, Sir W. Crookes speaks of "luminous appearances" manifesting themselves "under strictly test conditions." "These, being rather faint, generally require the room to be darkened. I need scarcely remind my readers again that, under these circumstances, I have taken proper precautions to avoid being imposed upon by

[1] *The Spiritualist* for May 27, 1874.

phosphorized oil or other means. Moreover, many of these lights are such as I have tried to imitate artificially, but cannot."[1]

"Under the strictest test conditions, I have seen a solid, self-luminous body, the size, and nearly the shape, of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach, standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times, with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible, in an easy-chair. . . . Under the strictest test conditions, I have, more than once, had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room."[2]

Of the "appearance of hands" we have already noted several instances. Here are others noted in the same report: "On another occasion a small hand and arm, like a baby's, appeared, playing about a lady who was sitting next to me. It then passed to me, and patted my arm and pulled my coat several times."[3]

"A hand has repeatedly been seen by myself and others, playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near him."

"The hands and fingers do not always appear to me to be solid and life-like. Sometimes, indeed, they present more the appearance of a nebulous cloud, partly condensed into the form of a hand." It may be noted

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[1]Crookes: *Notes. Quar. Jour. of Sci.*, Jan., 1874, p. 87.
[2]*Ibid.* [3]*Ibid.*, p. 88.

that this accordion was in a wire cage, the wires being charged electrically and connected with a galvanometer as an additional safeguard.

On still another occasion "a luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."[1]

The materialization of something more than hands, that is, of "phantom forms and faces," Sir W. Crookes says, "are the rarest of the phenomena I have witnessed. The conditions requisite for their appearance appear to be so delicate, and such trifles interfere with their production, that only on very few occasions have I witnessed them under satisfactory test conditions. . . ."

In this connection he cites but two cases, of which I will quote only the second.

"As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished."[2]

The Famous "Katie King" Materialization

The record of the final and most striking case of all that Sir W. Crookes observed, namely, that of the ma-

[1]Crookes: *Notes. Quar. Jour. of Sci.*, Jan., 1874, p. 89.
[2]*Ibid.*, p. 190.

terialized spirit of "Katie King," already mentioned, is too long to quote in its entirety here. Those interested will find it reprinted at length in Dr. Funk's *Widow's Mite.*

Very briefly, what Sir W. Crookes would have us believe is this: that a Miss Cook, a medium, materialized at will for several years a spirit from the other world, called "Katie," unknown to him or any one else who saw and conversed with her; that "Katie" acted as would any human being in the flesh; was a beautiful young woman, with a most charming personality, but who came and vanished at intervals, and finally forever, spontaneously. However much we may dislike to accept such a wholesale "violation(?) of the laws of nature," the advocate of the hypothesis of fraud in this case must take into account these facts:

1. "Katie" was seen by and conversed with a large number of people, including the children of the Crookes family, and this not once or twice, but over a period of *nearly three years.*

2. To prevent trickery, the more significant séances were held in Sir W.'s own library, the materializations taking place in a "cabinet" which he had improvised himself.

3. Miss Cook, the medium, was a schoolgirl of fifteen. "To imagine," says Sir W., that she "should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a séance, and should meet with even better success in my own house than at that of her

parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms."

4. "Katie" was really "material," spoke and walked; her heart heat; her lungs "were found to be sounder than her medium's"; she suffered Sir W. to embrace her, as proof of her materiality; she allowed her picture to be taken; she was a favorite with, and told stories to and played with the Crookes children; and yet, added to her "humanness" (however much we may say that this latter was mere imagination), she appeared *to all observers* to have a beauty and charm that was hardly earthly; *and she frequently, in a second or two, vanished into thin air.*

5. "Katie"—and this is the favorite "explanation"—was *not* the medium herself, disguised. If it be not sufficient proof that their hair was not the same in color, that "Katie" was six inches taller than Miss Cook, that Miss Cook's skin bore marks that Katie's lacked, *this* fact must seem conclusive: that the two were seen and felt side by side, at one and the same time, Miss Cook in the deep trance that accompanied Katie's materialization, Katie standing by Sir W. . . . "Three separate times," says he, "did I carefully examine Miss Cook, crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie, and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me

to go away. I went to another part of the cabinet, and then ceased to see Katie, but did not leave the room till Miss Cook woke up and two of the visitors came in with a light."

6. No person resembling Katie was ever seen anywhere else but in the séance-room, and during such time as Miss Cook was entranced.

This remarkable case is well worthy of careful reading. Strongly substantiated as it appears to be, and occurring under such seemingly good test conditions, it is, nevertheless, alone insufficient to warrant our belief in such revolutionary phenomena. Yet, remembering the rank of Sir William Crookes as a scientist, and the wealth of evidence attesting to the mysterious Katie, we may well consider it, if not a link in the chain of scientific evidence for a future life, at least the rough iron out of which a strengthening corroborative chain may be some day forged.

"THE DEAD HAVE NEVER REALLY DIED"

During the last sixty years evidence has been accumulating in every part of the world which affords demonstration that the so-called dead have never really died at all, but have passed into a new and higher stage of existence. Many of these are able to communicate with us and most of them assure us that when they wake from the sleep we call death they find themselves much more alive than ever they were before. And this is only what we may expect; for we all feel that our mental faculties are to some extent clogged and stifled by the garment of flesh, and that only when in the most perfect health do our higher faculties attain their fullest expression.

This rapid entrance on a state of spiritual well-being and happiness seems to be very general among those who have led ordinarily good and natural lives, but is by no means universal. Those who have led selfish or sensual lives, or have given way to evil passions of any kind, have a different awakening, into a world of darkness or gloom, often of solitude for a longer or shorter period and infinitely varied in the surroundings according to their previous lives. But whatever germs of good are in them are ultimately developed through the kind ministrations of spirit-helpers, and thenceforth progress towards a higher and happier state depends mainly on themselves.

We have all kinds of phenomena which are inexplicable even to the scientific mind, except on a spiritualistic hypothesis. We have the alteration of the weight of bodies, which has often been tested. We have the phenomena of articles of various kinds being moved without human agency, such as chairs, tables and musical instruments. More curious is the conveying of bodies to a distance; flowers and fruits are the most common of these, but also other bodies, such as letters and various small objects, have been conveyed long distances—sometimes several miles.

Further, we have that curious phenomena which is recorded more or less throughout history, the raising or levitation of human bodies into the air and sometimes conveying them a considerable distance. More remarkable by far than these, because beyond all human power to produce, is the tying of knots on endless cords, the taking of coins out of sealed boxes, and the passage of solid rings over the body far too large for them to pass over by any natural means. All these things have happened in the presence of careful scientists and their assistants; I have frequently myself seen, in good light, sticks and handkerchiefs pass through a curtain.

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We have chemical phenomena. Chief among these is that of protection from the effects of fire. Mr. D. D. Home, deceased now some years, and perhaps the most remarkable medium that ever lived, used to take from a grate a brilliant, red-hot mass of coals, carry them about the room in his hands, and by his peculiar power indicate certain persons who were able to have them placed in their hands, and placing them there they would experience no unpleasant results.

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In view of the numerous men who have investigated this matter and given their decision, we may entirely throw aside the idea that imposture, only in slight measure, has produced these phenomena.

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Scientific men almost invariably assume that in this inquiry they should be permitted at the very outset to impose conditions, and if under such conditions nothing happens, they consider it a proof of imposture or delusion. But they well know that in other branches of research, nature, not they, determines the essential conditions without a compliance with which no experiment will succeed.

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The underlying laws of the testimony of evidence are simple. If a man of good judgment, in full possession of his senses and a reputation for honesty, tells us of a certain fact which he witnessed, we are inclined, in the absence of contradictory evidence, to believe the fact that he states. If ten

men, similarly endowed, say they witnessed the same thing, we feel reasonably certain; whereas the concurrent independent testimony of a thousand sincere, capable men may be said to make assertion a certainty.

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As I have already said, in my introduction to "Miracles and Modern Spiritualism," outside of modern spiritualism I know nothing in recognized science to support the belief in immortality. Up to the time when I first became acquainted with the facts of spiritualism I was a confirmed philosophical skeptic. My curiosity was at first excited by some slight but inexplicable phenomena occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the inquiry. The facts compelled me to accept them as such long before I could accept the spiritual explanation of them; there was at that time no place in my fabric of thought into which it could be fitted. By slow degrees a place was made; but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact after fact which could not be got rid of in any other way than by accepting the explanation of them which spiritualism presents.

—Alfred Russell Wallace.

CHAPTER X

TELEPATHY

At the very beginning of the discussion of telepathy I am going to make a bold, and what may seem an unwarranted, statement—*Telepathy is now an established scientific fact.* It is quite true that concerning the laws that govern it, we know little, but it is equally true that we have, literally, thousands of well-authenticated instances attesting the truth of its existence.

Sir Oliver Lodge, the noted scientist, says: "What we [the Society for Psychical Research] can challenge the judgment of the world upon is telepathy. Here is the beginning of a wider conception of science. Directly men see and admit, as they must do from the overwhelming evidence, that it is possible to transmit ideas direct from brain to brain without the intermediaries of speech and hearing, they are looking into and gaining admission to new fields of exploration."[1] And Dr. Hyslop, the cautious, here none the less positively asserts: "In some way, the thoughts of one person make themselves known to the mind of another. The fact is very rare, and is much more rare than the general public supposes. But it occurs often enough for us to suppose that extra-organic stimuli, of the

[1] *Pall Mall Magazine,* January, 1904.

nature of mental states, can produce effects on the minds of others."[1]

Dr. Minot J. Savage finds an analogy in the purely physical world. "We know that when two musical instruments are placed at a certain distance apart," he says, "and keyed so as precisely to correspond with each other, one will sometimes respond when the other is touched. It is possible that there may be such a thing as minds of brain molecules keyed to each other so that, when some great sorrow, or anticipated evil, or stress, touches one of them, there is response in the other, no matter how great the distance that may separate them."[2]

Frederic Myers, speaking of "ecstasy," meaning by that the ability of the spirit, under certain conditions, to leave the body and transcend time and space, says: "It is hardly a paradox to say that the evidence for ecstasy is stronger than the evidence for any other religious belief. . . . [One reason being that it is a] fact that it is common to all religions. I doubt whether there is any phenomenon, except ecstasy, of which this can be said. From the medicine-man of the lowest savages up to St. John, St. Peter, St. Paul, with Buddha, Mahomet and Swedenborg on the way, we find records which, though morally and intellectually much differing, are, in psychological essence, the same."[3]

The reason why the great body of scientific men refuse to accept telepathy is that it is the first step into a land whose existence science has hitherto denied;

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[1]Hyslop: *Borderland of Psychical Research*, p. 190.
[2]Savage: *Life Beyond Death*, p. 266.
[3]Myers: *Human Personality*, p. 338.

and it is the first step that counts. If telepathy were the whole story! But, as Myers says,[1] "If we have once got a man's *thought* operating apart from his body—if my fixation of attention on the two of diamonds does somehow so modify another man's brain a few yards off that he seems to see the two of diamonds floating before him—there is no obvious halting place on *his* side till we come to 'possession' by a departed spirit, and there is no obvious halting place on *my* side till we come to 'traveling clairvoyance,' with a corresponding visibility of my own phantasm to other persons in the scenes which I spiritually visit."

The evidence proving telepathy is strong, clear, almost conclusive; but your scientist dares not admit it because of the further admissions to which he will then be bound. Before the scientist "ever looms the bogy of spiritism"; and as a consequence, telepathy is denied, or explained away without investigation. In the early days of the Society for Psychical Research, special emphasis was laid upon the active investigation of telepathy, and with such success that in two years the Society was able to claim "to have proved the reality of thought transference." But the way of the Society, because of the astounding nature of the conclusions which it so soon reached, was not an easy one. It was hampered by the very richness of the hitherto untouched field which it was opening up.

In the introduction to his *Human Personality and Its Survival of Bodily Death,* Myers says of this formative period in the Society's history: "Our methods, our canons, were all to make. In those early days we

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[1]Myers: *Human Personality,* p. 191.

were more devoid of precedents, of guidance, even of criticism that went beyond mere expression of contempt, than is now readily conceived."[1]

But, as we have already seen, within a few short years the Society felt itself able to establish "the thesis that a communication can take place from mind to mind by some agency not that of the recognized organs of sense. We found that this agency, discernible even on trivial occasions by suitable experiment, seemed to connect itself with an agency more intense, or at any rate more recognizable, which operated at moments of crisis or at the hour of death."[2]

It must not be inferred that that Society stands alone in the conclusions which, after extended experimentation, it has reached. Dr. Hudson arrived at an identical result independently; M. Flammarion and M. Richet, among others, have formed concurrent conclusions.

Fraudulent Telepathic Phenomena

With telepathy, as with every other phenomena of spiritualism, there is, besides the minute portion that has been accepted by the psychic researcher as genuine, a luxuriant parasitic growth of fraud and trickery. "Mind-reading" is in the repertoire of every prestidigitator; and each professional, if he be of any note, has evolved a new method cleverer in some respect than those of his fellow craftsmen. It will be worth while for us to examine one or two instances of this fake telepathy, if only to ascertain wherein it differs from the genuine.

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[1]Myers: *Human Personality*, v. 1, p. 7.
[2]*Ibid.*, v. 1, p. 8.

Code question and answer from the assistant in the audience to the "professor" on the stage, is an old device, probably familiar to the reader. This method is too bungling, however, for the modern "business" of magic, and other ways are devised by which the usher assistant conveys secretly the desired information to the blindfolded reader.

"The performer passes among the audience, and is shown numbers on bills, dates on coins, etc., which the assistant on the stage immediately names correctly.

"The secret lies in the fact that the performer has, passed up his legs, and inside the trousers, copper wires, the ends of which connect with metal plates on the soles of his shoes, and so arranged that the circuit may be completed by pressing together two wires, separated by a spring, which is directly under the performer's waistcoat. He stands on the metal rim of the carpet which runs down the aisle, and to the other ends of which are attached wires, leading either to the assistant directly, or to some third person, who conveys the message to the assistant upon the stage by means of signals. When the performer sees the date on the coin, the number of the banknote, etc., all he has to do is to touch the two wires together a certain number of times, and the signal is interpreted at the other end of the line. A code is always employed to shorten and quicken the process."[1]

There is another large class of "thought-reading" experiments which involves the answering of questions written on a piece of paper seen only by the writer. Here, again, the methods of fraud are legion; the cu-

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[1]Carrington: *Physical Phenomena of Spiritualism*, p. 297.

rious will find a large number detailed by Mr. Carrington. I can here but give two samples.

"The medium has written and sent up to him a number of questions on separate slips of paper, and these are all piled before him on the table. He picks up one of these, puts it to his forehead, and, after more or less hesitation, tells its contents. It is acknowledged as correct by some member of the audience, and the medium immediately opens the paper and verifies the fact that he has given the message correctly. The next pellet is picked up and the contents read in like manner, until all the pellets have been read in turn. . . . The secret consists in the fact that the medium has a confederate in the audience, the contents of whose pellet he already knows. This pellet is marked, so that the medium can distinguish it from all the others in the pile. He picks up any pellet in the heap *but* his confederate's, and holds it against his forehead. After a time he reads aloud the contents of the *confederate's* slip, which that person acknowledges as correct. As soon as he has done so, the medium opens the pellet, ostensibly to ascertain if he has read its contents correctly, thereby gaining a knowledge of the contents of *that* pellet, which he reads as the contents of the *next* one, and so on thruout the entire pile, the medium keeping 'one ahead' all the time and reading each pellet in turn."[1]

Of course the trick is nothing but a very simple legerdemain; but when well performed it is astonish-

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[1]Carrington: *Physical Phenomena of Spiritualism*, pp. 279-80.

ingly convincing. Here is another, however, which is somewhat more ingenious:

"A trick-table has a hollow leg, which fits over a hole in the floor of the room, and communicates with the room below. The top of the table is covered with (1) a piece of thin silk, (2) a piece of carbon-paper, the size of the top of the table, placed over the silk, and (3) a very thin oilcloth covering, stretched tightly over the top of the table. To one corner of the silk is attached a thread, and this passes down to the room below, thru the hollow leg of the table.

"When the sitter is seated at the table the medium hands him *one* sheet of paper and a pencil, with the request that he (the sitter) write a question on the paper, and immediately fold it up and place it in his pocket. Meanwhile the medium leaves the room, 'so that he shall not see what the sitter is writing upon his piece of paper.' The sitter writes the question, as directed, and after folding up the paper places it in his pocket. No sooner has he done so, however, than the medium returns to the room, and astonishes the sitter by informing him of the contents of the paper in his pocket.

"As may be imagined, the trick is worked by means of the table, and in this way: The sitter, having only *one* sheet of paper in his hands, and having no solid substance against which to press this, naturally places the paper on the table, and writes his question in that manner. The pressure of the pencil, pressing upon the carbon-sheet, makes a copy of the question on the silk sheet underneath it, and the medium has only to pull it off the table and down into the room below. Then he is enabled to read the question, and on going back

to the séance-room he can astonish his sitter by telling him what is on the folded-up paper in his pocket. This is an extremely effective test."[1]

But very early in the history of alleged telepathic phenomena appeared cases that were very evidently not the result of mere trickery. "A large blackboard was placed upon an easel, on the stage, and the performer, after securing a number of persons from the audience to assist him . . . would have himself securely blindfolded by the members of the committee, and then step up to the blackboard, chalk in hand. . . . A banknote would now be handed to some other member of the committee, and he, grasping the hand of the mind-reader, would concentrate his mind on the number of the note. The performer would then proceed to trace on the board, very slowly, the number of this note, which the assistant would certify was correct. . . . Each of the above-mentioned performers succeeded in opening a safe, the combination of which they did not know, they merely holding the hand of the person who did know the combination."[2] Here was something which the hypothesis of fraud would not cover. It will be noted that in each case, however, the "reader" was *in touch* with the person thinking the message, and it was not very long before it was discovered that the explanation of the alleged "telepathy" was "muscle-reading." "The person holding the performer's hand gave him the required information by means of slight, unconscious movements, which the performer interpreted, also more or less unconsciously."[3]

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[1]Carrington: *Physical Phenomena of Spiritualism*, pp. 282-3.
[2]*Ibid.*, pp. 292-3. [3]*Ibid.*, p. 294.

So expert did these muscle-readers become, that they were able to do really astonishing feats. One is recorded, for instance, of driving a cab across the city blindfolded and finding a hidden article.

But there were other phenomena that even muscle-reading could not explain—cases of apparent thought transference when the "percipient" (the person receiving the message) was at a distance, even miles, from the sender. For these cases the psychicist found himself forced back to the hypothesis of telepathy. Of professional "exhibitions of mind-reading," however inexplicable they may seem, Mr. Carrington sounds this note of warning: "We know nothing, as yet, however, of the laws that govern . . . telepathy, and cannot *command* the phenomena to appear at our beck and call, or summon them at will; and consequently, any one who does so at once stamps himself as an impostor. . . . The only thing we know about telepathy is that—we know nothing about it! When, therefore, public performers give nightly exhibitions of 'thought-reading,' 'clairvoyance,' and so on, it may be taken for granted that these exhibitions are nothing more than clever conjuring performances."[1]

Spontaneous Telepathy

I shall first cite an early instance of spontaneous telepathy, selecting one which is most typical, regardless in this case of the rigidity of the tests surrounding it. I do this, not to give proof of telepathy, but to show the kind of material existent which the

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[1]Carrington: *Physical Phenomena of Spiritualism*, pp. 291-3.

Society used as a starting point for its own investigations. It is a letter to the English *Spectator,* signed by the author, Mrs. Caroline Barber:

"I had one day been spending the morning in shopping, and returned by train just in time to sit down with my children to our early family dinner. My youngest child—a sensitive, quick-witted little maiden of two years and six weeks old—was one of the circle. Dinner had just commenced, when I suddenly recollected an incident in my morning's experience which I had intended to tell her, and I looked at the child with the full intention of saying, 'Mother saw a big black dog in a shop, with curly hair,' catching her eyes with mine as I paused an instant before speaking. Just then something called off my attention, and the sentence was not uttered. What was my amazement, about two minutes afterward, to hear my little lady announce, 'Mother saw a big dog in a shop.' I gasped, 'Yes, I did!' I answered, 'but how did you know?' 'With funny hair,' she added quite calmly, and ignoring my question. 'What color was it, Evelyn?' said one of her elder brothers. 'Was it black?' She said 'Yes.'

"Now, it was simply impossible that she should have received any hint of the incident verbally. I had had no friend with me when I had seen the dog. All the children had been at home, in our house in the country, four miles from town; I had returned, as I said, just in time for the children's dinner, and I had not even remembered the circumstance until the moment when I fixed my eyes upon my little daughter's."[1]

It is very difficult, in fact impossible, as the reader

[1]Quoted in Hyslop: *Enigmas of Psychical Research,* p. 113.

will at once see from the example given, to prove genuine reported cases of spontaneous telepathy. They rest entirely on the word of the reporter. Prepared tests, under conditions absolutely excluding fraud or chance, are perhaps no less interesting, and infinitely more conclusive.

The method generally used by the Society in its test experiments in telepathy is thus described by Sir Oliver Lodge in his account of Mr. Malcolm Guthrie's Liverpool sittings:[1] "The experiments which I have witnessed proceed in this sort of way: One person is told to keep in a perfectly passive condition, with a mind as vacant as possible; and to assist this condition the organs of sense are unexcited, the eyes being bandaged and silence maintained. It might be as well to shut out the ordinary street hum by plugging the ears, but as a matter of fact this was not done.

"A person thus kept passive is 'the percipient.' In the experiments I witnessed the percipient was a young lady, one or other of two who had been accidentally found to possess the necessary power. Whether it is a common power, or not, I do not know. So far as I am aware, very few persons have been tried. I myself tried, but failed abjectly. It was easy enough to picture things to oneself, but they did not appear to be impressed on me from without, nor did any of them bear the least resemblance to the object in the agent's mind. For instance, I said a pair of scissors instead of the five of diamonds, and things like that."

In this connection it might be interesting to quote an experience of the late Dr. Hudson, throwing

[1]See the S. P. R. *Proceedings*, v. 1, pt. 6, pp. 190-8.

light, as it does, on the very natural question, Is telepathy a faculty dormant in every person, capable of being developt by proper training? "I determined, if possible, to develop the faculty in my own mind, at least far enough to resolve any lingering doubt that might be unconsciously entertained. Accordingly, I caused myself to be securely blindfolded in the presence of my family and two or three trustworthy friends, and instructed them to draw a card from the pack, place it upon a table, face up, and in full view of all but myself. I enjoined absolute silence, and requested them to gaze steadily upon the card and patiently await results. I determined not to yield to any mere mental impression, but to watch for a vision of the card itself. I endeavored to become as passive as possible and to shut out all objective thoughts. In fact, I tried to go to sleep. I soon found that the moment I approached a state of somnolence I began to see visions of self-illuminated objects floating in the darkness before me. If, however, one seemed to be taking definite shape it would instantly rouse me, and the vision would vanish. At length I mastered my curiosity sufficiently to enable me to hold the vision long enough to perceive its import. When that was accomplisht, I saw—not a card with its spots clearly defined, but a number of objects arranged in rows, and resembling real diamonds. I was finally able to count them, and finding that there were ten, I ventured to name the ten of diamonds. The applause which followed told me that I was right, and I removed the bandage and found the ten of diamonds lying on the table. The vision was symbolical merely, but no other possible symbol

could have conveyed a clearer idea of the fact as it existed."[1]

To return to the account by Sir Oliver Lodge: "Another person sitting near the percipient, sometimes at first holding her hands, but usually and ordinarily without any contact at all but with a distinct intervening distance, was told to think hard of a particular object, either a name, or a scene, or a thing, or of an object or drawing set up in a good light and in a convenient position for staring at. This person is 'the agent,' and has, on the whole, the hardest time of it. It is a most tiring and tiresome thing to stare at a letter, or a triangle, or a donkey, or a teaspoon, and to think of nothing else for the space of two or three minutes. Whether the term 'thinking' can properly be applied to such barbarous concentration of mind as this I am not sure; but I can answer for it that if difficulty is an important element in the definition of 'thinking,' then it is difficult enough in all conscience.

"Very frequently more than one agent is employed, and when two or three people are in the room they are all told to think of the object more or less strenuously, the idea being that wandering thoughts in the neighborhood certainly cannot help, and may possibly hinder, the clear transfer of impression. As regards the question whether, when several agents are thinking, only one is doing the work, or whether all really produce some effect, I have made a special experiment which leads me to conclude that more than one agent can be active at the same time. We conjecture that several agents are probably more power-

[1]Hudson: *The Evolution of the Soul*, p. 188.

ful than one, but that a confusedness of impression may sometimes be produced by different agents attending to different parts or aspects of the object; this, however, is mere conjecture.

"Most people seem able to act as agents, tho some appear to do better than others. I can hardly say whether I am much good at it or not. I have not often tried alone, and in the majority of cases when I have tried I have failed; on the other hand, I have once or twice apparently succeeded. We have many times succeeded with agents quite disconnected from the percipient in ordinary life, and sometimes complete strangers to them . . .

"The object looked at by the agent is placed, usually, on a small, black, opaque wooden screen, between the percipient and agents, but sometimes it is put on a larger screen behind the percipient."

The Proof of Telepathy

The above gives a very clear idea as to *how* the telepathic experiments were conducted. Obviously, nothing could be simpler or fairer. Now for some examples of the *ideas* transmitted. First, the transmission of thoughts of *objects*. In these experiments, recorded by Sir Oliver Lodge,[1] a Miss R. was the percipient, and Mr. Birchall, mentioned above, the agent.

"*Object—a blue square of silk.*—(Now, it's going to be a color; ready!) 'Is it green?' (No.) 'It's something between green and blue. . . . Peacock.' (What shape?) She drew a rhombus. . . .

"*Next object—a key on a black ground.*—(It's an object.) In a few seconds she said, 'It's bright. . . . It

[1] S. P. R. *Proceedings*, Vol. I., Part VI., pp. 190-8.

looks like a key.' Told to draw it, she drew it just inverted.

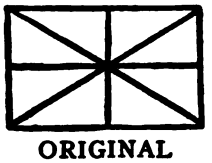
"Next object—three gold studs in morocco case.—'Is it yellow? . . . Something gold . . . Something round . . . A locket or a watch, perhaps.' (Do you see more than one round?) 'Yes; there seem to be more than one. . . . Are there three rounds? . . . Three rings.' (What do they seem to be set in?) 'Something bright, like beads.' (Evidently not understanding or attending to the question.) Told to unblindfold herself and draw, she drew the three rounds in a row quite correctly, and then sketched around them absently the outline of the case, which seemed, therefore, to have been apparent to her, tho she had not consciously attended to it. It was an interesting and striking experiment.

"Next object—a pair of scissors, standing partly open, with their points down.—'Is it a bright object? . . . Something long ways (indicating verticality). . . . A pair of scissors standing up. . . . A little bit open.' Time, about a minute altogether. She then drew her impression, and it was correct in every particular. The object in this experiment was on a settee behind her, but its position had to be pointed out to her when, after the experiment, she wanted to see it.

"Next object—a drawing of a right-angle triangle on its side.—(It's a drawing.) She drew an isosceles triangle on its side.

"Next—a circle with a cord across it.—She drew two detached ovals, one with a cutting line across it.

"*Next—a drawing of a Union Jack pattern.*—As usual in drawing experiments, Miss R. remained silent



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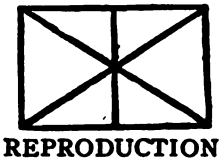

REPRODUCTION

for perhaps a minute, then she said, 'Now I am ready.' I hid the object; she took off the handkerchief, and proceeded to draw on paper placed ready in front of her. She this time drew all the lines of the figure except the horizontal middle one. She was obviously much tempted to draw this, and, indeed, began it two or three times faintly, but ultimately said, 'No, I'm not sure,' and stopped."

Here are two interesting "Experiments at a Sitting in the room of Dr. Herdman, Professor of Zoology at University College."

"*Object—a drawing of the outline of a flag.*—Miss R., as percipient, in contact with Miss E. as agent.

ORIGINAL

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Very quickly Miss R. said, 'It's a little flag'; and when asked to draw, she drew it fairly well, but perverted.

I showed her the flag (as usual after a success), and then took it away to the drawing-place to fetch something else. I made another drawing, but instead of bringing it I brought the flag back again, and set it up in the same place as before, but inverted. There was no contact this time. Miss R—d and Miss E. were acting as agents.

"*Object—same flag, inverted.*—After some time Miss R. said: 'No, I can't see anything this time. I still see that flag. . . . The flag keeps bothering me. . . . I sha'n't do it this time.' Presently I said, Well, draw what you saw, anyway.' She said, 'I only saw the same flag, but perhaps it had a cross on it.' So she drew a flag in the same position as before, but added a cross to it. Questioned as to aspect, she said, 'Yes, it was just the same as before.'"

Mr. Guthrie also conducted a very remarkable series of twelve drawings, some rather complicated, by thought transference. The results obtained were decidedly in support of the telepathic theory, even the partial failures, as is often the case, being corroborative, and very interesting. These drawings are reproduced by Dr. Funk in *The Widow's Mite.*

An interesting variation was made in one case: one agent thought of one drawing and simultaneously another agent thought of another drawing, the percipient not knowing that anything unusual was being tried. "A mixed and curiously double impression was thus produced and described by the percipient, and both the objects were correctly drawn." The account says: "Miss R—d and Miss E. happened to be sitting near-

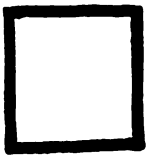
I. The table at rest

II. The table in the air

A Typical Table Levitation with Eusapia Paladino

The man on the right is Flammarion, on the left Lombroso

ly facing one another. . . . The drawing was a square on one side of the paper, a cross on the other. Miss



ORIGINALS

R—d looked at the side with the square on it. Miss E. looked at the side with the cross. Neither knew what the other was looking at. . . . Mr. Birchall was silently asked to take off his attention, and he got up and looked out of the window before the drawings were brought in, and during the experiment. There was no contact. Very soon Miss R. said, 'I see things moving about. . . . I seem to see two things. . . . I see first one up there and then one down there. . . . I don't know which to draw. . . . I can't see either distinctly.' (Well, anyhow draw what you have seen.) She took off the bandage and drew, first, a square, and then said, 'Then there was the other thing as well . . .

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afterward they seemed to go into one,' and she drew a cross inside the square, from corner to corner, add-

ing afterward, 'I don't know what made me put it inside.' "[1]

Another decidedly encouraging series of experiments was conducted by Edmund Gurney and Frederic Myers, the transference this time being, not of thoughts of objects, but of tastes. "The agent was Mr. G. A. Smith, and the 'subject' a very intelligent young cabinetmaker, named Conway, who had been thrown into a light hypnotic trance. For the first set Mr. Smith was in light contact with Conway, behind whom he stood. No hint was given to Conway as to whether his answers were right or wrong; he was simply asked by Dr. Myers or myself what he felt. Mr. Smith kept perfect silence thruout.[2]

I now gave Mr. Smith in succession—	Conway said:
Sugar	"Sweeter; not so bad as before."
Citric acid	"Bitter; something worse—a little reminds me of cayenne—sweety."
A raspberry drop	"A sweetish taste—like sugar."
Salt	"I told you I liked sweet things, not *salt*—such a mixture!"
Cloves	"Don't like it; hot—little bit of honey mixed with it."
Salt	"Something acid, salty—first one thing, then another—like brine."

[1]See Nature for June 12, 1884.

[2]See S. P. R. *Proceedings,* Vol. II., Part VI., pp. 205-6.

Powdered ginger....“Hot; dries your mouth up. Don't like it—reminds me of mustard.”

Sugar.....“A little better—a sweetish taste.”

Powdered alum.....“You call that sweet, do you? Brackish and bitter this—enough to skin your mouth out—bitter.”

Cayenne pepper.....“It's hot, and there is some sugar in it, just to soften it over a bit. It is hot—*you* would feel hot, I can tell you.”

Cloves.....“Not so very much better, but it's sweeter; it's sugar, only something else with it.”

Vinegar.....Conway had sunk into a deeper hypnotic sleep, and made no remark.”

These examples, remember, are not isolated cases, but typical ones selected from a vast accumulation of telepathic data. The curious, and perhaps incredulous, reader, is strongly urged to examine the *Proceedings* and other publications of the Society for Psychical Research.

Mathematical proof is generally most convincing of any, and fortunately is here not lacking. If we can demonstrate that the number of correct answers given by a percipient is many times greater than the laws of mere chance would allow, we have strong evidence of the reality of telepathy. Professor and Mrs. Sidgwick,

among others, made extensive experiments along this line. Playing-cards or numbers were generally selected for the thought transmission, as it was with them easier to calculate the mathematical chances.

The principle involved is simple. If a person is told that some number between 1 and 100 is to be thought of, the chances are 100 to 1 that he will *guess* the correct number. In other words, the chances are that out of every hundred guesses he will get one right. If we find that instead of one out of a hundred, the percipient gets thirty or forty or sixty "guesses" right, we say, quite reasonably, that there must be something more here than guessing.

Similarly, with a pack of cards; the chances that a person will guess correctly the *suit* of any card chosen at random are 4 to 1; the chances that he will guess the number of a card correctly are 13 to 1; the chances that he will name correctly both suit and number—that is, tell the exact card out of the whole pack—are 52 to 1. If, therefore, the percipient manages forty times out of fifty to tell you correctly the exact card you are thinking about, you say at once there *must* be thought transference here.

The actual percentages of Professor Sidgwick's experiments are not quite as high as in our supposititious case; but they are many times greater than pure chance would indicate. "The results were: Twenty-three trials, with six answers right the first time and six the second guess. Counting only the correct answers for the first guess, the percentage was one in three and three-fourths, or twenty-six per cent., against one chance in fifty-two, or about two per cent., as cards were used.

"Professor Balfour Stewart reports a table much better than this. He experimented with numbers between ten and one hundred; with objects, and names, as well as cards.

Things chosen	No. of trials	No. right on 1st. guess	2d. guess	If first guess only counted	Chances
Cards	36	10	9	1 right in 3½	1 in 52
Nos. from 10 to 100	20	5	3	1 " " 4	1 " 90
Objects	21	6	1	1 " " 3	1 " 40
Names	8	4	3	1 " " 2	Indefinite

"To remove the objections which might be based very naturally upon fraud and suggestion in certain conditions, the committee made experiments in which the selected objects were known only to one or more of the committee itself, and the results were summarized in the following statistics, the things chosen being, variously, cards, numbers and words. There were 497 trials made. Of these, ninety-five were correct on the first guess . . . forty-five on the second . . . five on the third. . . . The chances for success were estimated as one in forty-three, while the actual success was one in 5¼, or two per cent. for the chances and nineteen per cent. for the successes."[1]

Telepathic Hypnosis and Suggestion

Soon after telepathy began to be studied, and proofs of its existence began to accumulate, the question was asked: If thoughts (impressions) can be thus transmitted at a distance, why cannot motor suggestions (expressions)? In other words, if I can make you,

[1]Hyslop: *Enigmas of Psychical Research*, pp. 122-3.

perhaps miles away, *think* of the picture of which I am thinking, why cannot I make you, still miles away, *move* your arm as I suggest to you telepathically?

The best answer, of course, was to try and see; and we have one or two striking examples of this telepathic suggestion. We have already mentioned the case of Conway, receiving telepathically the tastes of things which another man was eating. Of hypnosis exerted telepathically, Myers gives one remarkable instance:

"The subject of these experiments . . . was Professor Pierre Janet's well-known subject, Madame B. The experiments were carried out with her at Havre, by Professor Janet and Dr. Gibert, a leading physician there. . . .

"In the evening (22d) we all dined at M. Gibert's, and in the evening M. Gibert made another attempt to put her to sleep at a distance from his house in the Rue Séry—she being at the Pavillon, Rue de la Ferme —and to bring her to his house by an effort of will. At 8.55 he retired to his study, and MM. Ochorowicz, Marillier, Janet, and A. T. Myers, went to the Pavillon, and waited outside in the street, out of sight of the house. At 9.22 Dr. Myers observed Madame B. coming half way out of the garden gate, and again retreating. Those who saw her more closely observed that she was plainly in the somnambulic state, and was wandering about and muttering. At 9.25 she came out (with eyes persistently closed, so far as could be seen), walked quickly past MM. Janet and Marillier without noticing them, and made for M. Gibert's house, tho not by the usual or shortest route. (It appeared afterward that the *bonne* had seen her go into the *salon* at 8.45, and issue thence, asleep, at 9.15; had not looked

in between those times). She avoided lamp-posts, vehicles, etc., but crossed and recrossed the street repeatedly. No one went in front of her or spoke to her. After eight or ten minutes she grew much more uncertain in gait, and paused as tho she would fall. Dr. Myers noted the moment in the Rue Faure; it was 9.35. At about 9.40 she grew bolder, and at 9.45 reached the street in front of M. Gibert's house. There she met him, but did not notice him, and walked into his house, where she rushed hurriedly from room to room on the ground-floor. M. Gibert had to take her hand before she recognized him. She then grew calm.

"M. Gibert said that from 8.55 to 9.20 he thought intently about her, from 9.20 to 9.35 he thought more feebly; at 9.35 he gave the experiment up, and began to play billiards; but in a few minutes began to will her again. It appeared that his visit to the billiard-room had coincided with her hesitation and stumbling in the street. But this coincidence may, of course, have been accidental. . . ."[1]

Another example of a similar power is noted by Dr. Hyslop in his discussion of telepathic experiments, the object of which was to induce unconsciousness in some portion of another person's body by merely *thinking* it.

"There were 107 trials at the production of anesthesia by telepathy in a selected finger, the finger selected varying as required. There was, of course, one chance out of ten each time that the finger would be guessed, if it were a mere question of telepathy or getting what

[1]See the *Bulletins de la Société de Psychologie Physiologique*, tome 1, p. 24, and *Revue Philosophique*, August, 1886. See also Myers: *Human Personality*, pp. 382-3.

the agent was thinking about. But here the additional circumstance that anesthesia was to be produced makes the matter more difficult and interesting. But of the 107 trials, sixty-three, or nearly fifty-nine per cent., were successes; and forty, or more than forty-six per cent., of the instances were failures. The chances against success were enormous when the whole number is taken into account."[1]

The field that these and similar experiments open up for a possible enlargement of our normal human powers is, obviously, so wonderful as to be little short of miraculous. If I can, by merely *thinking*, paralyze a man's finger on the opposite side of the room, there is no reason in the nature of the phenomena why I cannot spontaneously, by merely thinking, paralyze a man's whole body on the opposite side of the world. If I can, *by thinking*, make a man near me imagine he is tasting salt, there is no reason in the nature of the phenomena why I cannot, by merely thinking, cause my friend in Greenland to taste and imagine he is eating a square meal. (This genuinely Barmecide feast would probably give him very slender nourishment, however!) Do the Arabian Nights or Baron Munchausen present any wilder dreams of the imagination than these wonders that sober scientists and psychologists assert are veritable actual facts?

What Is Telepathy?

Regarding the nature or cause of this telepathic ability, questions are easy to ask, but difficult to answer. Myers believed, and his opinion is concurred in by other investigators, that telepathy is one of the powers of the "subliminal self," that great submerged portion

of our personalty of which I have already spoken. When we wish to exert telepathic powers, the first thing we do is to put in abeyance the supraliminal (or ordinary) self. That is, as the percipient shuts out her ordinary consciousness, stops up the senses of sight and hearing, so much the more clearly does the subliminal self do its telepathic work. If the condition is carried a step further, and the percipient is lightly hypnotized (that is, remember, the body is put under the control of the subliminal self), the ability to receive telepathic messages is correspondingly again increased.

It is as if a man in his normal consciousness saw with his normal eyes, heard with his material ears, thought with a brain of cell and tissue. But let a portion of the subliminal consciousness be put in control of his body—*even tho it be involuntary, and for a second's flash of time*—and the man finds he exerts the same abilities of sight and hearing and thinking, but abilities marvelously magnified many times.

How this happens, we, as yet, simply don't know; but that it does happen, a very large number of very eminent scientists sincerely believe.

"WE ONLY DEAL WITH PRESUMPTION AND PREJUDICES"

The question, "Are the Dead Alive?" means, I suppose, "Does consciousness survive the death of the body?" It is at present impossible—setting aside faith and religion—for any mortal to answer this question on grounds of actual experimental knowledge. We only deal with presumption and prejudices. Since man was man, it has been sufficiently obvious that normal intelligence—"the mind"—develops and decays as the fleshly body develops and decays. The mind flourishes and is at its best, as a rule, between the ages of eighteen and twenty-eight, in my private opinion, but every one can fix the age of intellectual vigor in accordance with his own observation, knowledge and experience. It is admitted, universally, that the mind, like the body, has its periods of growth, maturity, decadence and decay. Consequently, it is a natural inference that when the bodily life of the individual is extinct, the life of the mind vanishes like the flame of a burned-out candle. It is no less clear, and has been clear to mankind from the first, that the normal consciousness can be extinguished, temporarily, by a sufficient knock on the head; and that in dreamless sleep it gives no signs (to its owner's normal consciousness) of its existence. The inference that death is a sleep which knows no waking is no ancient commonplace. When modern science minutely examines the nervous and cerebral mechanisms, and knows that each mental action has a cerebral concomitant, the conclusion that consciousness, that mental existence, is a bodily function, like digestion, seems quite natural.

Yet we have only presumptions. On the other side, since man was man, other phenomena have been observed which have led to the opposite conclusion. Among human faculties those of clairvoyance, or "Vue á distance," and telepathy—communication between mind and mind through no known

channel of the senses; of precognition and retrocognition—the inexplicable knowledge of things past and things future—have always been recognized in belief, and have, by many, been accepted as facts of experience. If they are facts—and I am persuaded that they are—and if the system which we call materialism can only ignore them and deny them without examining the evidence, then there is no limit to the range and possibilities. Consciousness so independent of a known material base for such exploits may be capable of a separate existence, for all that we can tell. But till science pays more serious attention to the alleged phenomena, every one will form an opinion, or go without an opinion, in accordance with his own temperament, bias and information. As the Greek poet says, "Soon shall we know better than prophets."

—Andrew Lang.

CHAPTER XI

PREMONITIONS

I have set by themselves a large and important group of telepathic phenomena that we call *premonitions.* I say "telepathic"; but we shall note several examples where the information received could apparently come from no *mortal* mind.

A premonition is advance information of a coming event, imparted to our consciousness inexplicably, and often instantaneously. We say that we have "premonitions" of impending disaster. What do we mean?

Examples will probably occur to every reader; the literature of spiritualism is full of them. "A . . . Mr. Skirving . . . was irresistibly compelled to leave his work and go home—*why,* he knew not—at the moment when his wife was, in fact, calling for him in the distress of a serious accident."[1]

"A Mr. Garrison, . . . left a religious meeting in the evening, and walked eighteen miles under the strong impulse to see his mother, and found her dead."[2]

"Mrs. Mary A. Livermore, famous for her devoted services during the war, and one of the greatest woman speakers that the world has ever known, told

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[1]See Myers: *Phantasms of the Living,* v. 1, p. 285.
[2]S. P. R. *Journal,* v. 8, p. 125.

me how her life was saved during her travels in the West, on a certain occasion, by her hearing and instantly obeying a voice. She did not know where it came from, but she leaped as the voice ordered her to, from one side of a car to the other, and instantly the side where she had been sitting was crushed in and utterly demolished."[1]

"A bricklayer has a sudden impulse to run home, and arrives just in time to save the life of his little boy, who had set himself on fire."[2]

"A Boston dentist had been working at a set of teeth, and was bending over the bench on which was the copper containing the rubber, when he heard a voice calling, in a quick and imperative manner, these words: 'Run to the window, quick! Run to the window, quick!' twice repeated. Without thinking from whom the voice could have come, he at once ran to the window and looked out to the street below, when suddenly he heard a tremendous report in his workroom, and looking around, he saw the copper vessel had exploded, and had been blown up thru the plastering of the room."[3]

"Major Kobbé . . . was prompted to visit a distant cemetery, without any conscious reason, and there found his father, who had, in fact, for certain unexpected reasons, sent to his son, Major Kobbé, a request (accidentally *not received*) to meet him at that place and hour."[4]

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[1]Savage: *Life Beyond Death*, p. 284.
[2]Myers: *Phantasms of the Living*, v. 2, p. 377.
[3]Hyslop: *Enigmas of Psychical Research*, pp. 310-11.
[4]Myers: *Phantasms of the Living*, v. 1, p. 288.

All these are typical cases[1] out of a great number. What does it mean? Whence come these mysterious warning voices that stand us in such good stead?

To take an even more striking example: "Mr. Wm. H. Wyman writes to the editor of the *Arena* as follows:

"'DUNKIRK, N. Y., June 26, 1891.

"'Some years ago my brother was employed, and had charge as conductor and engineer of a working train, on the Lake Shore & Michigan Southern Railway, running between Buffalo and Erie, which passes thru this city. . . . I often went with him to the Grave Bank, where he has his headquarters, and returned on his train with him. On one occasion I was with him, and after the train of cars was loaded we went together to the telegraph office to see if there were any orders, and to find out if the trains were on time, as he had to keep out of the way of all regular trains. After looking over the train reports, and finding them all on time, we started for Buffalo. As we approached near Westfield Station, running about twelve miles per hour, and when within about one mile of a long curve in the line, my brother all of a sudden shutt off the steam, and quickly stepping over to the fireman's side of the engine, he looked out of the cab window, and then to the rear of his train, to see if there was anything the matter with either. Not discovering anything wrong, he stopped and put on steam, but almost immediately again shut it off and gave the signal for brakes, and stopped. After inspecting the engine and

[1]Several others are mentioned in Myers: *Human Personality*, p. 372.

train, and finding nothing wrong, he seemed very much excited, and for a short time he acted as if he did not know where he was or what to do. I asked what was the matter. He replied that he did not know, when, after looking at his watch, and others, he said that he felt that there was some trouble on the line of the road. I suggested that he had better run his train to the station and find out. He then ordered his flagman with his flag to go ahead around the curve, which was just ahead of us, and he would follow with the train. The flagman started, and had just time to flag an extra express, with the general superintendent and others on board, coming full 40 (forty) miles per hour. The superintendent inquired what he was doing there, and if he did not receive orders to keep out of the way of the extra. My brother told him that he had not received orders, and did not know of any extra train coming; that we had both examined the train reports before leaving the station. The train then backed to the station, where it was found that no orders had been given. The train despatcher was at once discharged from the road; and from that time to this both my brother and myself are unable to account for his stopping the train as he did."[1]

These, especially the last, are evidently *anticipations of future events;* and in an earlier chapter we had two very striking cases of actual *precognition,* or prophecy.

What Is the Explanation of Premonition?

There are apparently three, and only three, possible explanations of *premonition.*

[1]Reported in S. P. R. *Proceedings,* v. 9, p. 416.

1. Telepathy: that is, that the information received, sometimes in the flash of a second, was known (that is, was in the mind) of some other human being somewhere, and was communicated instantaneously to the percipient's mind. This theory does not explain, however, why the percipient, almost invariably busy with other matters, should be in a proper state of sensitiveness to receive a telepathic message; it does not explain why this warning should come, as it often does, in the very "nick of time," as we say; it does not explain those cases—like that of the Boston dentist, or Mrs. Livermore in the railroad accident—in which it is impossible to conceive how the warning knowledge could be in *any* other mind.

2. The second explanation is what Frederic Myers calls *hyperesthesia;* that is, temporary *abnormal acuteness of the senses;* a hearing or seeing power of the subliminal self greater than the supraliminal self (the ordinary consciousness) could ever exert. But altho, in some way that seems to us just as miraculous, the engineer *might* have heard unconsciously the approach of that express, many miles away, tho the dentist *might* have seen, subconsciously, some danger signal in his laboratory vessel which he automatically obeyed, it is difficult to see how this could explain Professor Thoulet's telegram, *not written till ten days after he saw it,* or the sight of the suicide of Mr. Espie, which did not occur until a week later.

3. The third explanation is that the premonition is given by *spirits.* This is, of course, if we accept the spiritualistic hypothesis at all, the easy solution of nearly all premonitions. They are messages whispered by the spirits of the departed to our subconscious self,

warning us, whom they love, of the approaching danger which *they* are able to foresee. Certainly this hypothesis accounts for the instantaneous *timeliness* of many of these premonitions as neither of the other hypotheses do.

I am familiar with no other explanation of premonition than those given. To the theories of hyperesthesia and telepathy there are certainly grave objections; but many will think the theory of spiritual help, from a scientific standpoint, even more objectionable.

We have a soul which is making and perfecting its own body. This life is not the first we have lived, nor will it be the last. The material body is passing on from one evolution to another, and the soul from one reincarnation to another. This is my belief, but that has not been in any radical way influenced by my researches in metaphysical science.

The words in the Bible declaring that there is nothing new under the sun are still good. To-day we only differ as regards our belief in the problem of haunted houses, tipping tables and materialized spirits. And, most of all, our method of studying them has progressed. Psychic phenomena existed in the days of the ancient Romans. The trials and punishments of sorcerers and witches exist upon the statute books of the European courts of the fifteenth century. In early times the truth of sorcery, witchcraft, evil spirits and of visions was never questioned. If I am not mistaken, a few witches were burned even in America, at Salem, Massachusetts.

To-day—and it is only to-day—scientific men, professors, chemical experts, doctors—most of all those interested in nervous and neurotic cases—have taken up seriously the study of a certain class of facts which have come inevitably under their observation.

I am not blind to the fact that my testimony, unaided, would be of very little importance. I have made my experiments in my own way, for my own enlightenment, without any thought of convincing some one else against his will as to the truth of my observations. But the results of my labors, added to those of such men as Richet, Myers, Lombroso, Hodgson, Flammarion, Lodge and others, make a tangible beginning on the threshold of a science which, if not altogether new, is still almost wholly unexplored. Perhaps—I say perhaps—out of this will come the unraveling of the mystery of the "au-delà"—the future life. I feel sometimes as if I

Dr. V. Maxwell

A French lawyer and physician, who, taking up the subject at first as a hobby, has become one of the most careful and enthusiastic of all the investigators of psychical phenomena.

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were on the dawn of a new religion, one in which all humanity will be united; one without a ritual, one where no propaganda will be necessary.

The revival of interest in metapsychical phenomena in the present century dates practically from the advent of the Fox sisters, of Rochester, New York. Thus we may say that the present reaction against materialism comes in a great wave out of the West. It has permeated every civilized land, penetrated into every station of life, and is sweeping the materialism of the German school, for instance, off its feet and into oblivion. It would be manifestly impossible here for me to go into any details as to my experiments and observations. I will, therefore, only outline a few facts.

I have demonstrated to my entire satisfaction that there exists in nature a force capable of moving objects at a distance without contact.

This force is often manifested by raps or other noises, and the nature of it remains as yet hidden or unexplained. On occasions it seems to be a conscious or intelligent force or forces, and there are abundant examples to indicate that it might be the spirits of the dead. The preponderance of evidence, however, goes to prove that it is an exteriorized force emanating from the medium and from the sitters in a séance. And here we come in contact with a fact which we cannot explain. That is, that only certain persons are gifted with the mediumistic force. To find a good medium, or psychic, is one of the greatest stumbling blocks in the pathway of the investigator. In my own experience, the most powerful natural mediums I have found have been persons in private life, people of position not easily accessible to the demands of the operator, who under no circumstance would permit their names to be used in connection with a published report. Mediums, like singers, are born; and, like singers, it takes time, patience and much work to make their manifestations of practical or scientific value.

The analysis of intellectual phenomena raises difficulties which are much more complicated than the simple observation of a physical fact.

For this reason I have given my attention principally to

the study of physical phenomena. In this I have to defend myself only against two enemies—the fraud of others and my own illusions. Now, I feel certain of never having been the victim of either. When, for example, as has happened in my experience many times, I have seen in the refreshment-room of a railway station, in a restaurant or in a tea-shop, in broad daylight, a piece of furniture change place of its own accord, I have a right to think I am not in the presence of furniture especially arranged to produce such effects. When I make sure of the absence of contact between the experimenters and the article which is displaced, I have sufficient reason to exclude the hypothesis of fraud. When I measure the distance between the objects before and after displacement, I have sufficient reasons for excluding the hypothesis of the illusion of my senses. If this right be refused me, I should like to know how any fact whatever can be observed. I have but one answer for those who may distrust my qualifications as an observer: Let them take the trouble of experimenting for themselves.

I have no decided opinion as to the nature and origin of this force.

It may be kindred to the energy which circulates in our nerves, and causes our muscles to draw up. I have always thought there was nothing supernatural in these phenomena. My conclusions have not changed. I can only certify to their existence as a fact.

I observed once a medium whose perspiration was luminous. When coming from the daylight into a dark room, his head, collar and hair were phosphorescent. That is not a metaphysical phenomenon, only a physiological one, due to the presence of calcium sulphide on the perspiration. But with the same medium, and with two other ones, I have witnessed on many occasions the phenomenon called by spiritualists "spirit lights." These lights are bright sometimes, and at other times very weak. They do not last long, but disappear in a few seconds. My observations are not sufficient in number to allow me to have an opinion on their cause. But their reality seems probable to me. They seemed to obey the same laws as the movements and raps. —V. Maxwell.

CHAPTER XII

MEDIUMSHIP

So far we have been considering this psychic problem entirely from one end—your and my end, the earth-world end. Supposing for a moment that we may see more clearly the setting of the stage for the final act in this drama of spiritism, let us view the problem from an imaginary other end. Let us suppose we are "spirits," whatever that means, in a future existence, wherever that may be, and try to imagine what *we* would do.

In the first place, we assume that we would want to communicate, if possible, with those we left behind on earth.

But how should we communicate? On earth we receive communications thru one of two senses—sight or hearing. Why should "spirits" be thought to communicate otherwise? But how can they? arises the immediate question, for speaking necessitates material organs of speech; writing involves a bodily hand to grasp a pencil. The spirit is immaterial; has no body; needs none to communicate in its own world.

Immediately comes the answer: the spirit may temporarily use some living person's body! Exactly: and that is just what it seems to do. Really, when you think about it, is not that the natural and simple thing

for a disembodied spirit to do? Myers says he considers the main objection usually raised to mediumistic communications really a confirmatory point. He says: "I should have expected knowledge of a future world to come, if at all, thru some use made by disembodied spirits of living organisms."[1] And to those who cannot see why there need to be mediums, Dr. Minot J. Savage asks a question which impresses me as at the same time an excellent answer: "People ask me again and again—and I am answering these questions as tho I believed—if the people in the other world, my friends in the other world, can communicate with anybody, why don't they come directly to me? Why must they go to a psychic, a stranger, somebody about whom I know nothing?

"In the first place, I tell you frankly I do not know anything about it. But I have a theory which seems to me a very reasonable one. Let me ask a counter question. If electricity will run along a wire—I am using the old theory that electricity is a fluid, but I do not know what it is, and do not know of any one who does—if electricity can convey a message from Chicago to New York over a wire, why cannot it convey it over a board fence? I do not know; and there is nobody in the world who does know."

We even have examples of cases where discarnate spirits have *tried hard* to write or speak directly, without making use of some human body as a medium, but have failed. Sir W. Crookes gives a very striking case of this: "My second instance [of direct writing] may be considered the record of a failure. 'A good

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[1]Myers in the *National Review* for 1898, p. 232.

failure often teaches more than the most successful experiment.' It took place in the light, in my own room, with only a few private friends and Mr. Home present. Several circumstances, to which I need not further allude, had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message such as I had heard described a short time before by a friend. Immediately an alphabetic communication was made as follows: 'We will try.' A pencil and some sheets of paper had been lying on the center of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper, fell down. It then rose, and again fell. A third time it tried, but with no better result. After three unsuccessful attempts a small wooden lath, which was lying near, upon the table, slid toward the pencil and rose a few inches from the table; the pencil rose again, and propping itself against the lath, the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up and moved back to its place, the pencil lay as it fell across the paper, and an alphabetic message told us, 'We have tried to do as you asked, but our power is exhausted.' "[1]

But having assumed that the spirits will communicate thru *some* human body, what determines whose they shall use? Why do they use some "medium's"? Why not yours or mine, if you or I are the ones they wish to communicate with?

And here, again, the spiritualist's answer is simple,

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[1]Crookes: *Notes. Quar. Jour. of Sci.*, Jan., 1874., pp. 89-90.

and sounds plausible. The supplanting of a person's own spirit by the exterior spirit of a deceased person is, he says, a very delicate operation; but few persons are psychically able to allow the use of their body to these spiritual "controls." Certain conditions, certain abilities, a certain training, are prerequisite; and these you and I may not happen to possess.

And we have some clue, too, as to what these prerequisites are. We have already seen that one part of our personality, the subliminal part, seems able to practice certain powers of telepathy and clairvoyance quite exceeding our normal human experience. These are powers, too, which racial tradition and popular belief have attributed to beings of a higher order of existence, and particularly to the "spirits" of the dead.

These unusual powers of the subliminal self are developed in comparatively few persons, and these chosen apparently at random from the great mass of human beings. In other words—and this is the gist of all "mediumship"—but a few persons are able to meet the deceased "spirits" *on a common ground,* on a common basis of subliminal ability; only a few, that is, are "sensitive" to communications from the other world. But is it not an assumption, you may ask, to assert that there is any connection between telepathy and sensitiveness to spirit communications? It is; but there are several facts that seem to support it. Telepathy, for instance, seems to occur only in a momentary or partial trance, or at least when the subliminal self is wholly or partly in control of the body. Just so spirit messages are received (except very rarely) when the body is in a whole or partial state of trance.

When we say, therefore, that the subliminal self is

in very close connection, or working harmony, with the discarnate spirit, we shall probably be not far wrong. Myers goes so far as to say, "Considering . . . the evidence which shows that that portion of the personality which exercises these powers during our earthly existence does actually continue to exercise them after our bodily decay, *we shall recognize a relation—obscure but indisputable—between the subliminal and the surviving self.*"[1]

But do not ask me *why* the spirit is not able to write without using a bodily instrument. I do not know; no man on earth knows. As Mr. Myers well says, it is our duty not to argue or complain *why* mediums can, or why you and I cannot, do it, but to "search for and train such other favored individuals as already show this form of capacity . . . always latent, perhaps, and now gradually emergent in the human race." You have no more right to ask *why* a discarnate spirit must transmit its message thru a medium than to ask *why* you or I do not happen to be able to practice telepathy or see clairvoyantly.

We may premise at the very beginning, then, that the task of our discarnate spirits from the other world, even if they were desirous of communicating, would not be an easy one. We find that we would have to express ourselves thru some human body, or not at all; and, alas! we would find, too, that there are in all the world apparently few persons who have the power to enter into communication with us. So we would search till our discarnate spirit, as Frederic Myers says in a very striking passage, "seeking . . . for some

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[1]Myers: *Human Personality*, p. 168.

open avenue, discerns something which corresponds . . . to a *light*—a glimmer of translucency in the confused darkness of our material world. This 'light' indicates a *sensitive*—a human organism so constituted that a spirit can temporarily *inform* or *control* it, not necessarily interrupting the stream of the sensitive's ordinary consciousness; perhaps using a hand only, or perhaps, as in Mrs. Piper's case, using voice as well as hand, and occupying all the sensitive's channels of self-manifestation."[1]

"But all this amounts to nothing," you may interrupt impatiently; "it is all, as you yourself have confessed, pure assumption. I can just as well assume something entirely different; and can you then find flaws in *my* assumption?"

Yes; you will have no shadow of proof to support an assumption utterly and thruout different from mine. I have made a series of related assumptions; a little later we shall see how remarkably closely the facts seem—mind you, I say *seem*—to bear them out.

The Phenomena of "Automatism"

We soon find, however, that tho an overwhelming proportion of alleged messages from the spirit world are transmitted thru mediums, they come in various ways, with some of which the medium may seem to have little to do.

In the second article of the series we discussed at some length the "physical phenomena" of mediumship. We saw that rappings, table-tipping, etc., are claimed by the spiritualist to be evidence of the existence of

[1]Myers: *Human Personality*, p. 335.

Lagrange. then this Blue Light returned
and was almost continually near me until
I left the train at Millinocket. I was passe-
ing down the steps. and was on the second one
going down when a voice spoke to me and
said "You are a going to fall." I was very
careful on the next step and when on the
last one I was just a going to step on the
platform when my left foot slipped down
between the car and platform. I sprained my
right foot my left limb is all black & blue
I had Billy in my arms and the box and when
the voice spoke I of course tried to save him
from getting hurt (which I did) one gentleman
took him while two others helped me up
If I had not seen the crowd coming I
would have fainted but I was helped in
to the carriage and home: and that is why I
have rested. so when two days before I left
home for N. Y. I told Mr. C. that I would meet

I. A Typical Example of "Spirit Writing"

This is the medium's normal handwriting. (Compare this with the plates facing pages 276 and 286).

spirits; and we stated his reason—or one of his reasons—for making that claim, namely, that the phenomena seemed to him to be too remarkable to admit of any "natural" explanation. And I have shown, too, that this claim is considered by many of those scientists who have really investigated the phenomena to be unwarranted. They admit the occurrence of genuine rappings and table-tippings, but assert, nevertheless, that these phenomena *are* explicable without any "spirit" intervention. The subliminal self, they say, may be able and probably does in rare instances exert genuine powers of telepathy, telekinesis and clairvoyance. "Yes, we admit now your wonderful phenomena," they continue, "but we can explain them all without any spiritual help; you must bring forward some better reason than that to make your 'spirit' hypothesis scientifically tenable."

And the spiritualist thereupon brings forward his second reason, a reason that we have hardly heretofore mentioned, the fact that table-tipping, rapping, and, in fact, all the physical phenomena of spiritualism, are occasionally a means of transmitting messages; and the further fact that these messages are of such a nature that they could come only from another world.

This, as you can readily see, is a very important fact. It is surprising enough for a table to float up into the air of its own accord; but it is more surprising if, by some code arranged with it, it raps out an intelligent sentence; and it is even more astonishing if this sentence is a bit of information, afterward found to be entirely true, but at the moment of its delivery unknown and unsuspected by any person in the room.

This, we must admit, is a very strong argument for spiritualism. Is any other hypothesis possible now?

I have purposely, heretofore, omitted any discussion of the message-transmitting phase of all these phenomena. The alleged spiritualist message is occasionally transmitted by rappings, by table-tippings, by slate-writing, by flashes of light, etc., but it is seen in its fullest development, is most often given, and has been for years most carefully studied, thru *automatisms;* that is, thru direct writing and speaking by a medium. Now, the arguments for and against the spiritualistic origin of these messages are identical, whether they come thru a table controlled by a medium, or thru her own hand. If we work out the problem in one case we do it in all. If we can prove one is due to spirits, we have proved the others are. It has, therefore, seemed wise to postpone this final problem, the authenticity of spirit messages, until we have described *automatisms,* the most typical and perfectly developed of all spiritual phenomena. I have, therefore, described and discussed all the previous phenomena only in their independent aspects; but the reader will now understand that everything said in the future regarding messages received by direct writing applies equally well to those received by table-tipping, etc.

Various Phases of Motor Automatism

In the light trance which is the typical condition for communication the medium may either speak or write the messages which come to her. In the more common examples she merely repeats messages given her by persons "on the other side." In its most developt form, however—that is, *motor automatism* (as in Mrs.

Piper's case)—the spirit claims to take entire control of the medium's body (in other words, to be an example of "possession," like the "Watseka Wonder" already noticed). The medium then speaks, not in her own voice, but in the voice—so far as she can do so—of the alleged spirit; her handwriting is not her own, but changes with that of each spirit who uses her body; her gestures are not her normal ones, but may be characteristic of the discarnate spirit who claims to be present. In other words, the medium speaks and acts in every way as the spirit who claims to be in control of her body would do. "The influence of the subject's mind," says Dr. Hyslop, "conscious and unconscious, is completely suppressed, and the nervous system becomes a delicate machine for the intromission of messages from without, affecting it as an automatic piece of machinery."[1]

Sometimes the personalities claiming to have control are of very different kinds of people. Mlle. Smith, the famous medium observed by Professor Flournoy, and described at length in his *From India to the Planet Mars,* not content with having among her numerous "controls" Cagliostro, the magician of the sixteenth century, and an Indian princess, imported, in later phases of her mediumship, spirits from Mars! In his very interesting book, Professor Flournoy has many samples of the Martian writing and sketches of Martian landscapes drawn by these Martian spirits, who claimed to be using Mlle. Smith's fingers.

Frederic Myers defines most clearly this phenomena

[1]Hyslop: *Enigmas of Psychical Research,* p. 344.

of *possession,* or *motor automatism.* "In possession the automatist's [the medium's] own personality does for the time altogether disappear, while there is a more or less complete *substitution* of personality; writing or speech being given by a spirit thru the entranced organism. . . .These *phenomena of possession are now the most amply attested,* as well as intrinsically the most advanced, *in our whole repertory.*[1]

"The claim, then, is that the automatist, in the first place, falls into a trance, during which his spirit partially 'quits his body'; enters at any rate into a state in which the spiritual world is more or less open to its perception; and in which, also—and this is the novelty—it so far ceases to occupy the organism as to leave room for an invading spirit to use it in somewhat the same fashion as its owner is accustomed to use it.

"The brain being thus left temporarily and partially uncontrolled, a disembodied spirit sometimes, but not always, succeeds in occupying it; and occupies it with varying degrees of control. . . .

"The controlling spirit proves his identity mainly by reproducing, in speech or writing, facts which belong to *his* memory and not to the automatist's memory. He may also give evidence of supernormal perception of other kinds.

"His manifestation may differ very considerably from the automatist's normal personality . . . the spirit selects what parts of the brain machinery he will use, but he cannot get out of that machinery more than it is constructed to perform. The spirit can, indeed, produce facts and names unknown to the autom-

[1]Italics are mine.

atist; but they must be, as a rule, such facts and names as the automatist could easily have repeated, had they been known to him; not, for instance, mathematical formulæ or Chinese sentences, if the automatist is ignorant of mathematics or of Chinese."[1]

Sometimes two spirits, as Myers suggests, struggle for control of the medium's body; sometimes two or more control different parts of the medium's body at the same time; sometimes a second one comes and pushes the first one out, and the first one slinks hurriedly away—or at least these are the impressions given to those present. Questions are asked the spirit and answered directly in speech or writing. When she awakes from the trance she generally, but not always, remembers absolutely nothing of all that has taken place. "After a time," says Mr. Myers, "the control gives way, and the automatist's spirit returns. The automatist, awaking, may or may not remember his experiences in the spiritual world during the trance. In some cases (Swedenborg) there is this memory of the spiritual world, but no possession of the organism by an external spirit. In others (Cahagnet's subject) there is utterance during the trance as to what is being discerned by the automatist, yet no memory thereof on waking. In others (Mrs. Piper) there is neither utterance as a rule, or at least no prolonged utterance, by the automatist's own spirit, nor subsequent memory; but there is writing or utterance during the trance by controlling spirits."[2]

This, then, is the phenomena of *automatism* as described by a spiritualist; let us examine for ourselves.

[1]Myers: *Human Personality*, Vol. II., pp. 190-91.
[2]*Ibid.*, p. 191.

Rules for Conducting Mediumistic Experiments

Dr. Hyslop lays down the most important rules for the conduct of mediumistic experiments, rules which he says must be observed before we have the slightest right to consider the possibility of a supernormal source for the communications:

(1) "In various ways the extent of the medium's honesty must be attested. This is not because any scientific results should depend upon honesty, but because the belief or proof of it will remove the first objection of the skeptic.

(2) "The statements, testimony, beliefs and opinions of the medium will count for nothing in scientific proof of the supernormal.

(3) "The medium should not know the sitter or person coming at first to experiment. This precaution shuts out a certain type of fraud as impossible. . . .

(4) "Adequate allowance, whether in or out of the trance, must be made for 'suggestion,' or conscious or unconscious hints from the sitter, in which information may be conveyed to the medium.

(5) "As perfect a record as possible should be made and kept of all that is said and done by the medium and experimenter.

(6) "The quality of the facts or evidence in favor of the supernormal must be such as excludes explanation by chance coincidences, guessing, suggestion, secondary personality, and fraud of all kinds; that is, they should take the nature of tests. . . .

(7) "In applying the spiritualistic hypothesis to the phenomena we must be careful to observe that the facts have a definite bearing upon the question of the per-

sonal identity of deceased persons not known to the medium." [That is, those "spirits" who claim to be communicating, themselves unknown to the medium, must be able to prove by their communications that they are whom they claim to be. This proving of personal identity, of which more will be said later, is a thing upon which the spiritualist rightly lays great stress.]

(8) If the medium remains normally conscious; that is, does not go into a trance state, "proper allowance must be made" for the possible influence of the medium's own mental and physical condition.

(9) "When a trance is secured *we have to exclude all phenomena that can be explained by 'secondary personality,'* or unconscious mental action. Not all that occurs in a trance, if any of it, is attributable to supernormal sources. We must be able to distinguish between what comes from without the subject and what is consciously and unconsciously produced."

Here is the crux of the whole spiritistic problem: if part of the phenomena occurring in the trance state can be ascribed to the subliminal self (the "secondary personality," of Dr. Hyslop), can it not *all* be so accounted for, thus dropping altogether the hypothesis of spirits? This problem must be considered at more detail later.

Typical Mediumistic Phenomena

I am first going to quote a mediumistic experience of Dr. Funk, because in subject matter and a confusing combination of definiteness and indefiniteness it is typical.

"Shortly after this experience of mine with Miss B. (the medium) there was visiting in my home in Brooklyn a niece of my wife's, whose home was in Toledo, Ohio. She was a total stranger in New York. I will here call her Miss M. Miss M. had had some experience in Ohio in investigating psychic phenomena. . . . As she was a stranger in the city, I thought it well to have her make a test visit to Miss B., which she did in November, 1903. . . .

"Miss M. is a rapid stenographer, and made notes on the back of the envelopes of what the medium said about each. In her report to me she said that

" 'Miss B. did not at any time 'fish' for information, as is usual with many mediums, and I gave her not the slightest clew about myself, my own name, home, or history, or about the contents of any of the envelopes; nor did she ask a single question about any until after she had given what information she could.'

"Miss M. took with her a number of sealed envelopes. Among these were three prepared by myself. These I got ready in my library, without the slightest intimation being given to Miss M. or to any one else as to their contents.

"Envelope one contained a medical thesis written by the father of Miss M., who was a physician. It was nearly forty years old. The paper was written, in the opinion of Miss M., when her father was attending medical lectures at Willoughby College in Ohio. The medium, after touching the envelope, said:

" 'I hear the word "Toledo." I get the letters "F" and "W." I do not know what these letters mean. I also get the name "Ella." This Ella is your oldest sister. There are three of you. I see two brothers-

in-law. You are not married. Your oldest sister has six children. You are not living with her, but you have been together during the summer. Your oldest sister does not live in Toledo, but toward Cincinnati. Your father says, "Tell Ella she has not heart trouble; it is only nervousness." I hear "Tom." Your sister has a son by that name."'

"Miss M. tells me that 'This reading by the medium was correct in every point. She did not fumble, half utter a name and then change it. Each name was given correctly at first. The letters "F" and "W" were correct, if F referred to the surname of my father, and W if it referred to the name of the college for which this thesis was prepared.' The medium also gave an accurate detailed description of the cemetery and grave where Miss M.'s father and mother are buried. She said:

"'Your father says you need not worry so much about the condition of the grave; that that does not signify. Your father also says, "I knew at 11.30 on Thursday night that I could not get well."'

"Miss M. informs me that she has a hired man to take care of the graves, and that she has been concerned because the burial plot has been permitted to run down. Her sister Ella had expressed concern about her heart; naturally so, because both her father and her mother had died of heart trouble. Miss M. also says, 'My father died on March 7, 1890; the night before his death he had a very bad turn, and we felt that he had given up all expectation of getting well. He died about two hours afterward.' After getting this report from Miss M., I looked in a perpetual calendar, and found that March 7 fell on *Friday*. Miss

M. informs me that her father died at 1.30 A.M. Hence the Thursday night in the message is correct."[1]

The second example of automatism is interesting because it shows how incongruous some of the communicators are with the medium and those present with her. The receipt of the communication taken from the *Proceedings* of the Society for Psychical Research is thus described, "Miss A.," the medium, writing automatically while entranced: "On June 27, 1891, Miss A. took pencil in hand. The following notes were made directly after the sitting, and the automatic script is in my hands (Mr. F. W. H. Myers).[2] The handwriting of the *soi-disant* Jack Creasy is barely legible and of an uneducated type.

["Much scribbling. At last, very illegibly, and many times, was written] 'Jack.'

('Jack who?) (Miss A. said, 'I dare say Jack the Ripper, or some one of that kind.')

Jack Creasy.

(What do you want?)

Help pore Mary.

(Where did you live?)

[Very illegible.] Fillers [or] Tillers Buildings.

(Where?)

Greenwich.

"(Are you in the flesh?)

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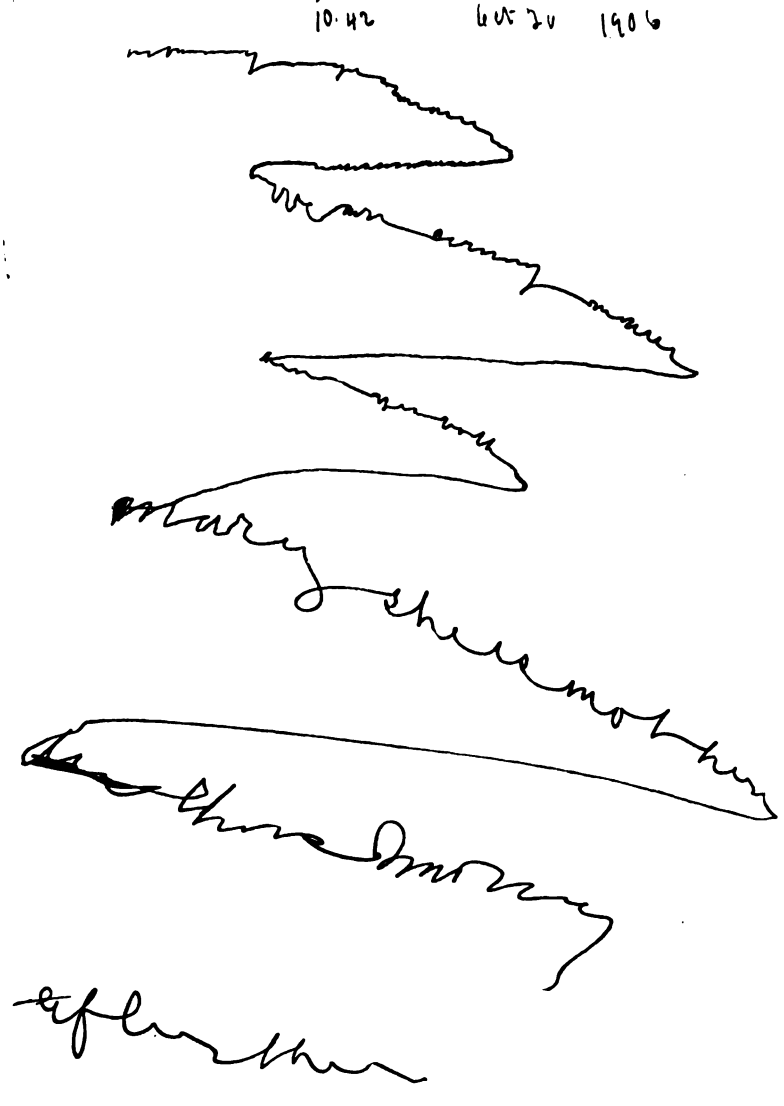
[1]Funk: *The Widow's Mite,* pp. 227-9.

[2]As generally in descriptions of mediumistic communications, the matter here given in parentheses ( ) is the questions of those interrogating the medium; that outside the parentheses is the automatic writing of the medium. Various explanatory notes are put in brackets [ ].



II. A Typical Example of "Spirit Writing"

Automatic communication, purporting to come from Dr. Hyslop's father, written by the medium, Mrs. Smead, in successive trances. (Reproduced from Hyslop's "Preliminary Report on the Trance Phenomena of Mrs. Smead.") Compare this with the plates facing pages 266 and 286.

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TILDEN FOUNDATIONS
R L

No—flesh all burnt. [Then a rude drawing, not recognizable.]

(Were you burnt?)

Yes—piche kitl.

(In Fillers Buildings?)

In Blackwell Road.

(When?)

Long—perhaps twenty month.

(Was it an accident?)

Awful. Mister Lennard put us to shift the mixter; Bob Heal put the light for me the pitch vat cort.

"(What works?)

Tar.

(At Greenwich?)

Yes, Blackwell Rode.

(What kind of works?)

Abot.

(Do you mean Abbot's works?)

Abots—yes—yes—Blackwell.

(Were many killed?)

I know nothin'.

(What help do you want for Mary?)

Don't know nothin'—find her—and help her—ask after pore Jack Creasy's Mary.

(Is she at Greenwich? Can you give her address?)

Can't tell—can't see—she was there.

(Where?)

Fullur (or Fillers) Buildings. Bless you.

[No further writing occurred."]

It is, perhaps, needless to say that none of those present knew of any "Jack Creasy," or had ever heard of such an accident as the one described. "Investigation proved, however, that a Jack Creasy had been burnt

by an explosion of a pitch vat, and died from the effects of it. The accident took place in the tar-distilling works of Forbes, Abbot & Lennard, at Greenwich. The works were bounded on one side by Blackwell Lane. Apparently the name Fuller or Fillers is a mistake for Forbes, though we have no evidence of this. No such person as Bob Heal could be found, and the wife of Jack Creasy was not named Mary. The death of Jack Creasy occurred two years previously, and was mentioned with the accident in the local papers, which it is probable that Miss A. never saw. Dr. Hyslop, in quoting the case, remarks that it is mainly "interesting for the apparent mental confusion in the 'communication.' "[1]

A unique case, showing how, as often, the communicating spirit claims to have, and apparently does have, a knowledge above the normal, is that of Dr. "X," who was in frequent consultation with the "spirit" of a Dr. "Z" on the "other side."

"Under other circumstances I have myself consulted Dr. Z. as to patients under my professional care. On each occasion he has given a precise diagnosis and has indicated a treatment, consisting mainly of dosimetric granules, sometimes associated with other treatment. These facts have been repeated many times, and I owe a great gratitude to Dr. Z. for the advice which he has given me. His prescriptions were always rational; and when I showed fear as to certain doses which appeared to me too large, he took pains to reassure me, but stuck to his prescriptions. I have never had to repent following the advice of my eminent colleague

[1]Quoted in Hyslop: *Enigmas of Psychical Research*, p. 366.

in the other world; and I am bound to state that every time that a medical question has been submitted to him the replies and advice of Dr. Z. have been of astonishing clearness and precision."[1]

Apparently Supernormal Knowledge Displayed in Mediumistic Communications

Here is a partial report of a séance held by Dr. Hyslop with a medium, Miss X., not a professional, "who took no pay for what she did, sat only for a few friends occasionally . . . and had no theories of her powers."

Dr. Hyslop, who had had communications from what he had reason to believe to be the spirit of his father, had arranged with the latter a *test sentence* (in a foreign language) known only to himself and Dr. Hodgson, by which at future sittings with other mediums the elder Hyslop might at once prove his identity. Dr. Hyslop was unknown to the medium, and was introduced to her by those arranging the sitting as "Robert Brown, of Nebraska."

"Miss X. . . . did not go into a trance. The first words written were, 'Why, James.' Astonished at the promptness with which this correct hit at my name occurred, I asked, 'Who says that?' and received the two Christian names and initial of the surname of my wife, who had died eight months before, the middle Christian name being very unusual. This was given with a little difficulty and confusion. . . . [A little later] followed this passage:

" 'Your name is not Robert. It is James. Isn't it

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[1]Quoted in Hyslop: *Enigmas of Psychical Research*, p. 358.

James? Well, wait a little. We don't want too much flutter here.'

" '(You know why I want full details.) Ah, but you have had these, now let me talk. Don't ask for more proof. (I have not had them from you.) I doubt if I can give you the one thing you most desire this moment. (What do I desire this moment?) [I was not conscious of any particular desire at the time. I was certainly not thinking of what was referred to in the reply.] The sign, well, not exactly password, but the test. If you will keep motionless I can be able to give *even that.*'

"Here Miss X. remarked that she felt as if she were going to sleep, and that she was afraid she might go into some state which she did not like. She went to the window to throw off the tendency, and resumed the writing on her return. . . . The reference to the 'sign, well, not exactly password, but the test,' is surprisingly accurate. It is not a pass*word,* but a pass-*sentence,* and hence a 'sign' or 'test.' The apparent tendency of Miss X. here to go into a trance in this connection is a most suggestive incident, as that is the condition in which I would most naturally expect the pass-sentence to be given. . . . Miss X. . . . of course knew nothing of my expectation of a pass-sentence."[1] Yet the skeptic will probably answer that after all the test sentence was not given.

Reserving till a little later the logical history of the Piper case, I shall give one example of a séance held by Dr. Minot Savage with Mrs. Piper before she was studied by the Society for Psychical Research.

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[1]Hyslop: *Science and the Future Life,* pp. 236-8.

"I had sittings with Mrs. Piper years ago," he says, "before the society was organized, or her name was publicly known. On the occasion of my first visit to her she was, I think, in a little house on Pinckney Street, in Boston. At this time she went into a trance, but talked instead of writing. The first person who claimed to be present was my father. He had died in Maine at the age of ninety. He had never lived in Boston, nor, indeed, had he visited there for a great many years, so that there was no possibility that Mrs. Piper should ever have seen him, and no likelihood of her having known anything about him. She described him at once with accuracy, pointing out certain peculiarities which the ordinary observer, even if he had ever seen him, would not have been likely to notice. Without any question on my part she told me that it was my father, and added, 'He calls you Judson.' This, tho a little fact, is striking enough to call for notice. Judson is my middle name. . . . In all my boyhood all the members of the family, except my father and my half-brother, soon to be referred to, had always called me Minot. Father had called me Judson thru my boyhood, as I always supposed, out of a tender feeling for the daughter who had given me the name. For fifteen or twenty years, however, before his death he had fallen into the family way, and had also called me Minot. It struck me, then, as peculiar and worthy of note that Mrs. Piper should actually describe him, and, among other personal peculiarities which she mentioned, should have called up this tiny fact from the oblivion of the past.

"She went on to say: 'Here is somebody else besides your father. It is your brother—no, your half-

brother, and he says his name is John.' This John was my mother's boy. Then Mrs. Piper went on to describe, with somewhat painful accuracy, partly in pantomime and partly by speech, the method of his death; and she added: 'When he was dying, how he did want to see his mother!' Now this half-brother John had also been in the habit of calling me Judson in the years long past. It had been a good many years since I had seen him. He had never lived in Boston, and there is no conceivable way by which Mrs. Piper could have known anything about him. He was not consciously in my mind, and I was not expecting to hear from him. He had died a year or two before this in Michigan, in precisely the way in which the medium had described the facts. As to his exclamation about his mother, it came to me as peculiarly personal and appropriate, because he was one of those who would be spoken of as a 'mother-boy.' He was passionately devoted to her."[1]

The Mediumship of William Stainton Moses

No history of mediumship could profess completeness without some consideration of the life of the Rev. William Stainton Moses, of whom mention has already been made. He was in no sense a professional medium. A man of deeply religious and high moral character, he considered the communications, which he sincerely believed he received from the other world, solely in their ethical and spiritual significance. Tho on occasion exhibiting physical phenomena as remarkable as that of Home, he refused to attach any importance to them, and being naturally retiring, gave lit-

[1]Quoted in Funk: *The Widow's Mite*, p. 252.

tle opportunity for outside investigation. "He himself regarded them as a mere means to an end, in accordance with the view urged on him by his 'control'—that they were intended as proofs of the power and authority of these latter, while the real message lay in the religious teaching imparted to him."[1] Frederic Myers has summarized excellently Mr. Moses' peculiar place in the history of mediumship.[2] "Here was a man of university education, of manifest sanity and probity, who vouched to us for a series of phenomena—occurring to himself, and with no doubtful or venal aid—which seemed at least to prove, in confusedly intermingled form, . . . theses unknown to science. . . . He spoke frankly and fully; he showed his notebooks; he referred us to his friends; he inspired a belief which was at once sufficient, and which is still sufficient, to prompt to action.

"My original impressions as regards Mr. Moses were strengthened," says Myers, "by the opportunity which I had of examining his unpublished MSS. after his death, on September 5, 1892. These consist of thirty-one notebooks—twenty-four of automatic script, four of records of physical phenomena, and three of retrospect and summary. . . .

"With the even tenor of this straightforward and reputable life was interwoven a chain of mysteries which, as I think, in what way soever they be explained, make it one of the most extraordinary which our century has seen. For its true history lies in that series of physical manifestations which began in 1872 and

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[1]Myers: *Human Personality*, p. 321.
[2]*Ibid.*, pp. 321-4.

lasted some eight years, and that series of automatic writings and trance utterances which began in 1873, received a record for some ten years, and did not, as is believed, cease altogether until the earthly end was near.

"These two series were intimately connected; the physical phenomena being avowedly designed to give authority to the speeches and writings which professed to emanate from the same source. . . . Mr. Moses was sometimes, but not always, entranced while these physical phenomena were occurring. Sometimes he was entranced, and the trance utterance purported to be that of a discarnate spirit. At other times, especially when alone, he wrote automatically, retaining his own ordinary consciousness meanwhile, and carrying on lengthy discussions with the 'spirit influence' controlling his hand and answering his questions, etc. As a general rule, the same alleged spirits both manifested themselves by raps, etc., at Mr. Moses' sittings with his friends, and also wrote thru his hand when he was alone. . . . When 'direct writing' was given at the séances, the handwriting of each alleged spirit was the same as that which the same spirit was in the habit of employing in the automatic script. The claim to individuality was thus in all cases decisively made.

"Now, the personages thus claiming to appear may be divided roughly into three classes:

"A.—First, and most important, are a group of persons recently deceased, and sometimes manifesting themselves at the séances before their decease was known thru any ordinary channel to any of the persons present. These spirits, in many instances, give

tests of identity, mentioning facts connected with their earth lives which are afterward found to be correct.

"B.—Next comes a group of personages belonging to generations more remote, and generally of some distinction in their day. Grocyn, the friend of Erasmus, may be taken as a type of these. Many of these also contribute facts as a proof of identity, which facts are sometimes more correct than the conscious or admitted knowledge of any of the sitters could supply. In such cases, however, the difficulty of proving identity is increased by the fact that most of the correct statements are readily accessible in print, and may conceivably have either been read, and forgotten by Mr. Moses, or have become known to him by some kind of clairvoyance.

"C.—A third group consists of spirits who give such names as Rector, Doctor, Theophilus, and, above all, Imperator. These, from time to time, reveal the names which they assert to have been theirs in earth life. These concealed names are, for the most part, both more illustrious and more remote than the names in Class B. . . .

"These automatic messages were almost wholly written by Mr. Moses' own hand, while he was in a normal working state. The exceptions are of two kinds: (1) There is one long passage, alleged by Mr. Moses to have been written by himself while in a state of trance. (2) There are, here and there, a few words alleged to be in 'direct writing'—written, that is to say, by invisible hands, but in Mr. Moses' presence; as several times described in the notes of séances where other persons were present.

"Putting these exceptional instances aside, we find

ters. Sleight-of-hand tricks of various kinds may account for much "supernatural" knowledge, and shrewd guessing and a keen study of human nature for more.

Yet not only those scientists already quoted, but also Mrs. Sidgwick,[1] Mr. Frank Podmore,[2] Mr. Andrew Lang,[3] Professor Richet, and practically every investigator present at one of Mrs. Piper's sittings, refuses to consider fraud a sufficient explanation of the remarkable results obtained.

Dr. Hyslop goes so far as to say: "In the phenomena, however, which I have summarized in this book, and in the cases concerned, I do not propose to discuss the hypothesis of fraud. I consider that it has been excluded from consideration as long ago as 1889, and I think that every intelligent person who examines the facts carefully, and in their details, will not be willing to accept the responsibility which his theory of fraud will impose upon him for its assertion."[4] And Mr. Carrington adds:[5] "The more we study the case, the more are we convinced that there cannot possibly be any system of fraud that would account for it. Were all the mediums in the United States to combine their information for the exclusive use of Mrs. Piper, and were she to conduct an elaborate system of private and paid inquiry herself, that would not begin to account for many of the incidents that have transpired at the Piper séances, or for the case as a whole."

I shall now run over as briefly as I may the psychic

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[1]S. P. R. *Proceedings*, v. 15, pp. 16-38.

[2]*Ibid.*, v. 14, pp. 50-78. [3]*Ibid.*, v. 15, pp. 39-52.

[4]Hyslop: *Science and the Future Life*, p. 247.

[5]Carrington: *Physical Phenomena of Spiritualism*, p. 413.

history of this remarkable medium, illustrating the account with typical bits of the recorded phenomena.

The Early Phases of the Piper Case

Perhaps the first scientist to give serious consideration to Mrs. Piper was William James, Professor of Psychology at Harvard University. He thus relates the impression created by his first sittings with her, and the messages given him therein: "The most convincing things said about my own immediate household were either very intimate or very trivial. Unfortunately, the former things cannot well be published. Of the trivial things, I have forgotten the greater number, but the following *raræ nantes* may serve as samples of their class. She said that we had lost recently a rug and I a waistcoat. (She wrongly accused a person of stealing the rug, which was afterward found in the house.) She told of my killing a gray-and-white cat with ether, and described how it had 'spun round and round' before dying. She told how my New York aunt had written a letter to my wife warning her against all mediums, and then went on a most amusing criticism, full of *traits vifs,* of the excellent woman's character. (Of course, no one but my wife and I knew of the existence of the letter in question.) She was strong on the events in our nursery, and gave striking advice during our first visit to her about the way to deal with certain 'tantrums' of our second child, 'little Billy-boy,' as she called him, reproducing his nursery name. She told how the crib creaked at night, how a certain rocking-chair creaked mysteriously, how my wife had heard footsteps on the stairs, etc. Insignificant as these things sound when read, the accumu-

lation of a large number of them has an irresistible effect."[1]

At another time he says: "I was told by Mrs. Piper that the spirit of a boy named Robert F. was the companion of my lost infant. The F.'s were cousins of my wife, living in a distant city. On my return home I mentioned the incident to my wife, saying, 'Your cousin did lose a baby, didn't she? But Mrs. Piper was wrong about its sex, name and age.' I then learned that Mrs. Piper had been quite right in all those particulars, and that mine was the wrong impression."[2]

Such a report as this, coming from a scientist as eminent as Professor James, excited, of course, much comment and interest among the members of the Society for Psychical Research, and finally Dr. Hodgson, who had already won a name for himself in the detection of "psychic" fraud, was commissioned to investigate Mrs. Piper.

We have already noted the result. Detectives employed by him to shadow the medium and her family gave negative results; and his own efforts to discover fraud were unavailing.

"My . . . knowledge of Mrs. Piper," says Dr. Hodgson in his own account of the first investigation, "began in May, 1887, about a fortnight after my arrival in Boston, and my first appointment for a sitting was made by Professor William James.

"I had several sittings myself with Mrs. Piper, at which much intimate knowledge, some of it personal,

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[1]Quoted in Funk: *The Widow's Mite*, p. 102.
[2]*Ibid.*, p. 245.

was shown of deceased friends or relatives of mine; and I made appointments for sittings for at least fifty persons whom I believed to be strangers to Mrs. Piper, taking the utmost precautions to prevent her obtaining any information beforehand as to who the sitters were to be. The general result was the same as in my own case. Most of these persons were told facts thru the trance utterance which they felt sure could not have become known to Mrs. Piper by ordinary means. . . . My own conclusion was that—after allowing the widest possible margin for information obtainable under the circumstances by ordinary means, for chance coincidence and remarkable guessing, aided by clues given consciously and unconsciously by the sitters, and helped out by supposed hyperesthesia on the part of Mrs. Piper—there remained a large residuum of knowledge displayed in her trance state which could not be accounted for except on the hypothesis that she had some supernormal power; and this conviction has been strengthened by later investigations."[1]

Mrs. Piper's chief "control" at this period was the spirit of a French physician named "Phinuit" (pronounced Finn-wee). His whole name, he said, was "Dr. Jean Phinuit Scliville," but "they always called me 'Dr. Phinuit.'"

"He was unable to tell the year of his birth or the year of his death," says Dr. Hodgson, "but by putting together several of his statements, it would appear that he was born about 1790, and died about 1860. He was born in Marseilles, went to school and studied medicine at a college called 'Merciana' (?) College, where

[1]Quoted in Hyslop: *Science and the Future Life*, pp. 116-18.

he took his degree when he was between twenty-five and twenty-eight years old. He also studied medicine at 'Metz, in Germany.' At the age of thirty-five he married Marie Latimer, who had a sister named Josephine. Marie was thirty years of age when he married her, and died when she was about fifty. He had no children.

"He mentioned the 'Hospital of God,' or 'Hospital de Dieu' (Hotel Dieu)," adds Dr. Hyslop, "and referred to Dupuytren and Bovier, the former of whom is known to have been a distinguished French physician and surgeon, who was born in 1777 and died in 1835. But there were contradictions in Phinuit's story of himself, and in addition to this, inquiries as to the existence of any such person in France did not confirm the story in a single detail. The consequence was that he has always been treated, and must be treated, in the discussion of these phenomena, as a secondary personality of Mrs. Piper. But on any theory, he is the central psychological phenomenon of the case for the apparent management of it in its early history."[1]

Commenting on this Phinuit "control," Professor James said:

"The most remarkable thing about the Phinuit personality seems to me the extraordinary tenacity and minuteness of his memory. The medium has been visited by many hundreds of sitters, half of them, perhaps, being strangers, who have come but once. To each, Phinuit gives an hour full of disconnected fragments of talk about persons living, dead, or imaginary, and events past, future, or unreal. What normal wak-

[1]Hyslop: *Science and the Future Life*, pp. 124-5.

ing memory could keep this chaotic mass of stuff together? Yet Phinuit does so; for the chances seem to be that if a sitter should go back after years of interval, the medium, when once entranced, would recall the minutest incidents of the earlier interview, and begin by recapitulating much of what had then been said. So far as I can discover, Mrs. Piper's waking memory is not remarkable, and the whole constitution of her trance memory is something which I am at a loss to understand."[1]

Mrs. Piper is Investigated in England

After an exhaustive investigation, Dr. Hodgson announced himself, if not convinced, at least extremely puzzled, and recommended that Mrs. Piper allow further study of her case directly by the Society for Psychical Research. She agreed, and went to England; elaborate precautions being taken by Sir Oliver Lodge and others who had her in charge to prevent her gaining any information regarding prospective sitters. Here are some of his statements regarding what was done to obviate fraud:

"Mrs. Piper's correspondence was small, something like three letters a week, even when the children were away from her. The outsides of her letters nearly always passed through my hands, and often the insides, too, by her permission.

"The servants were all, as it happened, new. . . . Consequently, they were entirely ignorant of family connections, and could have told nothing, however largely they had been paid.

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[1]Quoted in Funk: *The Widow's Mite*, p. 244.

"The ingenious suggestion has been made that they were her spies. Knowing the facts, I will content myself with asserting that they had absolutely no connection with her of any sort. . . .

"In order to give better evidence, I obtained permission, and immediately thereafter personally overhauled the whole of her luggage. Directories, biographies, 'Men of Our Time,' and such-like books, were entirely absent. In fact, there were scarcely any books at all.

"The eldest child at home was aged nine, and the utmost of information at his disposal was fairly well known to us. My wife was skeptically inclined, and was guarded in her utterances, and tho a few slips could hardly be avoided—and one or two of these were rather unlucky ones—they were noted and recorded.

"Strange sitters frequently arrived at 11 A.M., and I admitted them myself straight into the room where we were going to sit; they were shortly afterward introduced to Mrs. Piper under some assumed name.

"The whole attitude of Mrs. Piper was natural, uninquisitive, ladylike, and straightforward. . . .

"Her whole demeanor struck every one who became intimate with her as utterly beyond and above suspicion."[1]

"These statements illustrate the kind of precautions generally taken during the history of the Piper experiments. . . . The whole burden of proof now rests upon the man who persists in irresponsible talk and

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[1]Quoted by Hyslop in *Science and the Future Life*, pp. 119-121.

suspicion of fraud. I say boldly that no intelligent man, whether scientific or otherwise, would any longer advance such an hypothesis without giving specific evidence that it is a fact rather than an imaginary possibility."[1]

Séances, often two a day, were held for several weeks; and tho some were almost complete failures, others were marked with conspicuous success. "True incidents were often given in such a mass of error as to make it necessary to discount their value. Some sittings . . . have all the appearance of the ordinary medium's talk and associational reproductions. Names were often given in a manner to suggest guessing and 'fishing,' and even tho they were strikingly right, their significance had to be skeptically received or wholly rejected."[2]

Myers speaks in almost the same terms: " 'Phinuit' —to use his own appellation, for brevity's sake—is by no means above 'fishing.' . . . There were some interviews thruout which Phinuit hardly asked any questions, and hardly stated anything which was not true. There were others thruout which his utterances showed not one glimpse of real knowledge, but consisted wholly of fishing questions and random assertions."[3]

One of the most complete failures was the sitting with Professor Macalister. "He spoke of the failure in strong and uncomplimentary language. He thought it a case of hystero-epilepsy, and that Mrs. Piper was wide enough awake to profit by suggestion."[4]

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[1]Hyslop: *Science and the Future Life*, p. 121.
[2]*Ibid.*, p. 163.
[3]Quoted in Funk: *The Widow's Mite*, p. 250.
[4]See Hyslop: *Science and the Future Life*, pp. 163-4.

But on the other hand, thousands of items were given which by no possible explanation could have been known to the medium; her successes were as frequent and more striking than her failures. For example, in one of the first sittings Mrs. Lodge asked Phinuit to tell her something of her father, who died when she was but two weeks old. Several highly interesting but not conclusive remarks were made; then Phinuit gave this very remarkable "message": " 'He had an illness and passed out with it. He tried to speak to Mary, his wife, and stretched out his hand to her, but couldn't reach, and fell, and passed away. That's the last thing he remembers in this mortal body.' He added a statement about taking some medicine, the last he took, and then that something had happened to his right leg and it was caused by a fall, affecting the leg below the knee. It was also stated that it gave him pain at times.

"The facts were that Mrs. Lodge's father had his health broken by tropical travel and yellow fever, and his heart was weak. A severe illness of his wife was a great strain on him. As she was recuperating he entered her room one day, quite faint, half dressed, and holding a handkerchief to his mouth, which was full of blood. 'He stretched out his hand to her, removed the handkerchief and tried to speak, but only gasped and fell on the floor. Very soon he died.' He had broken his leg below the knee once by falling down the hold, and in certain states of the weather it afterward pained him.

"Phinuit made the further statement that he had had trouble with his teeth; that he wore a sort of uniform with 'big, bright buttons'; that he traveled a good

deal. . . . A little later it was intimated that he was a captain. The facts were that during his married life he had been troubled much with toothache; his position was that of captain in the merchant service; he traveled a great deal as a consequence, though his travel was mentioned before the statement was made that he was a captain."[1]

Another sitting, held later, with Miss Goodrich-Freer, author of *Essays in Psychical Research,* was especially successful. "You see flowers sometimes?" asks Phinuit. "(What is my favorite flower? There is a spirit who would know.) 'Pansies. No, delicate pink roses. You have them about you, spiritually as well as physically.' Miss X. has, on a certain day every month, a present of delicate pink roses. She frequently has hallucinatory visions of flowers.[2]

" 'There is an old lady in the spirit,' continues Phinuit, 'wearing a cap, who is fond of you—your grandmother. She is the mother of the clergyman's wife's mother. (Not correct.) She wears a lace collar and a big brooch; bluish-gray eyes, dark hair turned grayish, with a black ribbon running thru it; rather prominent nose and peaked chin; named Anne.' This is a correct description of a friend of Miss X., whom she was in the habit of calling 'Granny.' "[3]

Unable to discover fraud, but equally certain that the evidence for out-and-out spiritualism afforded by Mrs. Piper was still inconclusive, the Society for Psychical Research reserved final decision, in the meantime delegating Dr. Hodgson to continue his investigation

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[1]Hyslop: *Science and the Future Life,* pp. 140-2.
[2]*Ibid.,* pp. 159-61. [3]*Ibid.,* p. 161.

of her in this country. Mrs. Piper's sittings with Dr. Hodgson, both the first and second series, were among the most remarkable held, being very rich in evidential data.

In considering the first series, "it should be remembered that he was a native of Australia, graduated at the University of Melbourne, and afterward came to England, where he had been Lecturer at Cambridge University before he was sent to India to investigate Madame Blavatsky. He had come to this country for the first time about a fortnight before his first sitting with Mrs. Piper."

The Appearance of the Pelham "Control"

Shortly after Mrs. Piper's English visit there occurred a most extraordinary change in her "control." Dr. Hodgson had had a friend, a young man, unmarried, and known in the records of the Society, out of consideration of the feelings of his surviving relatives, as "George Pelham." A lawyer and author, a native of Boston, but for several years resident in New York, he had joined the Society for Psychical Research. "His interest . . . was explicable rather by an intellectual openness and fearlessness characteristic of him, than by any tendency to believe in supernormal phenomena. . . . We had several long talks together on philosophic subjects," says Dr. Hodgson, "and one very long discussion, probably at least two years before his death, on the possibility of a 'future life.' In this he maintained that in accordance with a fundamental philosophic theory which we both accepted, a 'future life' was not only incredible, but inconceivable. At the con-

Dr. Richard Hodgson

He was one of the most enthusiastic investigators in psychical research. This photograph, reproduced from Mr. Carrington's "Physical Phenomena of Spiritualism," Dr. Hodgson had taken to show that a face may be made to appear over jewelry, as the result of fraudulent manipulation of the plates, a thing which spiritualists have frequently asserted impossible.

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clusion of the discussion he admitted that a future life was conceivable, but he did not accept its credibility, and vowed that if he should die before I did, and found himself 'still existing,' he would 'make things lively' in the effort to reveal the fact of his continued existence."[1]

In the early part of 1892 "George Pelham" was killed accidentally and very suddenly. About a month afterward Dr. Hodgson was present at a sitting, with another friend of George Pelham's, when Phinuit spoke the latter's full name, and said that he was present and desired to communicate.

At this and succeeding séances, George Pelham gave numerous proofs of his identity, recalling incidents unknown to any of his hearers, but afterward verified; in short, gave what Phinuit himself had never been able to give, seemingly conclusive evidence that he was indeed the spirit he pretended to be.

Pelham at once began to assume the functions of a "control," Phinuit being gradually pushed into the background. Unlike Phinuit, whose messages had always been spoken, Pelham transmitted his in writing, which made possible, of course, a much more perfect record. At times both "controls" communicated at once, Mrs. Piper speaking Phinuit's message and writing Pelham's simultaneously. With Pelham's advent, Mrs. Piper's mediumship took on a newer and improved stage. Phinuit was always a bit of a rascal, and something of a faker; but now the communications became in every way more definite and correct.

With Pelham Dr. Hodgson made interesting ex-

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[1]Quoted in Hyslop: *Science and the Future Life*, p. 127.

periments of various kinds, some of which seem remarkably conclusive; for example, sending Pelham "in the spirit" somewhere to see what a designated person was doing, and later verifying the information thus obtained.

For example: "George Pelham was asked to go away and watch the Howards, and report. Before the sitting ended George Pelham returned, and thru Phinuit said: 'She's writing, and taken some violets and put them in a book. And it looks as if she's writing that to my mother. Who's Tyson . . . Davis? I saw her sitting before a little desk or table. Took little book, opened it, wrote letter he thinks to his mother. Saw her take a little bag and put some things in it belonging to him; placed the photograph beside her on the desk. That's hers. Sent a letter to Tyson. She hunted a little while for her picture, sketching. He's certain that the letter is to his mother. She took one of George's books and turned it over and said: "George, are you here? Do you see that?" These were the very words. Then she turned and went up a short flight of stairs. Took some things from a drawer, came back, sat down to the desk, and then finished the letter.' Davis was the name of Mrs. Tyson's father.

"Of this set of 'communications,' Dr. Hodgson says: 'The statements made as to what Mrs. Howard was doing at the time were not one of them correct as regards the particular time, tho they seem to indicate a knowledge of Mrs. Howard's actions during the previous day and a half, as appears from the following statements made in a letter to Dr. Hodgson by Mrs. Howard:

"'I did *none* of those things to-day, but all of them yesterday afternoon and the evening before.

"'Yesterday afternoon I wrote a note to Mrs. Tyson declining an invitation to lunch; this I did at a little table. Later I wrote to his mother at a desk, and seeing George's violets by me, in their envelope, gave them to my daughter to put in my drawer, not "into a book." This is the only inaccuracy of detail. The day before I also wrote to his mother, putting his photograph before me on the table while I was writing. Did "hunt for my picture," my painting of him. What he says about the book is also true, tho I can't tell at precisely what time I did it, as I was alone at the time. In all other matters my memory is corroborated by my daughter, who took the note to Mrs. T.'s, and saw me put photo before me on the desk.

"'While writing to his mother I *did* "go and take things from a drawer, came back again, sat down to the desk, and then finished the letter." This was the letter finished at the desk, not the one written at a table.'

"The extraordinarily interesting feature of this experiment is the disparity in time between the facts expected and the facts obtained, the past and not the present seeming to have been cognized."[1]

Pelham is Displaced by the Imperator "Controls"

In 1898 Dr. Hodgson published a second report on the Piper case. In the six years that had elapsed since the first he had made long and careful experimentation. Almost simultaneous with his first report had

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[1]Quoted in Hyslop: *Science and the Future Life*, pp. 197-9.

occurred the first significant change of "controls." Shortly previous to the second occurred a second change. A new group of "controls" appeared, no other than W. Stainton Moses, the English medium, and a little later the "Rector," "Imperator," and "Doctor" group that we have already noticed as being his most important "controls." Phinuit had for some time ceased to appear; now Pelham was displaced as chief control, and "Imperator" took full charge of the "spirit" side of the case. Dr. Hodgson consulted with him as he might with any other associate regarding the various details of the séances held and experiments tried. " 'Imperator' claimed that the indiscriminate experimenting with Mrs. Piper's organism should stop, that it was a 'battered and worn' machine, and needed much repairing; that 'he,' with his 'assistants,' 'Doctor,' etc., would repair it as far as possible, and that in the meantime other persons must be kept away. I then for the first time," says Dr. Hodgson, "explained to the normal Mrs. Piper about W. S. Moses and his alleged relation to 'Imperator,' and she was willing to follow my advice and try this new experiment."[1] His advice was followed, and the wisdom of this course appeared to be justified by an again increased excellence of the messages received, in clearness, accuracy and literary quality. "Those who had sittings in previous years, and who have been present since the change which I have described, were all struck by the improvement in the clearness and coherence of the communications."[2]

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[1]Quoted in Hyslop: *Science and the Future Life*, p. 129.
[2]*Ibid.*, p. 130.

In fact, by 1898, so strong was the evidence for the future life by this time collected, that Dr. Hodgson, in his second report, felt compelled to come out definitely a believer in spirits.

At about this time a new investigator became interested in Mrs. Piper, Dr. Hyslop, then Professor of Philosophy at Columbia University. Coöperating with Dr. Hodgson, he held numerous sittings during the following two years. At the beginning of his inquiry every effort was made to conceal his real identity from the medium. "Driving to her residence in a closed carriage, he donned a mask before entering her presence, was introduced to her as 'Mr. Smith,' and while she was in her normal state maintained complete silence. From the outset he obtained messages that left him in a state of bewilderment, relating as they did to occurrences transpiring years earlier, in connection with the careers of dead relatives and friends."[1] A number of instances of these messages will be given in the succeeding article. Sufficient here to state that in the end Dr. Hyslop, like Dr. Hodgson, became convinced of their genuinely spiritual origin.

I have given one or two examples of prophecy among those quoted. The record has many more, however, some much more complex and remarkable. Here is another simple instance, quoted by Dr. Hyslop: "Miss W. says: 'In the spring of 1888, an acquaintance, S., was suffering torturing disease. There was no hope of relief, and only distant prospect of release. A consultation of physicians predicted continued phys-

[1]See Bruce: *The Riddle of Personality*, p. 133.

ical suffering and probably mental decay, continuing perhaps thru a series of years. S.'s daughter, worn with anxiety and care, was in danger of breaking in health. "How can I get her away for a little rest?" I asked Dr. Phinuit, May 24, 1888. "She will not leave her father," was the reply, "but his suffering is not for long. The doctors are wrong about that. There will be a change soon, and he will pass out of the body before the summer is over." His death occurred in June, 1888.' "[1]

Phinuit and the other controls were oftentimes asked for information unknown to the questioner, as, for example, the location of lost articles. Sometimes he was able to tell; sometimes he was not. Certain of these failures are as interesting from a psychical standpoint as successes would have been.

"March 2, 1887, I was asked by my mother to inquire the whereabouts of two silver cups, heirlooms, which she had misplaced. Said Dr. Phinuit, 'They are in your house, in a room higher up than your sleeping-room, in what looks to me the back part of the house, but very likely I am turned around. You'll find there a large chest filled with clothing, and at the very bottom of the chest are the cups. Annie (my mother's name) placed them there, and will remember it.' Returning home, I went to the room on the third floor, at the front of the house, but remotest from the stairway, found the chest (of which I knew) and the contents (of which I was ignorant) both as described, but no silver. Reporting the message to my mother, I learned

[1]Quoted in Hyslop: *Science and the Future Life*, p. 172.

that she had at one time kept the cups in that chest, but more recently had removed them."[1]

But one more fact is needed to bring the history of the Piper case down to date. Shortly after Dr. Hyslop's connection with the case, psychical research seemed to have lost one of its most valued and enthusiastic workers by the death of Dr. Hodgson. But within a few months, behold the "spirit" of Dr. Hodgson himself appearing as a "control" of Mrs. Piper. And as a fact, he seems now to have ousted both "Pelham" and the "Imperator" group; and directs the spirit side of this unique system of communication in quite as masterly a manner as he directed our side when in the body. Knowing exactly the kind of proof of his spiritual existence desired by his old associates, he has done his best to supply it, and with such success that Dr. Hyslop now seems absolutely certain of spirit communication, and the other scientific men who are studying the case are either genuinely puzzled or on the verge of conviction.

Such is Mrs. Piper's psychic history as a conservative spiritualist might relate it, a life story certainly unique in human experience. Is it true? That is the great question. We have messages, that is certain; but where do they come from? We have facts; that is unquestioned; but what is the explanation of them? If "spirits" do not control Mrs. Piper, who or what does? Let us see.

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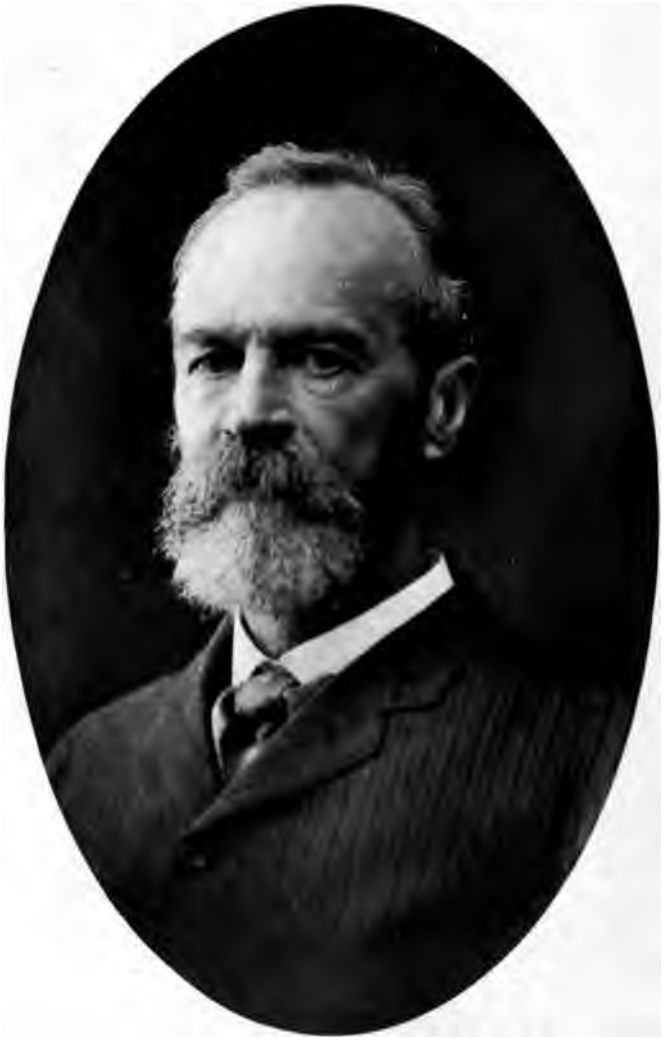
[1]Quoted in Hyslop: *Science and the Future Life*, p. 168.

"PSYCHICAL RESEARCH HAS BRIDGED THE CHASM"

"No part of the unclassified residuum [of human knowledge] has usually been treated with a more contemptuous scientific disregard than the mass of phenomena generally called mystical. Physiology will have nothing to do with them. Orthodox psychology turns its back upon them. Medicine sweeps them out, or at most, when in an anecdotal vein, records a few of them as "effects of the imagination," a phrase of mere dismissal, whose meaning, in this connection, it is impossible to make precise. All the while, however, the phenomena are there, lying broadcast over the surface of history. No matter where you open its pages, you find things recorded under the name of divinations, inspirations, demoniacal possessions, apparitions, trances, ecstasies, miraculous healings and productions of disease, and occult powers possessed by peculiar individuals over persons and things in their neighborhood. We suppose that "mediumship" originated in Rochester, N. Y., and animal magnetism with Mesmer; but once look behind the pages of official history, in personal memoirs, legal documents, and popular narratives and books of anecdotes, and you will find that there was never a time when these things were not reported just as abundantly as now. . . .

"I have myself . . . collected hundreds of cases of hallucination in healthy persons. The result is to make me feel that we all have potentially a "subliminal" self, which may make at any time irruption into our ordinary lives. At its lowest, it is only the depository of our forgotten memories; at its highest, we do not know what it is at all. Take, for instance, a series of cases. During sleep, many persons have something in them which measures the flight of time better than the waking self does. It wakes them at a pre-appointed hour; it acquaints them with the moment when they first



Professor William James

Professor of Psychology at Harvard University.

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awake. It may produce an hallucination, as in a lady who informs me that at the instant of waking she has a vision of a watch-face with the hands pointing (as she has often verified) to the exact time. It may be a feeling that some physiological period has elapsed; but, whatever it is, it is subconscious.

"A subconscious something may also preserve experiences to which we do not openly attend. A lady taking her lunch in town finds herself without her purse. Instantly a sense comes over her of rising from the breakfast-table and hearing her purse drop upon the floor. On reaching home she finds nothing under the table, but summons the servant to say where she has put the purse. The servant produces it, saying: "How did you know where it was? You rose and left the room as though you didn't know you had dropped it."

"The same subconscious something may recollect what we have forgotten. A lady accustomed to taking salicylate of soda for muscular rheumatism wakes one early winter morning with an aching neck. In the twilight she takes what she supposes is her customary powder from a drawer, dissolves it in a glass of water, and is about to drink it down, when she feels a sharp slap on her shoulder and hears a voice in her ear saying: "Taste it!" On examination she finds she has got a morphine powder by mistake. The natural interpretation is that a sleeping memory of the morphine powders awoke in this quasi-explosive way.

"A like explanation offers itself as most plausible for the following case. A lady with a little time to catch the train, and the expressman about to call, is excitedly looking for the lost key of a packed trunk. Hurrying upstairs with a bunch of keys, proved useless, in her hand, she hears an "objective" voice say distinctly, "Try the key of the cake-box." Being tried, it fits. This also may well have been a case of forgotten experience.

"Now the effect is doubtless due to the same hallucinatory mechanism; but the source is less easily assigned as we ascend the scale of cases. A lady, for instance, goes after breakfast to see about one of her servants who has become ill over night. She is startled at distinctly reading over the bedroom

door in gilt letters the word "smallpox." The doctor is sent for, and ere long pronounces smallpox to be the disease, although the lady says, "The thought of the girl having smallpox never entered my mind till I saw the apparent inscription." Then come other cases of warning, for example, that of a youth sitting in a wagon under a shed, who suddenly hears his dead mother's voice say, "Stephen, get away from here quick!" and jumps out just in time to see the shed roof fall. . . .

"It is the intolerance of science for such phenomena, her peremptory denial either of their existence or of their significance (except as proofs of man's absolute innate folly), that has set science so far apart from the common sympathies of the race. I confess that it is on this, its humanizing mission, that the society's (the S. P. R.) best claim to the gratitude of our generation seems to depend. It has restored continuity to history. It has shown some reasonable basis for the superstitious aberrations of the foretime. It has bridged the chasm, healed the hideous rift that science, taken in a certain narrow way, has shot into the human world."

—Professor William James.

—[From "The Will to Believe."]

CHAPTER XIV

TELEPATHY *vs.* SPIRITUALISM

I have outlined the most famous case in the history of spiritualism. Now, what of it? What does it amount to?

What tests shall we impose upon alleged spirit messages which shall seem to afford proof of their authenticity? Here is the medium, lying in a trance, with her hand nervously traveling across a sheet of paper and inscribing thereon statements that *claim* to come from intelligences in another world. They write coherently; answer questions; apparently make every effort, so far as they can in writing, to have us believe the writing is what they say it is. How are we to know?

We have two very strong, if not conclusive tests:

1. The writing must give us *information* which apparently could not be obtained thru any but a supernormal source.

2. The facts given must in some way prove the *personal identity* of the sender.

Let me be more specific. To take up the first question, what information will prove for these "messages" a supernormal origin? At first blush we might say: "Let the spirit tell us something about itself, about what death is, about what 'heaven' is like, the conditions existing there in the realm where it is. That is

surely something no one on earth would know." Yes, very true.

But even supposing, as will be explained later, that the spirit could tell us these things, don't you see *no one on earth would know, either, whether it was telling us the truth or not?* The medium herself might be making it up, as we say, "out of whole cloth"; and we could not say it was true or false. In other words, we must be able to *verify* the facts obtained.

I will give an example of what I mean. If the spirit gives us a statement about something done by him on earth, and surely known to no one else on earth but him, and on investigation we find that his statement is correct, *that* seems strong evidence of a supernormal origin of the writing, doesn't it?

There are many such cases in the history of mediumship, carefully attested, and some very striking.

A man, for instance—and this was a test experiment—wrote a short letter, sealing it, and showing it to no other living soul. Some months after his death his mother received an alleged message from him—this time, as it happened, by table-tipping—which spelled out the entire contents of this test letter. The letter was then unsealed, and its contents found to be exactly what the spirit said they were.

This is but one example out of many, where facts were given by the spirits which were known neither to the medium, to those present, nor, in fact, to any living person; yet on investigation the facts were found to be correct. This would seem rather a stumbling-block to the opponent of the spirit theory; we shall see later what he has to say.

In the second place, we said that these spirits must

prove their identity. The man in the above case proved his, in a way, by telling the contents of that letter that he had himself written. Yet the problem of proving identity by writing is not as easy as you might at first think. Here is one of the older examples of this proof, reported by William Stainton Moses:

"A spirit, who claimed to be an old American soldier, communicated to him (Mr. Moses himself was the medium) at Isle of Wight, England. The spirit said that his name was Abraham Florentine, and that he fought on the American side in the War of 1812, and that he had lately died in Brooklyn, U. S. A., his home. He gave his age and his time of service in the war. Rev. Stainton Moses declared that he had never heard of the existence of such a man, but was so impressed by the truthfulness of the spirit that he communicated the facts to an English paper, and requested American papers to copy. The case was taken up by Epes Sargent in America, and hunted down, and it was found that all that this spirit said about himself was truth."[1]

This seems rather conclusive, doesn't it? But there are faults in it, nevertheless, some of which I shall point out later. Dr. Hyslop says "the task of proving identity . . . is a gigantic one," and surely he should know. Let us imagine for a moment that you are writing to a friend—on a typewriter, let us say, so that the question of handwriting does not enter—and you wish to prove to him that it is you, John Jones, who are writing to him. How shall you do it? You would not write about philosophy and death and

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[1]Funk: *The Widow's Mite*, p. 446.

heaven; if you did, he would say, "*That* doesn't prove to me you are John Jones; any one could write that." But supposing, instead of philosophy, you wrote, "I'll show you that I *am* John Jones: do you remember last week, Wednesday, as I was walking in the country with you, I reached over and brushed a caterpillar off your coat?" "There," your friend will say, "there's proof that this *is* John Jones that is writing. No living soul knows about that little incident except the two of us—and the caterpillar."

Now from this you can understand, I think, why we find that the surest proof of personal identity is found in little, trivial, seemingly unimportant facts. The medium might have found out that your father died of apoplexy; but she probably would not know that ten years before, in a different city, one afternoon, on the front porch, he broke an apple in two for you and Johnnie. In other words, this fact, tho trivial, is stronger proof than the other that the spirit writer *is* your father.

We have strong statements of belief like that of William T. Stead. "I feel it impossible to resist the conclusion that these communications are what they profess to be—real letters from the real Julia, who is not dead, but gone before. I know, after five years' almost daily intercourse with her thru my automatic hand, that I am conversing with an intelligence at least as keen as my own, a personality as distinctly defined, and a friend as true and tender, as I have ever known. From those who scout the possibility of such a phenomenon I would merely ask the admission that in this case their favorite theory of intentional fraud, at least on the part of the medium, is excluded by the

fact that these messages were written by my own hand, no other visible person being present."

But we have the even stronger evidence of "identity" in thousands of trivial incidents like those I have mentioned. Dr. Hyslop says: "In one of my own sittings the communicator twice exclaimed (so to speak, as the message came in automatic writing), 'Give me my hat!' just as he left off communicating. This language had no connection with the rest of the communication, but, strange enough, my inquiries brought out accidentally that the communicator, in life, was accustomed to use this very expression in situations like this, when suddenly called to go outdoors."[1]

Dr. Hyslop also mentions another example occurring in a sitting in which an uncle of his claimed to be the communicator. "He began with an announcement of his name. He said, 'I am James McClellan, and you are my namesake.' I was the namesake of this uncle. He added, 'I always despised the name of Jim.' This I did not know, but I felt the statement was quite probable, as we always called him 'Uncle Mack.' On inquiry of his two living daughters, one of them did not know whether this was true or not. But the other recalled it distinctly, and mentioned several instances in which her father and mother had endeavored to correct the habit of the neighbors of calling him Jim."[2]

Here is an example observed by "Miss W." at another Piper sitting. "T. was a Western man, and the localism of using *like* as a conjunction clung to him, despite my frequent corrections, all his life. At my

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[1] *Harper's Magazine*, March, 1901.
[2] *Ibid.*, June, 1900.

sitting on December 16, 1886, he remarked, 'If you could see it like I do.' Forgetful, for the instant, of the changed conditions, I promptly repeated, '*As* I do.' 'Ah,' came the response, 'that sounds natural. That sounds like old times.' "[1]

The "Telepathic Hypothesis"

We have already hinted that in this explanation of the phenomena of mediumship, when we have eliminated fraud and chance, we are still far from a solution of the problem. In fact, our difficulties have but just begun.

But it may well be asked, If these mediumistic messages do not come from "spirits," where can they come from? What possible other explanation is there for them? The spiritualist would certainly seem to have his case pretty well proved. Let us see.

The disbeliever begins by admitting that the medium does have messages which she believes are genuine; but he denies vigorously that spirits have anything to do with them. He believes that they, one and all, are evolved unconsciously by the medium's own subliminal self. He believes that this subliminal self can also unconsciously imitate every phase of personal identity, and do it so cunningly and completely as to deceive the most expert investigator. He believes that all the alleged "spirit" messages are telepathic in their origin, and are explicable simply and solely by telepathy. This is why Dr. Hyslop called the task of proving the "personal identity" of the spirits a "gigantic one." No wonder!

Here we have, then, plainly, two theories to which

[1]Hyslop: *Science and the Future Life*, pp. 167-8.

the spiritistic problem has, within the last few years, narrowed down—telepathy vs. spiritism. Which is correct?

But plainly, a conception of telepathy broad enough to cover mediumistic communications must be something more than the telepathy we have so far considered. We have, so far, spoken of telepathy, you remember, as the "reading" by some person of what another person is thinking *at the time.* All our experimental proof bears out this simple theory.

There is some evidence, however, in support (1) of a telepathy in which other persons are concerned besides simply a sender and percipient; and (2) a sort of *delayed percipience,* in which the percipient is aware, not of the thoughts of the agent at that moment, *but of the thoughts he had hours, or possibly days, or even years, before.*

Dr. Hudson is the most enthusiastic advocate of this multiple telepathy; that is, telepathy involving more than two people; and he gives the following case as a typical example:

"I once hypnotized a lady, and asked her to describe my home, which she knew nothing of. She described everything correctly, even a huge mastiff lying on a bearskin rug on the library floor. But doubt was thrown upon her lucidity when she described the library desk as being covered with a white cloth, and said that a lady was sitting at the desk, 'doing something' that she could not clearly make out. As my desk is covered with a black cloth, and as ladies seldom work at it, I regarded the description as an effort at guessing. But on my return home I learned that my wife had been 'doing something' with pulverized

sugar, and had covered the table with newspapers. As that was the only time in the long history of my library desk that it had been so covered, or so employed, I cannot ascribe the phenomenon to coincidence."[1]

Now I admit the possibility of multiple telepathy; but I confess I fail to see how this is necessarily an example of it. We do not need to assume that the medium did otherwise than to read directly from Mrs. Hudson's mind by simple telepathy. Or another possible explanation is that the medium saw the room herself, clairvoyantly, telepathy not entering at all.

In a similar way the "Godfrey case," tho much quoted, does not seem a typical case of delayed percipience, for other factors enter in. This was an instance in which a clergyman endeavored, at 10.45 P.M., to project, telepathically, an apparition of himself to a friend. His experiment succeeds; but the "ghost" is not seen by his friend till 3.30 A.M. This, however, is rather an example of *self-projection* than telepathy; and to discuss it would get us off into still deeper waters.

In spite, however, of this breakdown of the typical examples of each phenomena, most psychic researchers admit that there are cases which clearly point to a delayed percipience. Perhaps the reader does not grasp fully, at first thought, what a wonderful enlargement of the powers of telepathy this implies. It means that we may *unknowingly* extract a thought from another man's consciousness; that that man may die; and then, that hours, days, or even years, afterward, that thought may flash up from our subliminal self, where it has

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[1]Myers: *Do We Survive Death?* *National Review*, October, 1898.

lain so long, appearing then to our every-day consciousness as a veritable "message" from the dead! "For where else could it come from?" you quite naturally ask. "He is the only one who knew that fact, and he died without telling a soul."

Such a wonderful enlargement of the powers of telepathy may seem more incredible to many than even a belief in spirits. Yet even the ardent spiritualist must admit that other observed telepathic phenomena give some ground for the assumption. In any event, the possibility renders indefinite what Myers considered the final and perfect proof of spiritualism: namely, the receipt of a spirit message giving the contents of a sealed letter known only to a person who has died. And the spiritualist has to admit, too, that probably a large portion of alleged spirit messages do have a telepathic origin. He admits that facts once known to the medium—but which, now forgotten, she says with perfect honesty she does not know—lie down there in her subliminal memory till some chance working of the trance state brings them as a bona fide "message."

Or she may never have known the fact, but it may be known to some one present in the company. And here again, unknown to the waking consciousness of the medium, her subliminal self, in some mysterious telepathic way, reaches out and gains that fact from the sitter's mind, and the sitter hears it delivered thru the entranced lips of the medium as a veritable message from the dead.

Very wonderful and inexplicable this, you say, and hard to believe. Yes; but is it as wonderful and inexplicable and hard to believe as a message from a person in the other world? As a fact, it is to that last ques-

tion, or a similar one, that a final analysis of the problem finally brings you: which of two things, judging the data at hand, do you think more incredible? *Proof* is here but a relative term. The telepathist has not yet succeeded in *proving* his opponent wrong. Even Frank Podmore, the most noted anti-spiritualist, admits: "Whether the belief in the intercourse with spirits is well founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the spiritualists rely."[1] And we must always remember that men like Myers and Hyslop and Hodgson, who have examined the phenomena most closely, and weighed the data most carefully, are strong in their spiritualistic conclusions.

On the other hand, the spiritualist has not *proved* that telepathy is not *an* explanation for *all* spiritistic phenomena. We may have to stretch our conception of telepathy a lot to make it cover *all* cases, but the telepathist does not scruple to stretch it.

Arguments for the Telepathic Hypothesis

Having seen the *possibility* of the telepathic explanation of mediumship, let us examine specifically some of the reasons advanced in support of it.

1. The character of the mistakes, confusions and omissions are just such as a telepathic origin would presuppose. Genuine telepathy is a *groping* for facts, many of which it hits, some of which it does not. An examination of any record of telepathic experiments will show this. Compare, for instance, the ability of the percipient in Dr. Guthrie's experiments to gain

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[1]Podmore: *Modern Spiritualism.*

Adonc

Je veux tenir ma promesse
mais tu comprendras sans nul
te, qu'aujourd'hui à cet instant
je suis force d'être d'une grande
et dois m'abstenir de beaucoup

I. Fragment of handwriting of "Leopold," one of the medium's alleged "controls." Automatically written by the medium while in spontaneous hemisomnambulism. Compare this with the medium's normal handwriting below.

Monsieur

Avec beaucoup de regrets je viens
vous dire qu'il ne me sera pas
possible d'aller pour la séance
demain; nous tenterons cela
à dimanche prochain

II. Normal handwriting of Mlle. Smith.

Handwriting of the Medium, Mlle. Smith, to Show Difference Between Normal and Alleged "Controlled" Writing

(Reproduced from Flournoy's "From India to the Planet Mars.")

LIBRARY

a complete picture of the object with the ability of the percipient (the medium) in the cases following. Place the two series side by side, and note how strikingly similar is the effect produced.

The first example is from one of Mrs. Piper's English sittings. At another sitting mention was made of two Florences, with the "statement that one paints and the other does not; that one is married and the other is not; and that the reference was to the 'one doesn't paint who is married.' It happened that Professor Lodge had two cousins by the name of Florence, one married and abroad, as indicated in the 'communication,' and who does not paint, and one who paints and is not married. In connection with the former, Phinuit had said that she had a friend, Whiteman. This was all unintelligible to Professor Lodge, except the names of his cousins and their relation to painting and marriage, and he inquired of one of them, to find that she had a lady friend by the name of Mrs. Whytehead, recently married, and he conjectures that the allusion to something as the matter with her head was a confusion in Phinuit's mind by the termination of the name. Otherwise the allusions were all correct."[1]

The telepathist also points out that many of those trivial proofs of identity, on whose very triviality the spiritualist lays great stress—like the "Give me my hat!" incident of the Hyslop case, already quoted—sound more like remembered words lurking, long forgotten, down in the subliminal self. Similar is this example,[2] noted by ——: "March 1, 1888, he re-

[1]Hyslop: *Science and a Future Life*, pp. 142-3.
[2]*Ibid.*, p. 168.

quested, 'Throw off this rug,' referring to a loose, fur-lined cloak which I wore. I noted the word as a singular designation for such a garment, and weeks after recalled that he had once, while living, spoken of it in the same way as I threw it over him on the lounge."

Secondly, says the telepathist, the alleged spirit does not give evidence of all it should know. Why, when it is directly using the medium's hand, *so much so that the handwriting alters,* must it be limited to the knowledge existent in the waking consciousness of the medium? The spirit may have known German; Mrs. Piper does not. *Why,* if it is itself writing, must it obey Mrs. Piper's limitations, and be unable to write German? Assuredly, says the telepathist, this limitation seems suspicious; these messages would seem to have an origin no further back than Mrs. Piper's *own* knowledge and consciousness.

Now, it is true that this seems a rather valid argument; for, barring a few Kaffir words given by Miss Browne, and a little Italian and one or two Hawaiian words uttered by Mrs. Piper, the evidence seems to show that the spirit must limit itself to its medium's mental capacity.

But, on the other hand, we must remember that telepathy does not give us an iota more evidence on its side. A language unknown to the percipient cannot be received telepathically, any more than such a message can be transmitted by a medium.

Objections to the Telepathic Hypothesis

Before leaving the telepathic hypothesis, we would hardly be fair to the spiritualist if we did not say something upon the other side.

He brings up three main objections to this telepathic explanation, so closely allied that I shall treat them together. All turn upon the fact that the "controls" are exceedingly able in the selection of the facts most likely to prove their identity; this, says the spiritist, involves for the telepathist these assumptions: (1) The power to select; (2) an apparent *omniscience;* that is, an ability, if the phenomena *are* telepathic, to draw upon any mind in the world for any fact; (3) a *knowledge* that facts proving personal identity are desired.

We have already seen how closely the subliminal self seems able to imitate every earmark of genuine personality. Especially in the cases of dual personality was this imitation so marvelously complete and consistent as to deceive any one unacquainted with the phenomenon. The apparent power to select appropriately is but an attribute of personality, and the telepathist sweeps this objection aside by saying that he believes the subliminal self endowed with every imitative ability, including the ability to select. Accused, on the other hand, of assuming omniscience for the subliminal self, the telepathist denies that omniscience is even necessary. He asserts that there was never a fact delivered by a medium but had its origin either in the medium's mind, her sitters' minds, or in the mind of some one known to them or to her.

But, concludes the spiritualist triumphantly, saving his big gun till the last, why, if the subliminal self is the sole cause and origin of all the messages, why do these messages reveal a continuous, eager and logical attempt to prove personal identity? Do you assert, continues the spiritualist, that the subliminal self (un-

consciously to the medium), not content with creating and continuing for years entirely fictitious characters that it calls "controls," goes further, and cunningly endows these fictitious "spirits" with every attribute, desire, whim, method of thought, point of view and reason for action that a genuine spirit might have? Do you assert, in fact, that this subliminal self is spontaneously so clever, so all-powerful in its imitative and imaginative ability that it can, for years, unknown to the medium herself, carry on so gigantic and complex a deception?"

"Yes, I do; and I believe it," answers the telepathist. The spiritualist holds that "the alleged discarnate spirits, . . . recognize the necessity of proving their identity, and hence supply the sort of facts commonly utilized by living persons as proof of identity. Exactly," comments Mr. Bruce in an excellent summary of the gist of the telepathist's argument, "and they would do precisely the same thing on the supposition that they were not discarnate spirits at all, but, as the telepathist believes the evidence goes to show, were simply secondary personalities that had taken form and character in Mrs. Piper's organism, just as secondary personalities take form and character in the organism of a person who is hypnotized. In the last analysis there is no difference between the trance state into which Mrs. Piper goes during a séance and the trance state of any hypnotic subject. The distinction simply is that she seems to be constitutionally so nervously unstable that she falls spontaneously into the hypnotic condition. Now, a hypnotized person, . . . will enact with seemingly preternatural fidelity any rôle suggested to him by the hypnotist. By so much more should

Mrs. Piper, with her exceptional autohypnotic gift, be able to respond to suggestion, and in her varying secondary personalities fill rôles suggested to her, however unconsciously or subconsciously, by those who have so long been experimenting with her. Remember F. W. H. Myers' criticism of the hypnotized patients of the Salpêtrière: 'One feels that the Salpêtrière has, in a sense, been smothered in its own abundance. The richest collection of hysterics which the world has ever seen, it has also (one fears) become a kind of unconscious school of these unconscious prophets—a milieu where the new arrival learns insensibly from the very atmosphere of experiment around her to adopt her own reflexes or responses to the subtly divined expectations of the operator.'

"The case seems to be identical with respect to Mrs. Piper. When Professor James discovered her, nearly a quarter of a century ago, she was simply one of numerous mediums operating in and about the city of Boston. There were features in her mediumship, however, which appeared to him to merit investigation, and accordingly the Society for Psychical Research, thru Dr. Hodgson, took her in hand. The results, at first, were comparatively meager, and often disappointing. It was noticed that her 'control,' the so-called 'Dr. Phinuit,' was given to asking leading questions and to making glaringly false statements. With the arrival of 'George Pelham' there was a marked improvement in the mediumship, and a greater improvement from the day the 'Imperator' group of 'controls' took a hand in affairs. All this time Mrs. Piper had been the subject of scientific investigation, had been in the company of zealous experimenters. Is it not possible,

nay, is it not probable, that, like the new arrivals at the Salpêtrière, she 'learned insensibly from the very atmosphere of experiment around her to adopt her responses to the subtly divined expectations of the operator'?

"In her case, the operators felt that the great thing to be established was proof of personal identity, and that it was therefore necessary for alleged communicating discarnate spirits to cite trivial incidents connected with their earthly career. In response, the secondary personality which had assumed the character of George Pelham, Professor Hyslop's father, or whoever it might be, would flash at the operators trivial facts extracted telepathically from the depths of their own minds. There would thus be the very selectiveness which Professor Hyslop maintains is incredible on the telepathic hypothesis."[1]

In answer to this last argument Myers advances the excellent point that there is at least one not infrequent kind of message that cannot be a "mere echo of expectation," namely, *anagrams.* Of these there are numerous examples in all mediumistic records. Sentences will be written backward, or words will be given in which every second letter must be read to get the sense. Tables will rap out spontaneously, and so fast that the letters can be hardly taken, long, complex acrostics and verbal puzzles that it may take hours to decipher. Surely it cannot be said that *these* messages were *expected,* and came in answer to the expectation.

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[1]Bruce: *Riddle of Personality,* pp. 213-6.

Other Arguments for Spiritualism

But there must be other reasons in favor of spiritualism besides those that have been given, else it would not have received the adherence of those it has. The very fairness and moderation of your scientific spiritualist is itself an argument in his favor. Dr. Hyslop himself calls spiritism no more than "the best working hypothesis in the field to explain the phenomena concerned. Others," he adds, "may think it absolutely proved, but I shall not claim so much, nor place myself where further inquiry and knowledge might embarrass a retreat, though I think that most intelligent men will agree that no other hypothesis presents half the credentials of rationality that can be claimed for spiritistic agency."[1]

Myers, the very founder of modern spiritistic philosophy, admits the cogency of the telepathist's arguments; admits, indeed, that most of the alleged spirit messages are merely subliminal in their origin. He says he does not wish to be understood to mean that they all come "from sources external to the automatist's own mind. In some cases they probably do this; but, as a rule, the so-called messages seem more probably to originate within the automatist's own personality. "Why, then, . . ." he says, "do I call them *messages?* We do not usually speak of a man as sending a message to himself. . . . They present themselves to us as messages communicated from one stratum to another stratum of the same personality. Originating in some deeper zone of a man's being,

[1]Hyslop: *Science and the Future Life*, p. 267.

they float up into superficial consciousness, as deeds, visions, words, ready-made and full-blown, without any accompanying perception of the elaborate process which has made them what they are."[1]

At the very outset to his monumental work, in fact, Myers had clearly stated very decided limitations in the application of the spiritistic hypothesis. "This work of mine," he says, "is in a large measure a critical attack upon the main spiritist position, as held, say, by Mr. A. R. Wallace, its most eminent living supporter—the belief, namely, that all, or almost all, supernormal phenomena are due to the action of spirits of the dead. By far the larger proportion, as I hold, are due to the action of the still embodied spirit of the agent or percipient himself. Apart from speculative differences," he adds, "I altogether dissent from the conversion into a sectarian creed of what I hold should be a branch of scientific inquiry, growing naturally out of our existing knowledge. It is, I believe, largely to this temper of uncritical acceptance, degenerating often into blind credulity, that we must refer the lack of progress in spiritualistic literature."[2]

Such are not the words of spiritualistic fanatics, but of scientists who have carefully weighed conflicting evidence.

There is one strong argument in favor of spiritualism, what Dr. Hyslop calls "the dramatic play of personality" in the communications, which, unfortunately from our standpoint, appeals much more strongly to those immediately present at the sitting than to the

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[1]Myers: *Human Personality*, p. 258. [2]*Ibid.*, p. 7.

reader. Yet I believe I can show a sufficient number of examples to give you the idea, if not to create the impression.

"The Dramatic Play of Personality" in Mediumistic Communication

We have already heard the telepathist claim that the subliminal self can imitate every phase of personality. But the spiritualist refuses to admit that this fictitious simulation can be carried far enough to create that overwhelming impression of the presence of real personal "controls" that is given by the medium in the trance state, an impression so strong that no theory, or explanation, can argue it away. And this is more than a mere "unity of consciousness"; that is, a consistent continuance of a definite personality from sitting to sitting, tho the evidence in this respect seems difficult for the telepathist satisfactorily to explain. Dr. Hyslop says, for example, "If the reader will recur to the incidents which I have narrated as purporting to come from my father, deceased, he will observe that group of them . . . relating to our conversations on the subject of psychic research before his death. Here were a number of incidents belonging to that conversation, the reference to hallucination, my doubts, thought transference, Swedenborg, hypnotism, apparitions, and dreams, with some experiments of my own. They are incidents which a personal consciousness might naturally be expected to recall and tell, but which we should not expect any telepathic process to do."[1]

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[1]Hyslop: *Science and the Future Life*, p. 270.

Somewhat later, Dr. Hyslop calls attention to further interesting continuances of incidents from sitting to sitting. "The 'communicator' will fail at one time to get his incident rightly," he says, "and come back to it at a later time and correct it. Or he may get it right at the first attempt and return to it later for giving additional matter, or ascertaining whether his message has been received or not. Thruout the experiments there is this natural psychological connection between the incidents, and perhaps as interesting a psychological fact as any is that which indicates this connection consistently carried out thru all the distinctions of personality in different 'communicators.' There is no confusion of these, except apparently when some one acts as an intermediary for another, and this is very often accompanied by the statement that the incidents belong to another than the intermediary, so that the distinction of personalities is kept up."[1]

In other words, one of the main contentions of the spiritualist is that the amazingly consistent and complete personalities built up by the messages are too consistent and complete to be merely the work of imagination.

But, alas! in reply the telepathist merely points to cases like Professor Flournoy's Mlle. Helene. Almost certainly telepathic as this is—unless we want to admit the reality of those Martian spirits of hers—it is a remarkable example of how closely the subliminal self can imitate genuine spirit personalities, and how consistent and complete these fictitious personalities are. Is it not possible, then, that Mrs. Piper's "con-

[1]Hyslop: *Science and the Future Life*, p. 271.

trols" are, after all, merely so many fictitious personalities created by her subliminal self, and writing and speaking consistently, even for years?

The reader will remember that different "controls" dominate different stages of the Piper case. These "controls" performed the function of a society for psychical research for "the other side." They chose communicators and secured them; arranged sittings for them, decided the order of their speaking; in short, supervised every detail of sending the messages.

"Now, it must be conceivable," remarks Dr. Hyslop, "that, if this is true, we should expect that any difficulties associated with the 'communications' would be accompanied by various intrusions of conversation and remarks on the 'other side' not intended to be 'communicated,' but which would slip through, nevertheless, just as irrelevancies often occur in the telephone when lines are crossed or conditions favor a confusion and interruption of messages."[1]

And as it happens, we have in the record many examples of this very thing. "Just at the beginning of a sitting, Rector, acting as 'control' at the time, apparently said to the 'communicator,' who purported to be my father, 'Speak clearly, sir. Come over here.' The reply was 'Yes,' as if intending to obey Rector's injunction; and then Dr. Hodgson was accosted with the question, 'Are you with James?' On Dr. Hodgson's affirmative reply, my father responded, with an evident understanding that he was to 'communicate' with Dr. Hodgson in my absence, and the sitting went on."[2]

[1]Hyslop: *Science and the Future Life*, p. 274.
[2]*Ibid.*, pp. 275-6.

There are interruptions by one of the "controls" or communicators just as spontaneous and natural as any similar incident on earth. "There were a number of these interferences by George Pelham. He is generally better at getting proper names than Rector, and on occasions when these give difficulty, George Pelham is likely to be called in to assist. Let me take some illustrations of this.

"There had been some difficulty and confusion from the start in getting the name of my cousin, Robert McClellan, calling it 'Allen,' 'McCollum,' 'McAllen,' etc. On one occasion, when this cousin was trying to 'communicate,' he gave the name of George Pelham in full, and said that he, George Pelham, was assisting him to 'communicate.' A moment later, right in the midst of a 'communication' which was greatly confused, George Pelham suddenly interjects the exclamation: 'Look out, Hodgson, I am here—George Pelhim. Imperator sent me some moments ago.' Then, in a few minutes, while Rector was struggling to get the name McClellan clear, and could only get 'McAllen,' George Pelham breaks in and says: 'Sounds like McCellan, George Pelham,' and my cousin acknowledges its correctness by saying, 'Yes, I am he.'[1]

"This cleavage of personalities and interference and interruption of the messages in the manner described represents a dramatic action quite natural in the situation, and there is no need of it on the telepathic hypothesis."[2]

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[1]Hyslop: *Science and the Future Life*, p. 277.
[2]*Ibid.*, pp. 278-9.

Similarly, the mistakes and confusion which abound in the record have a genuinely personal flavor, which the hypothesis of telepathic simulation hardly accounts for. Dr. Hyslop, for example, once asked for information regarding an old neighbor named Samuel Cooper. The information given by the "communicator" (Dr. Hyslop's father) was entirely wrong; but was afterward found to be right concerning a Dr. Joseph Cooper. It is natural enough that the mind of a dead man suffer from defective memory; but, on a telepathic theory, how is such a mix-up explicable? Dr. Hyslop had not thought of Dr. Joseph Cooper for years; *his* mind was full of Samuel Cooper. Why should not telepathy have selected this Cooper to whom to give its imaginary messages?

Here is another illustration given by Dr. Hyslop: "On one occasion I had asked what my uncle had died with, and it was two years before I received the correct answer. But the immediate answer involved the statement first that Robert had gotten his foot injured on the railroad, and then it was afterward ascribed to Frank, both Robert and Frank being names of my brothers. With reference to them, however, the statements were false. My brother Frank had had an injured leg, but it was not caused in any connection with a railway. My brother Robert never had any such injury. But my uncle, about whom I had asked the question, had had his leg cut off, or nearly cut off, at the ankle, by a railway car, and died from the effects of the operation a few hours later. No living memory had the facts as they were told, while their correct

form was not given. This is not a natural phenomenon of telepathy. . . .[1]

"Another incident[2] shows this confusion very clearly," says Dr. Hyslop. "My father had referred to an illness which my sister had had three months before the sitting, he having died six years previously. But he could not continue what he wished to say, and later he returned with the help of my wife, who had died two years before; calling her his wife—a statement corrected by her spontaneously the next day—he showed some confusion again about my sister, and Rector, the 'control,' said (wrote) to me: 'He seems a little dazed in thought. It is most certainly connected with Lida in the body.' Then my father went on to mention a disease and physical difficulties that he claimed had been his own, the main one of which I knew to be false with regard to him. But inquiry showed that examination had been made for this one in my sister's case, and that the other two incidents were especially relevant to my sister, and were relevant to my father's condition just before death. The interesting circumstance, however, is that Rector was aware of the irrelevance of the facts as he was going to state them, and forewarned me as to their reference, while my father went on with a confused sense of personal identity, claiming as his own what was, in fact, intended as true for my sister."

Here is an incident[3] showing how clearly the earthly consciousness seems to continue after death. The example, an excellent one, occurs in Dr. Hodgson's report on the Piper case. "After the death of George

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[1]Hyslop: *Science and the Future Life*, p. 282.
[2]*Ibid.*, pp. 323-4. [3]*Ibid.*, pp. 324-5.

Pelham a friend of the deceased, by the name of Mr. Hart, had some sittings with Mrs. Piper, and was very much annoyed by the way in which the messages were spelled out in confusion, this process extending often to very ordinary words. Some time later Mr. Hart himself suddenly dies, and soon afterward became a 'communicator,' but at first a very confused one. Dr. Hodgson had known him in life, and was present at his sittings. One day this Mr. Hart turned up at one of Dr. Hodgson's sittings and engaged in the following 'communications,' whose significance is apparent at a glance:

" 'What in the world is the reason you never call for me? I am not sleeping. I wish to help you in identifying myself. . . . I am a good deal better now. (You were confused at first.) Very; but I did not really understand how confused I was. It is more so, I am more so when I try to speak to you. I understand now why George spelled his words to me.' "

Here the spirit confesses his own inadequacy as a communicator, and refers to a trivial criticism of the same fault in another communicator, a criticism which he had made when on earth. Does it seem likely that telepathy simulates all these little details?

Does telepathy simulate, too, the constant and frequent *change of communicators,* occurring thousands of times in the record? Why should some communicators be clear, correct and rational, and others be confused, lying and incoherent? Would this be true if they were all the imaginary creatures of the subliminal self? "This simulation of what we should most naturally expect of spirits ought not to characterize telepathy. There is apparently nothing in the memory of

the sitters or other living persons to make the incidents remembered of one person easily accessible and those of another impossible. Thus, for instance, in my record I received practically nothing about my mother except her name, and even that was given by another than herself! My uncle, James McClellan, was a very clear 'communicator' in most incidents, and his son was almost a failure, tho I remembered far more about the son than I did about his father. Another uncle was very confused for two years, but much clearer after that, while my father became more confused with time."[1]

There is a great difference, Dr. Hyslop notes, "between," for example, "Rector's and George Pelham's ability to get proper names, or certain difficult and unfamiliar messages, while they are otherwise about equal in their abilities. There is no reason of an ordinary kind that can be adduced for their equality in all but proper names and the like. George Pelham is better than Rector in this respect, tho the telepathic hypothesis has to assume them merely secondary personalities of Mrs. Piper."[2]

Here you have the problem, very briefly and inadequately outlined, awaiting your decision. Telepathy vs. spiritism: which explains these remarkable phenomena? The evidence is still inconclusive: diligent workers are still toiling in the mine of psychic research; if I have made you believe that there is there, among a great deal of rubbish, a little very much worth while, I shall have achieved my purpose.

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[1]Hyslop: *Science and the Future Life*, p. 262.
[2]*Ibid.*, p. 265.

"I FEEL, I KNOW WITH CERTITUDE THAT IN DYING I SHALL BE HAPPY"

We live in dreams almost with the same intensity as in reality. Pascal said, "I believe that if in our dreams we could see ourselves constantly with the same surroundings, with, on the contrary, those of our every-day life as infinitely varied as our dreams, we would consider the dream as the reality, and the reality as the dream."

This is not altogether exact.

The reality is distinguished from the dream in that it is more real.

I would express it differently: If we had never known a life more real than our dreams we would consider the dream as the reality, and we would never doubt that it was our real life.

All of our life, from the cradle to the grave, is it not, with all of its dreams, in reality a dream which we mistake for the reality? Are we not certain of its reality solely because we do not know of another life which is more real?

Not only do I believe this, but I am convinced that this is the only reason of our certitude.

* * * * * * * * *

Even as during our terrestrial life we live through a thousand dreams, this is only one of thousands of lives from which we have come, and to which we will return, to another life, more real, more authentic, and to which we will return after our death.

* * * * * * * * *

Our terrestrial life is one of the dreams of another life, more real, and so on, to the infinite, to the life eternal which is the life of God.

* * * * * * * * *

Birth, and the dawning of the first notions of the world, may be considered the commencement of sleep: all of our terrestrial life as a profound sleep: death as the awakening.

Premature death is the death of one who is awakened before having finished all his sleep.

Death from old age is the death of one who has finished his sleep and awakens of his own accord.

Suicide is a nightmare which one forces to disappear when one realizes that one has been asleep.

A man who is entirely absorbed by the present life, who feels no presentiment of another life, is one who sleeps profoundly.

Profound sleep, without dreams, is comparable to a state of semi-bestiality.

The sleeper who feels during his sleep what takes place around him, who sleeps lightly, and who is ready to awaken at any instant, is he who has a consciousness, even though vague, of the life from which he has come, and to which he is about to return.

* * * * * * * * *

During sleep mankind is always selfish, lives for himself, without partaking in the lives of his kind, bound to them by no ties.

In the life which we consider as the real life, our ties to our kind are already greater: there exists the appearance of love of our brother.

In the life from which we have come, and to which we will return, this tie is closer: love of our fellow man is no longer a simple aspiration, but a reality. The lives of which we have spoken are only a preparation for the life eternal, where the ties which bind us all are still closer and brotherly love greater still.

All that we dream and resolve in this life will perhaps be realized in the life to come.

The corporeal body in which we live here below forms an impediment to the beautiful things which our spirit conceives, and hinders their execution. Matter is the enemy of the spirit. The real life begins when that impediment is abolished.

Within this idea is encompassed all that we know of the truth, and it gives to man the consciousness of eternal life.

I am not amusing myself in imagining a theory. I believe with all my soul in what I have just said. I feel, I KNOW with certitude that in dying I shall be happy, and that I will enter into a life more real.

—Count Tolstoi.

CHAPTER XV

CONCLUSION

The truths which the spiritualist claims—with much reason—that he has both revealed and substantiated, are immeasurably the most important with which science has had to do.

Scientific research has fostered the growth of a most cold-blooded materialism; which, however little it has been itself accepted, has seriously undermined the authority of the church and the influence of religion. The Christian of the second century and the monk of the eighth viewed this life as but a transitory period of trial and preparation for "another world." To them, as to all Christians for hundreds of years, the Bible was more than an inspired code of morals; it was a literal record of actual events. We now little realize how the Mediterranean world welcomed that early teaching; to them it was literally the "Go(d)-spel," the "Good News." Why "good news"? Because it had set their doubts at rest. There *was* a future life for all: they were *sure* of it; for "one had died and rose from the dead."

But doubts are stubborn things. After nineteen hundred years we find the same old query and hesitation and unsatisfied longing rising again. The Reformation struck the first blow; the polite and mocking atheism of the seventeenth century struck another; but modern science—the doctrine of evolution, the methods

of critical research—must be credited with the last and severest, a blow, indeed, that was staggering. We were told that geology proved that this earth of ours was several million years in the making instead of a few days. We were told that the Book of Isaiah, for example, so far from being the work of a man by that name, was probably a patchwork, mostly by two men who lived some hundred years apart. We were told, lastly, by some very eminent persons, that the miracles of the Apostles and of the Christ himself were contrary to the laws of nature, and therefore were obviously myths.

At just about this time science was doing very wonderful things—cleaving mountains, spanning continents with a tremor of intelligent electricity, propelling leviathans on the seas and projectile-like carriers on the land, fabricating wonderfully complex machines for doing better and faster everything human hands could do—in short, science was a great body of active, powerful *infallibility;* its decrees were listened to with awe, and accepted almost unquestioningly, regardless of belief or former bias.

Biology, psychology, history, found no place for miracles; and the Christian world suddenly found the foundation of its dogma tottering under ruthless attack. Almost unconsciously, men began to think perhaps One didn't "arise from the dead," after all; that perhaps that story *was* more or less of a myth. Anyway, it happened so long ago its appeal was growing rather hazy. And to-day, as a result, the average man is no longer sure of the future life: he hopes, he believes, or he does not care or does not think; he certainly does not *know.*

But as far back as the 70's the pendulum had begun to swing the other way; now, whatever *we* may think of a belief in the reality of certain psychical phenomena, it is, among educated people, gaining momentum daily.

Spiritualism and the Bible

Rereading the Biblical story in the light of the researches of the Society for Psychical Research, how brightly illumined are many places formerly dark! *Looking at it from the spiritualistic standpoint, the inspired Book sounds like a veritable record of mediumship.*

Both the Old and New Testaments are patchwork narratives, whose focal points and climaxes are instances of *ecstasy* or vision, some of them clairvoyant, some of them in dreams. Moses, Joseph, all the prophets, Mary, Elizabeth, Stephen at his martyrdom, Saul on the way to Damascus, John—the list is a long one. In many cases these visions were *precognitions,* or prophecies.

We have *telepathy* exerted often in the Old Testament, by the Apostles, and scores of times by the Master himself. The Bible does not call it "telepathy," of course; but that is what is described: "Knowing their hearts" the record puts it, or "perceiving what she was thinking."

We have *possession* by external spirits—"possessed with devils" is the usual phrase—as with the swine in "the country beyond the Jordan," and the demoniacal girl. The latter's symptoms, as recorded, are almost exactly those of the trance state in motor automatism; and there are other descriptions of mediumistic trance

and of *mediums,* tho the Bible usually calls the latter "witches."

In connection with Moses' miracles occurred numerous *physical phenomena* in a class with table-tipping and the Zöllner phenomena. And we have in the Old and New Testaments at least three descriptions of *levitation.*

We have cases of *apparitions,* quite often in the Old Testament, more rarely in the New. The latter compensates, however, by giving us the most striking and most thoroly substantiated case of *materialization* that we have, namely, that of the resurrected Christ himself, who ate and "suffered them to touch him," yet who passed thru the solid walls of the upper chamber at Jerusalem.

In fact, you will be amazed by the correspondence in the phenomena recorded, case after case, detail after detail, in the Bible, substantiated and corroborated by the researches of modern spiritualism. Even the fraudulent phenomena were existent then, as now; for we are told there were "false prophets" who did "divers wonders."

Modern science herself coming to the rescue of the Scriptural narrative—this is indeed an anomaly! Yet the church could gain no better ally; and spiritualism, if it be true, and I, least of all, have any desire to say dogmatically that it either is or is not—will be the means of restoring to Christianity, a hundredfold stronger, the place it has slowly lost in the minds and hearts of many men. We *know,* say the spiritualists, that "One has risen from the dead"; we *know* that there is a future life, for we have proved it. Give Christianity the basis of immortality again, founded

this time on reason as well as faith, and to what will it not attain?

The Difficulty of Knowing of the "Other World"

Before closing, I wish to touch with the utmost brevity upon one or two important general points.

We must never forget how little, after all, we know about what troubles those "on the other side" may have in their attempt to communicate. Remember, we do not know that these "spirits" have our senses or our memories as we have them, any more than we have the senses and memories of some possible previous existence.

And if they do have them, they may be simply relics of the earth world, unused and almost unusable. We can imagine what a shock the change we call death is upon the continuity of their personality; we may imagine how hard it is for the deceased spirit to grow accustomed to his new environment. Perhaps in the new life the earth-senses atrophy with disuse, and the earth-memories fade very fast into irrevocable forgetfulness. It may be that the ability to communicate requires a strong effort of will and great exertion, or even pain, to the spirit. Knowing none of these things, do not let us blame the spirits if we think they fail to do even "their share."

Or, as Dr. Hyslop says, their earth-memories may be to them much as our dreams are to us, a confused, phantasmagoric stream of sensations and incidents, in which it is wofully hard for the spirit to focus upon the points desired in communication.

And besides all these difficulties there are so few of those loopholes that we call mediums, thru which they

can catch glimpses of our earth-world! We know nothing about this desire, confusion and difficulty on the other side, perhaps as great as are ours on this. "Even in such fashion," says Frederic Myers, "thru Mrs. Piper's trances, the thronging multitude of the departed press to the glimpse of light. Eager, but untrained, they interject their uncomprehended cries; vainly they call the names that no man answered; like birds that have beaten against a lighthouse, they . . . fly in disappointment away."[1]

Dr. Hodgson sums up most admirably the difficulties which may bar the way to a spirit's mediumistic communications. "If, indeed, each one of us is a 'spirit' that survives the death of the fleshly organism, there are certain suppositions that I think we may not unreasonably make concerning the ability of the discarnate 'spirit' to communicate with those yet incarnate. Even under the best of conditions for communication —which I am supposing for the nonce to be possible —it may well be that the aptitude for communicating clearly may be as rare as the gifts that make a great artist, or a great mathematician, or a great philosopher. Again, it may well be that, owing to the change connected with death itself, the 'spirit' may at first be much confused, and such confusion may last for a long time; and even after the 'spirit' has become accustomed to its new environment, it is not an unreasonable supposition that if it came into some such relation to another living human organism as it once maintained with its own former organism, it would find itself confused by that relation. The state might be like that of awaking

[1] *National Review*, 1898, p. 240.

from a prolonged period of unconsciousness into strange surroundings. If my own ordinary body could be preserved in its present state, and I could absent myself from it for days or months or years, and continue my existence under another set of conditions altogether, and if I could then return to my own body, it might well be that I should be very confused and incoherent at first in my manifestations by means of it. How much more would this be the case were I to return to *another* human body."

One of the very commonest condemnations of psychical phenomena heard is that they have given us, so far, very little information about the "other world." Perhaps the spirits, even if they would, are absolutely unable to give intelligible information; and I believe this quotation from Dr. Savage will make clear at least one reason why: "All our knowledge here is limited, of necessity, by our past experience, the experience of the race. If I were to attempt to describe to you any new thing or any new place, I could do it only by comparing it with something with which you are already familiar; and just in so far as it was unlike anything with which you were familiar, just in so far it would be simply impossible for me to describe it to you so that you could have any intelligible idea of it. Suppose, for example, that I should come back from a journey in Central Africa, and should sit down with a friend and say, 'I found a very strange and curious thing there,' and he should say, 'Well, what shape was it?' I would say, 'It was not the shape of anything you ever saw. It was a new shape.' 'What color was it?' 'It was a new color.' 'What was it like?' 'It was not like anything you ever saw.' Do you not see

that it would be absolutely impossible for me to explain it to him, tho I might know about it, and might be absolutely certain of the fact?"[1]

Our universe is a universe of the senses: we see, hear, feel, smell, taste things; and so know that the universe exists. We know nothing of what the "other world" is like. There they may neither see, hear, feel, taste nor smell: how, then, can they describe to us their world? Helen Kellar, born blind, deaf and dumb, lives in a universe of touch. She cannot realize our world. We may tell her about it; yet she, without three of our five senses, can form only an incomplete idea of it. Supposing she had none of our senses: this may be similarly our condition in relation to that other world. How can they tell us concerning it? And, did they tell us, how much wiser would we be? Yet, after all, we are not entirely without information regarding the other world: we may know but one or two facts, but they are important ones.

The Evidence of Future Happiness

One of the first things noticed by the psychic researchers was the uniformly high moral character of the communications received. This has not, as Mr. Myers says, been sufficiently noticed or adequately explained. "Haunting phantoms, incoherent and unintelligent, may seem restless and unhappy. But as they rise into definiteness, intelligence, individuality, the phantoms rise also into love and joy. *I cannot recall one single case of a proved posthumous combination of*

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[1]Savage: *The Life After Death*, p. 274.

intelligence and wickedness. Such evil as our evidence will show us . . . is scarcely more than monkeyish mischief, childish folly. . . . But . . . all that world-old conception of evil spirits, of malevolent powers, which has been the basis of so much of actual devil-worship and of so much more vague supernatural fear —all this insensibly melts from the mind as we study the evidence before us."[1]

Regarding the final solution of the psychic problem, most of us are, as yet, not at all *sure;* some of us deem incredible the conclusions reached by the believers in spiritualism; yet we are not *sure* of our unbelief! Some of us, on the other hand, believe the proof of a future life scientifically established; but we realize that *our* basis is none too surely set.

After all, what do we expect to settle in twenty-five years' research? The supreme problem that has troubled mankind for countless centuries? We must beware of unwarranted generalizations and deductions too hastily made from insufficiently observed facts. It seems incongruous here to say that nothing else had delayed the progress of psychical research so much as the lack of funds. But so it is. Yet funds will eventually be forthcoming, and the work will go on, not impatiently, not with blind incredulity, but steadily and surely. "Remember," says one who should know best, "that this inquiry must be extended over many generations; nor must he allow himself to be persuaded that there are short cuts to mastery. . . . We have no confidence here more than elsewhere in any methods except the open, candid,

[1]Myers: *Human Personality,* p. 252.

straightforward methods which the spirit of modern science demands."[1] And a little further on he adds:

"Beyond us still is mystery; but it is mystery lit and mellowed with an infinite hope. We ride in darkness at the haven's mouth; but sometimes thru rifted clouds we see the desires and creeds of many generations floating and melting upward into a distant glow."[2]

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[1]Myers: *Human Personality*, p. 252.

[2]Myers: *The Drift of Psychical Research. National Review*, v. 24, p. 190.

THE END

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