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# Spiritism, Hypnotism and Telepathy

AS INVOLVED IN THE CASE OF

Mrs. Leonora E. Piper and the Society  
of Psychical Research,

BY

Clark Bell, Esq., LL. D.

PRESIDENT MEDICO-LEGAL SOCIETY.

AND THE

## DISCUSSION

Before the New York Medico-Legal Society and its Psy-  
chological Section,

BY

THOMSON JAY HUDSON, LL. D.  
JOHN DUNCAN QUACKENBOS, M. D.  
JUDGE ABRAM H. DAILEY,  
CLARK BELL, ESQ., LL. D.  
HON. LUTHER R. MARSH,  
H. C. WRIGHT, ESQ.  
ELEANOR GRIDLEY,  
T. D. CROTHERS, M. D.  
ALEXANDER WILDER, M. D.  
WM. LEE HOWARD, M. D.  
PROF. W. XAVIER SUDDUTH,  
MRS. MARY A. LEASE,  
REV. J. MINOT SAVAGE,  
M. LOUISE THOMAS,  
RICHARD HODGSON, LL. D.  
PROF. J. H. HYSLOP,  
REV. GEO. H. HEPWORTH,  
C. VAN D. CHENOWETH,  
LEONORA E. PIPER,  
F. E. DANIEL, M. D.,  
AND OTHERS.

1902.

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## PREFACE.

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The questions involved in the discussion of the statement made by Mrs. Leonora E. Piper, as published in the New York Herald, October 20th, 1901, seem to have aroused a great interest in the public mind. It is quite needless to say that it created a profound sensation.

In the Psychological Section of the Medico-Legal Society, especially; composed of students of psychological study of all schools of thought, and containing on its roll of members those who denied the immortality of the soul, those who believed in what is known as modern spiritism, as well as those who denied it, the statement of Mrs. Piper awakened a very great interest.

The whole incident was full of interest, and that it came up for discussion was of course most natural.

The Psychological Section in joint session with the Medico-Legal Society, devoted two long extended sessions to the discussion of the subject, the December meeting of 1901, and the February meeting of 1902. The call for this discussion, came from all parts of our country and from abroad, and it was such a call as could not well be ignored.

The opening discussion at the December meeting received a very extended notice in the public press, confined to a part of the papers read at that meeting, which were published in the December number of the Medico-Legal Journal, delayed so as to embrace them.

The remaining papers appeared in the March number of that Journal, and this work will embrace them all in one small volume.

The authors have consented in nearly every case that their portraits might appear in the work, and the editor and publisher has embraced them so far as he has been able to do so.

It is hoped that the contributions made will be of interest to the students of psychology, as well in the Medico-Legal

Society and the Psychological Section as outside of both, and reach a wider circle than the subscribers of the Medico-Legal Journal.

The thanks of the author and of the Medico-Legal Society and its Psychological Section are due to the New York Herald, for its courtesy in permitting the publication from its columns of the statement, and from other of its issues on the subject, and for the courtesy of the loan of the electros. Also to Harper Brothers, for some part of Dr. Quackenbos article, which contained extracts from their published writings by this author, protected by their copy right. Also to Ainslee's Magazine for its consent to use the article of Dr. J. Minot Savage from its columns, on which they had protected rights.

The press is proverbially courteous, and has been especially so in this instance.

C. B.

New York, June 1, 1902.



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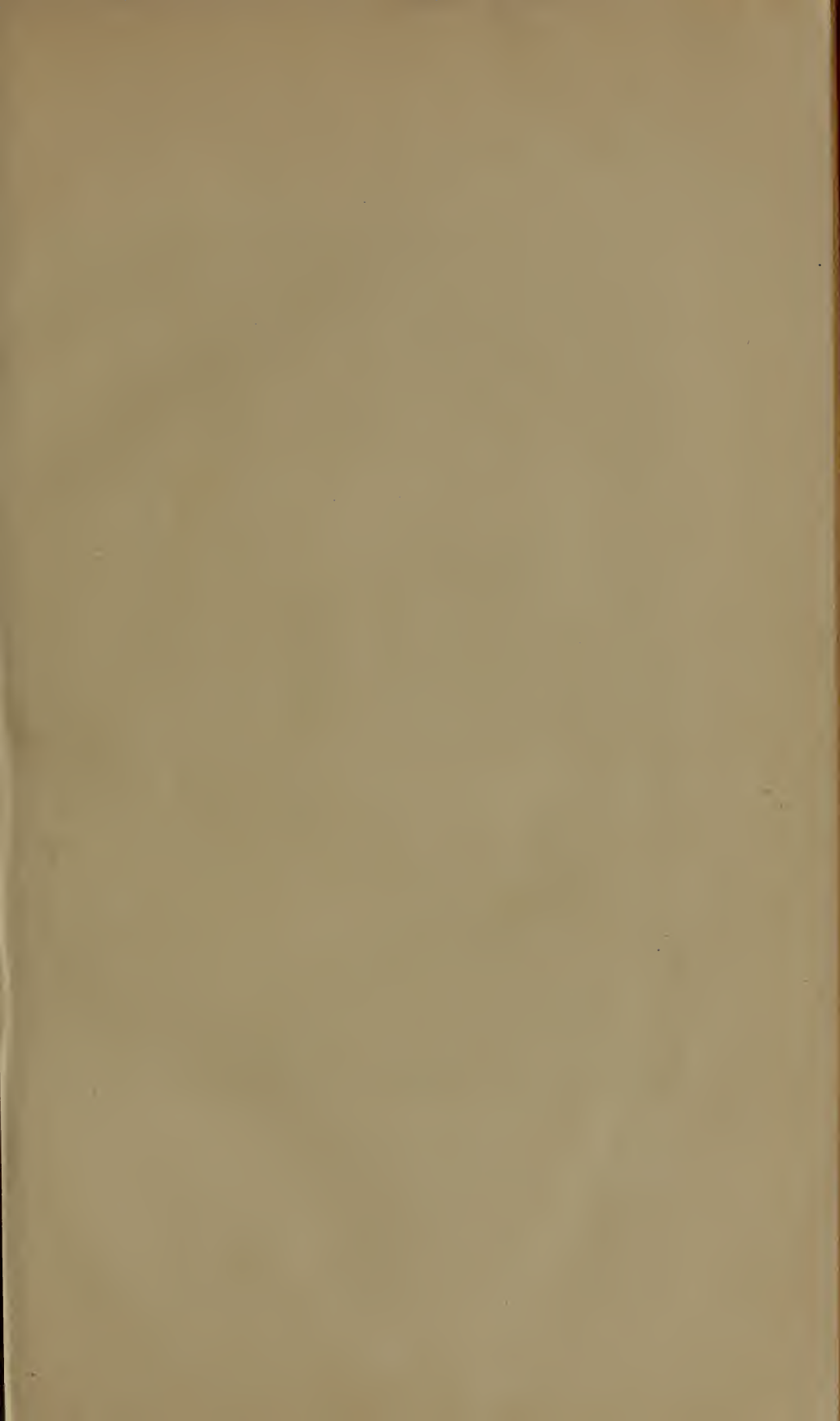
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CLARK BELL, ESQ., LL. D.,  
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President Medico-Legal Society of New York,  
Secretary and Treasurer of the American Congress of Tuberculosis.

SPIRITISM, HYPNOTISM, TELEPATHY AND MRS.  
LEONORA E. PIPER.

---

BY CLARK BELL, ESQ., LL. D., OF NEW YORK CITY.

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The publication in the New York Sunday Herald of October 20th, 1901, of an extended written statement made by Mrs. Leonora E. Piper regarding her relation to the Society for Psychical Research and particularly declaring that in her relation to that body as a medium for so many years, she was of the opinion that the phenomena, so far as she could understand it, was due to causes allied to telepathy and hypnotism rather than to the influence of the so-called spirits of deceased persons; created a lively interest and deep feeling among the students of psychology and modern spiritism, to the study of which many members of the Psychological Section of the Medico-Legal Society had devoted much attention.

The scientific world had regarded the labors of the Society of Psychical Research on both sides the Atlantic with deep interest, and the persistency and courage, with which this body had pursued its labors, the character and high standing of the men, who had its work in charge, and the fairness, which had characterized its work and publications, had given great prominence to the evidence it had collected and published on many subjects. As a body the Society of Psychical Research was not understood to have accepted the phenomena, known as modern spiritualism, and while it was known that many who had such opinions were on its roll of membership, it was in the early days, at least, not regarded other than a purely scientific body, without any avowed opinions on these subjects, courageously pursuing the study along scientific lines of all the phenomena, and under favorable conditions and by impartial and unprejudiced observers.

Additional interest had been aroused in its work, from the fact, that Dr. Hodgson, who had the work of the society in charge in Boston, and Prof. Hyslop, of Columbia University,

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Read at February session Medico-Legal Society in joint session with the Psychological Section of that body.

as the result of their studies and investigation, both recently, publicly embraced the spiritistic view as to the phenomena which had been conducted through Mrs. Leonora E. Piper, the medium who had been employed by the Society of Psychical Research for many years, and whose integrity and honesty had been quite generally accepted by all with whom she had come in contact.

The statement made by Mrs. Piper in the Herald, created a very extraordinary excited state of feeling, and a high public interest was at once developed in the public mind.

I thought it wise and proper to bring the subject before the Psychological Section of the Medico-Legal Society for discussion.

At the December meeting, 1901, the discussion was opened by Thomson Jay Hudson, on my invitation, who contributed the opening paper, which was followed by contributions from Judge Abraham H. Dailey, Dr. John Duncan Quackenboss, Clark Bell, Esq., Hon. Luther R. Marsh, H. C. Wright, Esq., some of whom were only read by title, on account of the time at disposal, and the whole subject made a special order for discussion at the February meeting of the Medico-Legal Society in joint session with the Psychological Section. It was deemed advisable, that the several contributions, should be printed in the form of a brochure, and the whole furnished as a volume, upon the subjects which the discussion involve. And that the language used by Mrs. Leonora E. Piper in the statement, published in her statement as published in the New York Herald, be carefully stated, so as to make the subject of discussion more exact I give the language of Mrs. Piper which was as follows:

*"I am inclined to accept the telepathic explanation of all of the so called psychic phenomena, but beyond this I remain a student with the rest of the world. \* \* \* \* \**

*"I must truthfully say that I do not believe that spirits of the dead have spoken through me when I have been in the trance state, as investigated by scientific men of Boston and Cambridge, and those of the English Physical Research Society, when I was taken to England to be studied. It may be that they have, but I do not affirm it."*

"The world knows that among scientific men the opinions on psychic phenomena are many and varied. I have always

maintained that these phenomena could be explained in other ways than by the intervention of disembodied spirit forces.

“The theory of telepathy strongly appeals to me, as the most plausible and genuinely scientific solution of the problem. To strengthen this opinion are many authentic experiences which have been satisfactorily explained by means of the telepathic hypothesis.

[In the reprint where quotations are used from her letter or the opinions of men of science, the Journal will be named and credit given for all abstracts. Thanks are due the New York Herald and Ainslee's Magazine for courtesies in allowing extracts to be made from their publication and to Harper's Magazine for similar courtesy in the article contributed by Prof. John Duncan Quackenbos to the Medico-Legal Society.]



## SPIRITISM AND MRS. LEONORA E. PIPER.

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BY THOMSON JAY HUDSON, PH. D., LL. D.,

Author of "The Law of Psychic Phenomena," etc.

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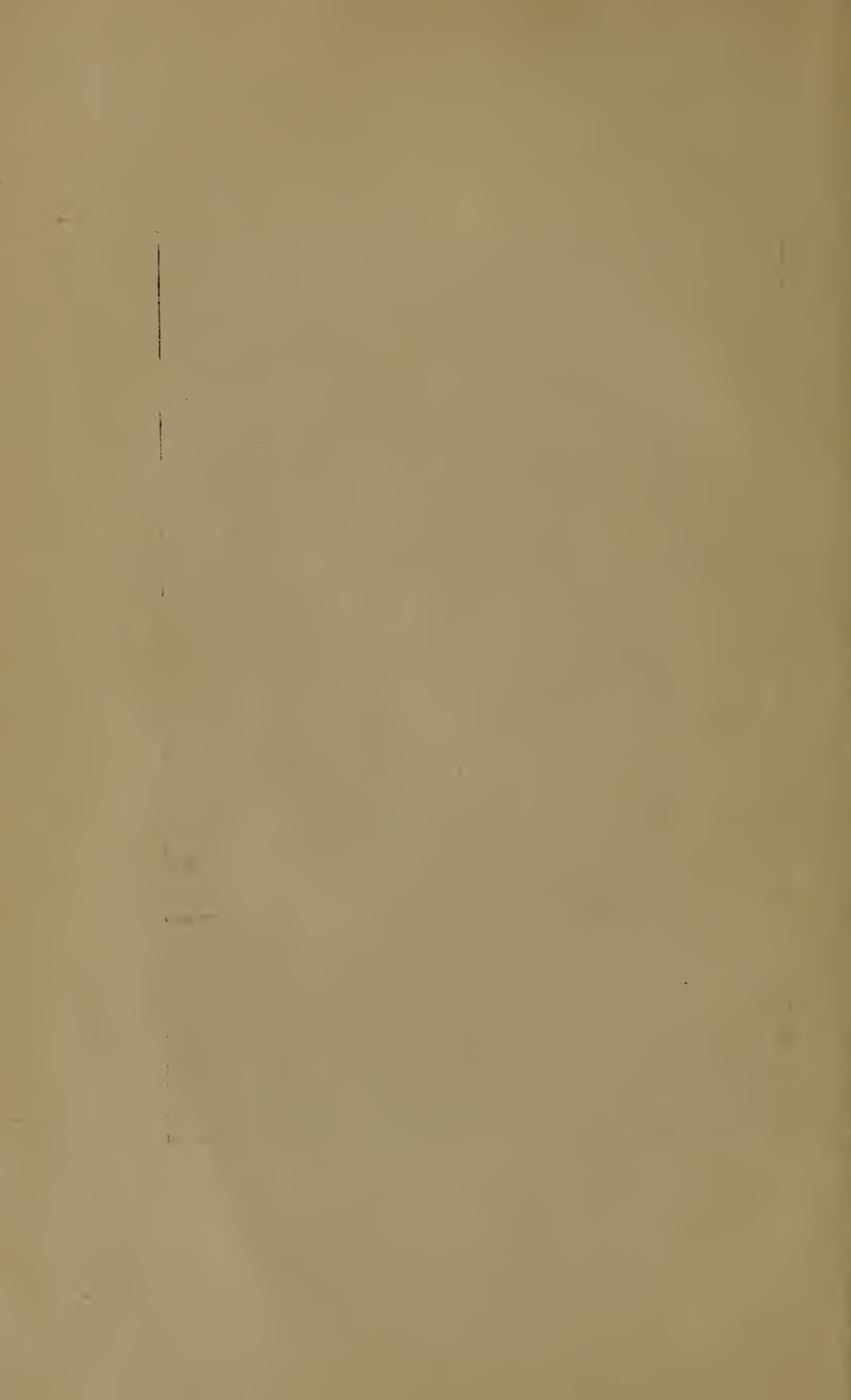
In constructing a title for this paper, I have not been impelled to use the name of Mrs. Piper because I imagine that her recent statement in the *New York Herald* has settled the question of spiritism adversely to the claims of that cultus. I have not so high an estimate of the value of her opinion. Nor do I agree with her spiritistic enemies in holding that her opinion is valueless because of the amnesia incident to trance. This, at most, would place her on a level with outsiders,—and this is their contention. It must be remembered, however, that not only was Mrs. Piper present at all her seances, but that she had the benefit of subsequent discussions of her phenomena by the able savants who had her in charge, and that she must have read their subsequent reports with much more than ordinary interest and intelligence. Moreover, we must not forget that she has been subjected, on two hemispheres, and during nearly a score of years, to a key-hole espionage by the ablest detectives of the London Society for Psychical Research: and that she has emerged triumphant, both at home and abroad,—not a shadow of a suspicion resting upon her character in any relation of life. Testimonials to this effect from all the leading members of the Society for Psychical Research have been numerous and voluminous, and almost hysterical in their insistence; so that she stands before the public to-day, secure in the possession of the highest possible credentials in proof of her absolute honesty, integrity and purity. It is also in evidence that she is liberally endowed with that rarest of all mental attributes—common sense—the inseparable concomitant of the cardinal virtues. It is idle to say that the opinion of a woman thus endowed, and thus fortified by all that

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Read before the Psychological Section and the Medico-Legal Society in joint session, Dec. 18, 1901.



THOMSON JAY HUDSON PH. D., LL. D.





gives sanction to human testimony, and who necessarily knows more than any one else can know of the workings of her own inner consciousness, is not of greater value than the opinion of an outsider.

Nevertheless, as before remarked, her opinion does not settle the question; and in this respect she remains on a par with all who have opinions on the subject. It is not, therefore, because of her interpretation of her own phenomena that I use her name; but because the investigation of those phenomena by the Society of Psychical Research marks an epoch in the history of Spiritism. It is of that investigation that I propose to offer a few remarks. In doing so I shall not attempt an exhaustive criticism of the methods of investigation employed by the members of that society. I shall merely attempt to point out briefly what I conceive to be the proper method of studying the phenomena in the light of their latest reports detailing the proceedings at the Piper seances.

Never before in the history of the scientific investigation of modern spiritism have the conditions been so favorable for the production of decisive results, one way or the other, as in this case. An ideal "medium," mentally, morally and psychically considered, is conceded,—nay, strenuously insisted upon,—by all the investigators. She has been absolutely under their control during a long series of years, and necessarily free from the adverse influence of the Philistines. That the investigators are also all that can be desired will be as freely conceded. They are all gentlemen of great ability, uncompromising integrity and vast learning. Best and most important of all, they have a thoroughly logical appreciation of what it is necessary to prove in order to establish the claims of spiritism. That is to say, they know that the one thing needful is proof of personal identity on the part of the *soi disant* "spirits" who "communicate." In this all-important attitude they stand in violent contrast to that long line of so-called "scientific investigators," on either side of the question, who have imagined, on the one hand, that the essential claims of spiritism can be established by verifying the physical phenomena; and, on the other hand, that those claims can be disproved by catching a trickster in the act of simulating psychical phenomena by legerdemain. In other words, they know that the purely physical phenomena of

spiritism possess not the slightest evidential value, pending the settlement of the all-inclusive question of personal identity. They know, for instance, that if a piano should be levitated to the ceiling without physical contact or mechanical appliances, and all the rest of the household furniture should go into convulsions, the question would still remain whether the energy displayed proceeded from discarnate spirits, or was due to the "psychic force" (Crookes) of the medium. Hence they have wisely determined to ignore all physical phenomena, and to confine their attention to such mediums as Mrs. Piper, through whom, according to the spiritistic hypothesis, spirits can establish their identity by direct conversation with the sitter.

It is but simple justice to the British members of the S. P. R. to say that to them the credit is due for thus divesting the subject of all those irrelevant side issues which have heretofore served but to obscure the real question. It is, however, with a glow of patriotic pride that we recall the fact that they were compelled to come to this country for an honest medium, and to draw upon our universities for a man capable of conducting a spiritistic propaganda in the highest style of the art. It is but a matter of common justice to say that Professor Hyslop is the ablest psychical researcher who has yet attempted a personal investigation of the Piper phenomena. He is the peer of the best in scholastic attainments; he is Professor of Logic in Columbia University; his honesty is transparent, and the report of his investigations covers 649 pages of the Proceedings of the Society for Psychical Research.

If therefore, he has failed to make a case for spiritism, one never can be made this side of the borderland; for there probably can never again be assembled under one roof such a combination of favorable conditions and instrumentalities. If there was an unsound element in the combination it did not reside with the medium, nor in the character or ability or attainments of the investigator. Nor do I see the slightest reason for distrusting his statements of fact. His deficiencies, therefore, if any are to be found, must be either in logic, or in the propaedeutics of psychic science, or in both.

The discussion of the subject will be conducted under two heads: 1, The issue that Professor Hyslop has defined; and 2, The issue that Prof. Hyslop has ignored.

Referring at large to the phenomena detailed in his report, Professor Hyslop says:

"The issue that is presented here is simply whether spiritism, or telepathy from living persons exclusively, is the more rational hypothesis to account for the facts."

It will thus be seen that the learned professor of logic assumes at the outset that the two hypotheses stand on an equal footing, thus forgetting for the moment the logical axiom that supermundane causes must never be assigned to phenomena so long as they or their cognates are explicable by reference to known natural causes.

To hold spiritism strictly to this rule, however, would be to end the discussion before it begins. For all admit that the "great bulk" (Myers) of the supernormally acquired knowledge of mediums is due to telepathy. It would, therefore, require demonstrative proof to overcome the logical implication that all such knowledge is not thus acquired; just as it would require the production and public exhibition of a "white crow" (James) to prove that crows are not all black. It would, however, require but one white crow for that purpose, and it would require but one demonstrated case of survival of personal consciousness after the death of the body to prove the essential claim of spiritism—a future life. But this one case has not yet been produced, and Prof. Hyslop is frank enough to admit that he has demonstrated nothing. (See note on p. 4 of his report.) The issue, therefore, as he has defined it, is conservative and legitimate.

To prepare one for an intelligent discussion of the question whether spiritism or telepathy is the more rational hypothesis to account for the phenomena produced by Mrs. Piper, it would seem that the essential prerequisite would be a knowledge (1) of the facilities and the difficulties, real or supposed, incident to communicating with spirits of the dead, and (2) of the methods, powers and limitations of telepathic communication between living persons. Unfortunately we can know nothing of the former except what spiritists tell us; and their stories are so contradictory that it is impossible for the layman to assign any certain limits to the difficulties or to the facilities. Thus, the old spiritists tell us that communication is always easy, providing we have a good medium and a harmonious environment. The late Prof. Hare, for instance, found no difficulty whatever in organizing



a "convocation of spirits" of the ablest dead men he could think of, who cheerfully submitted to a prolonged catechism. To say that Prof. Hare learned from that "convocation," and others equally well posted, all that was worth knowing about the spirit land and other things, would be to unduly limit the scope of the acquired information. Judge Edmunds was equally fortunate in obtaining authentic information, not only of the geography and topography of the spirit land, but of its current philosophy; whilst Andrew Jackson Davis succeeded, without apparent effort, in tapping the philosophers of all the ages for material for upwards of thirty volumes of most remarkable literature. Thousands of others were equally fortunate in obtaining access to the inhabitants of all the spheres. Nor were the spirits themselves in the habit of complaining of lack of facilities, even when a Daniel Webster addressed his sitters in the language of a stevedore; or Noah Webster spelled Jehovah with a little g, or Lindley Murray split his infinitives into kindling-wood. The enemy might blaspheme, and to do them entire justice they did, but the spirits themselves were oblivious to all such degenerative implications. They did not complain of difficulties of communication, nor of the failure of "light," nor of infirmities due to their last illness of the body, nor of the failure of memory, nor of any of the multiform infirmities which afflict Mrs. Piper's familiar spirits when submitting to a scientific examination. It is true that there were occasional lapses of memory, as when Socrates forgot that he had been a Greek philosopher, and "thee'd" and "thou'd" like a Quaker when proudly recalling his career as a Roman Senator. This lapse, however, was afterwards explained by an erudite spiritist by saying that those "old fellows" have been dead so long that they have forgotten the "unimportant particulars" of their earthly lives. Satisfactory as this explanation is to spiritists, it does not explain the amnesia of another spirit at the same sitting who had forgotten his own middle name within a year after entering the spirit land. Nor does it explain the prompt response of "Cantharides, the Greek philosopher," when that coleopterous "personality" was summoned by a waggish Philistine. That, however, was easily explained by the statement that there are always spirits present at seances who delight in serving the cause of Truth by promptly "meeting fraud with fraud." In the logic of spiritism this

formula has always occupied a foremost place, and it still performs yeoman's service whenever a fictitious personage responds with alacrity to a summons.

But then, as now, there were mediums and mediums. Some were ignorant, and others were educated. Some of them were destitute of the ability to acquire information by supernormal means; whilst others could at times correctly name the strangers present at their seances, and describe and name a long list of their friends, living or dead. At other times the same mediums would fail miserably. In a word, the same diversity of mediumistic powers prevailed then, as now; the same "harmonious conditions" were requisite; and supernormally acquired knowledge on the part of mediums was even more common than it is to-day. But there was one significant circumstance connected with early mediumship that does not prevail at this time; and that is that modern spiritism found a host of ready trained psychics in the mesmeric subjects of that epoch. Mesmerism was at the zenith of its popularity, mesmeric subjects were numerous, and under mesmeric methods telepathic powers were easily developed, and the exhibition of those powers was commonly the *piece de resistance* of the stage curriculum. But the significant part of it was that, not only was every mesmeric subject found to be a good medium, but the best of the mediums, that is to say, those who could demonstrate their possession of knowledge supernormally acquired, were for a long time drawn almost exclusively from those whose telepathic powers had been previously developed by mesmeric methods. This fact was noted at the time by the opponents of spiritism, and telepathy was thus shown to afford an easy explanation of all supernormally acquired information. Indeed, Dr. Dods, a noted mesmerist of that day, paralleled every phase of that class of spiritistic phenomena by the employment of mesmeric psychics and processes. With Dr. Dods it was but the a b c of mesmerism to develop telepathic powers in his subjects so perfectly that they could correctly describe events wholly unknown to the psychic or to any other person present. And this is all that the best mediums can ever do. It is all that spiritists claim can be done in proof of personal identity. It is true that in experimental telepathy the "dramatic play of personality" is necessarily lacking. Of this "dramatic play" Prof. Hyslop discourses exhaustively, seem-

ingly oblivious of the fact that trance subjects are dominated by the inexorable law of suggestion; and that any suggested character will always be dramatically personated, and with marvelous fidelity to the original, be it a dog or a philosopher, a spirit of health or a goblin damned.

This, however, is a digression. The point I wish remembered is that the alleged difficulties of communication by spirits seem to be widely variant; and that the facility in each case appears to be proportioned, not to the mental capacity of the spirit, but to the psychic powers of the medium. This, to say the least, is not what one would naturally expect, if the communications are from spirits. But we know that if the phenomena are to be explained by telepathy, the psychic powers of the medium must necessarily be the measure of limitation.

But, as before remarked, it is impossible to know what are the difficulties which beset communicators from other worlds than ours. One thing, however, appears to be beyond question, if we are to accept the testimony of spiritists. and that is that the spirits are as voluble as fishwives when they tell us something that can neither be verified nor disproved; but when subjected to anything like a scientific investigation their volubility is succeeded by a remarkable want of facility of clear and unequivocal expression, and they are troubled by a constantly recurring failure of "light." At critical moments their memory fails them, and they forget their own names and those of their nearest relatives. At other times, however, they have lucid intervals, the light is clear, and they can give names and dates with great facility, besides giving information that neither the psychic nor the sitters could have previously obtained through sensory channels.

These are some of the salient features of the limitation and of the power displayed by Mrs. Piper's spirits for the benefit of science and Professor Hyslop. And it must not be forgotten in this connection that special facilities were provided in his case for easy, free, and unlimited communication, without reference to the infirmities that might happen to afflict the particular spirits called for. To that end two great spirits were imported from England to act as amanuenses and advisors generally. They were specially well qualified by experience, having already acquired an international reputation by acting in the capacity of Familiars of the late W. Stainton



Moses. They were good, and wise, and great; and their names, respectively, were "Imperator" and "Rector,"—names well calculated to impress. That they were good is evidenced by their uniformly pious language and deportment. That were wise is shown by their refusal to reveal their own identity. That they were great is demonstrated by the fact that they had, before emigrating to America, evolved a system of spiritistic philosophy that converted an English orthodox clergyman from the error of his ways.

Manifestly the performance of such a feat must have required unlimited facilities for communication, plenty of light, a retentive memory, and an unflinching vocabulary. And it is in evidence that they had all these, and much more, under the mediumship of Stainton Moses. But it was all in violent contrast with the paralytic conditions prevailing under the Piper-Hyslop regime. I think that spiritists will agree with me that the contrast is due to variant mediumistic powers, rather than to varying facilities for knowing things, and communicating them, on the part of the same spirits. If, then, it is due to the variant psychic powers of the mediums, I have a right to assume, provisionally, at least, that the limitations, always most in evidence when personal identity is in question, are the limitations of telepathy between living persons.

This leads us to the second branch of our inquiry, namely, as to "the methods, powers and limitations of telepathic communications between living persons."

As I promised merely to suggest in this paper the proper method of studying Prof. Hyslop's report from a scientific standpoint, I shall, in pursuing this branch of the inquiry, cite but a few illustrative examples showing that the successes and the failures of his alleged "communicators" were just such as are incident to telepathic communications.

The following propositions are too well authenticated and understood by all intelligent psychical researchers to require proofs to sustain them:

(1) Telepathy is a power belonging exclusively to the subjective mind, or the "subliminal self," as it is frequently designated by the S. P. R. That is to say, the objective mind, or "supraliminal self," which is the mind of ordinary waking consciousness, is not necessarily aware of the content of the subjective mind. Hence the phenomenon of "latent

memory," as Sir William Hamilton designated it many years ago. That is, knowledge once acquired may remain latent in the subjective mind for an indefinite period. It may, however, be elevated above the threshold of normal consciousness in many ways, as by automatic writing, etc., or it may be reached by telepathy.

(2) Telepathic powers are best developed under abnormal conditions, as in trance, or in spontaneous or induced somnambulism.

(3) These powers vary in efficiency with different psychics, and in the same psychic they vary at different times, and under varying conditions which are not yet clearly defined.

(4) Rapport is, of course, always necessary; but the essential conditions of rapport are not yet clearly understood. It is known, however, that relatives and friends are either actually or potentially en rapport at all times.

These fundamental facts will not be disputed; and when they are considered in connection with the prodigious—if not perfect,—memory of the subjective mind, it will be seen that no limits can at present be assigned to the potentialities of telepathy. Its limitations, however, are more clearly defined and understood. Hence it is that, one who is acquainted with those limitations and their proximate causes, is better qualified to account for the failures of telepathy than any one can be to assign limits to its potentialities. But it so happens that even a knowledge of the causes of failure is of great value in enabling one to know to what class a particular phenomenon belongs.

The fundamental difficulty in telepathic communication consists in the fact that the power is not adapted to practical mundane uses. It seems, in fact, to be a means of communicating thoughts especially adapted to a disembodied existence; for it is never available here except under abnormal conditions. Even under the most favorable conditions the thoughts communicated must be interpreted, so to speak, in terms of our sensory experience. That is to say, the percipient must be caused to see something (visions) or hear something (clairaudience) that will enable her to grasp the idea sought to be communicated.

It will at once be seen that the inherent difficulties of telepathic communication are great, and in the conveyance of abstract ideas they are practically insuperable. It is true



that if a psychic is clairaudient, and conditions are perfect, much may be conveyed in words. But clairaudience is a rare faculty, and perfect conditions hard to obtain; and when obtained they rarely last long enough for purposes of scientific investigation. We may, therefore, confine our attention to the most common methods of communicating telepathic information, which is by causing the percipient to see visions that convey the idea. I shall do this, not only because it is the most common method, but because it is, all things considered, the best that has yet been devised; and for further reason that it is evidently the one employed in the Piper seances.

It is obvious that intelligence communicated by means of visions must be extremely limited in scope and subject-matter. It is, in fact, just that kind of information that can be conveyed, in objective life, by a series of pictures; or, at best, by pantomime. Anything, therefore, that can be told by a picture, as for instance, a tragedy, can be very clearly reproduced by a good psychic, under good conditions. But abstract ideas cannot be thus represented. Symbolical visions, it is true, may sometimes convey such intelligence to a very limited extent; but its limitations are obvious. Again, under favorable conditions a vision may be very distinct; but those conditions are subject to frequent changes, and for no assignable cause; so that at one moment a psychic may be very lucid, and at the next be groping in the "dark." This literally describes the situation when conditions fail; for telepathic visions, when the psychic's eyes are closed, come out of the darkness, with varying brilliancy, when conditions are favorable; and fade into it again, with varying indistinctness, when conditions fail. In a word, the lucidity of a telepathist is proportioned to the clearness of her visions; and the clearest of them are often evanescent, unstable, and "variable as the shade." Mrs. Piper's *soi disant* spirits, therefore, described an actual want, in literal terms, when they so often complained of the failure of "light." Again, it frequently happens that the fault is not in the psychic so much as in the sitter; for the clearness of a telepathic vision depends largely upon the power of visualization possessed by the subjective mind of the agent or sitter. This power varies in intensity in different individuals; and in the same person it fluctuates within very wide limits. The reasons for this are not yet

clearly understood; but it seems to depend upon the passivity of the individual. Hence it is that trained psychics make the best sitters or agents; for they are habitually passive at seances, and their subjective minds are habitually active,—and that mind is the source of all information in telepathy. On the other hand, a novice often defeats the object of a seance by his over-anxiety, or want of passivity, to say nothing of his lack of subliminal training.

It should be here noted that telepathic messages cognized clairaudiently are subject to the same limitations of power and fluctuations of conditions. That is to say, a clairaudient psychic does not always hear clearly, any more than does a clairvoyant psychic always see clearly. Hence it happens that in either case, when conditions are imperfect or fluctuating, proper names are difficult to perceive. Some psychics, however, are both clairaudient and clairvoyant, to a limited extent, and thus have two strings to their bow. But even they are subject to the same uncertain conditions and limitations, and hence cannot always be certain of proper names; or, for that matter, of anything else. I mention proper names particularly because the failures in cognizing them, by even the best of psychics, are frequent in so-called spirit intercourse as well as in experimental telepathy, and presumably for the same reasons.

One important fact remains to be noted, and that is that proper names, and sometimes other words, and even short sentences, are telepathically conveyed to clairvoyant psychics by means of visions of printed or written words, projected into the field of psychic vision. Obviously, the foregoing remarks relating to the varying conditions of telepathic lucidity, apply with peculiar force to phantasmic representations of words or phrases, and especially of proper names.

I have now stated a few of the salient powers and limitations of telepathy with especial reference to the difficulties habitually encountered in communicating intelligence by that means. They are among the propaedeutics of psychic science, without an understanding of which it is impossible to either appreciate the potentialities of telepathy, or to intelligently assign causes for its multiform failures and limitations. With an understanding of them we can at least judge, with proximate certainty, in any correctly reported case, whether the difficulties encountered are such as are

incident to telepathy. If we find that they are, we have a right to assume telepathy to be the true explanation of the mysteries, at least until it is definitely shown to be either inadequate, or impossible, or both. Professor Hyslop has essayed the task of proving that it is both inadequate and impossible; but to do so he assumes the existence of difficulties that do not exist except in his imagination, as I shall attempt to show in its proper place.

First, however, I desire to suggest the proper method of analysing his report by citing a few illustrative examples, taken at random, showing beyond a reasonable doubt that telepathy affords an explanation of all the phenomena he describes. In doing so I shall assume, provisionally, that all the supernormally acquired information possessed by the medium existed, latent, in the subjective mind of the sitter. How so much of it got there is a question second to none in importance; but it must be deferred for the moment.

The first point to which I wish to invite attention relates to proper names. Those who have read the report (S. P. R. Proc. part XLI. Vol. XVI.) will remember the constant alternation of lucidity and amnesia on the part of somebody,—spirits or Mrs. Piper's 'subliminal'—when the names of alleged communicators were called for. Often the name would be given with gratifying promptitude; but at other times—when the "light" failed—there would be groping, guess-work, "fishing" for clues, and sometimes total failure, followed by very voluble explanations that did not explain. Time and space forbids the citation of special examples; but they confront us almost everywhere in the report. Prof. Hyslop tells us that it is all due to the limitations of spirit power, first to remember the simplest facts of mundane experience, and, secondly, to communicate that knowledge through the best of mediums. Of these limitations we can know nothing, of course, except what Prof. Hyslop tells us. But, how does he know? He also informs us that the trouble is not due to the limitations of telepathy, because telepathy has no limitations. That is to say, he holds that the phenomena in question cannot be due to telepathy if telepathic knowledge is not "infinite," or "omniscient,"—which is a very easy, if not a logical, way of disposing of a difficulty. Of this, later on.

Nevertheless, anyone who knows anything at all of telepathy is aware that it is hedged about by just such difficulties



in regard to names as were encountered in the Piper-Hyslop seances. Moreover, to suppose that those difficulties were due to the mental status of the spirits themselves, involves implications of degeneracy not warranted by current spiritistic philosophy.

Again, there are many other phenomena detailed in the report which point clearly,—almost demonstrably,—to telepathy; as, for instance, when the medium—or the *soi disant* spirit—undertook to state the disease of which he, or someone else, died. In one instance it was incorrectly stated as typhoid fever; and in another it was correctly stated as throat disease. Obviously, typhoid fever could not well be represented by a phantasm. but a sore throat could be easily represented by a vision of a person with a bandaged throat.

Much stress has been laid upon the fact that a certain jack-knife, belonging to Prof. Hyslop's father, was correctly described, together with some of the uses for which it was employed during its late owner's lifetime, such as paring his nails, etc. I submit that it is not difficult to imagine the projection of a phantasmic jack-knife upon Mrs. Piper's field of psychic vision; nor would it seem to be difficult to guess at some of its uses, even without the aid of a phantasm.

Again, much of evidential value is attached, by Prof. Hyslop, to the fact that Mrs. Piper correctly described a skull-cap once worn by his father; but the name of the person with whom it was left was difficult to obtain. This very clearly illustrates the foregoing remarks relating to the comparative difficulty in obtaining names by telepathy.

I might cite many more examples of a similar character,—but time and space forbid. But they will serve to suggest to the student the proper method of analyzing the Piper phenomena as reported by Prof. Hyslop. All that is necessary is to bear in mind the methods of telepathy and its consequent limitations. When this rule is intelligently observed there will be found no difficulty in the telepathic explanation of all that seems so mysterious to Professor Hyslop.

As before remarked, I have thus far assumed that all the supernormally acquired knowledge of which Mrs. Piper was possessed, was not only obtained telepathically, but that it was obtained directly from the subjective mind of Professor Hyslop. This the learned Doctor would strenuously deny, on the ground that the great bulk of the information upon

which he relies to prove his case for spiritism, was never known to him before he obtained it from Mrs. Piper,—but was, however, subsequently verified. And I freely admit that neither Professor Hyslop nor any other person present at the Piper-Hyslop seances was ever in conscious possession of any of the facts revealed by the trance personality of the medium, prior to the date of the seances.

The question now arises,—and this is the crucial question for spiritism,—how did Mrs. Piper obtain that wonderful fund of information which she so haltingly gave out at those famous seances?

Before attempting to answer this question from my own point of view I will state the position of Professor Hyslop.

To do entire justice to the intelligence of the learned Professor, he does not seriously deny the fact of the existence of telepathy as a possible factor in some cases. On the other hand, however, he holds that spiritism is the preferable hypothesis for the explanation of the Piper phenomena, for the reason that the telepathic theory necessarily presupposes "infinite knowledge" on the part of the psychic. It is, therefore, in his mind, "spiritism against omniscience," (page 134). No wonder that he "halts" on page 133, and becomes "suspicious" on page 136, and actually "gasps" on the same page "at the magnitude of the theories that are invented to sustain the case against spiritism." And well may skeptical science also "gasps," not to say, "throw up the sponge," if it has at last come to pass that the hypothesis of superstition can be disproved by no other argument than one that is based upon the presupposition that Mrs. Piper is "omniscient."

To do Professor Hyslop justice it must be said that he did not invent the theory. That he believes it, or thinks he does, is evinced by his constant reiteration of it; but he manages to throw the blame of it upon Dr. Hodgson. (p. 157.) In defense of Dr. Hodgson it should be stated that he is not wholly responsible; for Dr. Bovee Dods, in one of his lectures, gave utterance to a similar extravagance when undertaking to account for the supernormally acquired knowledge of his mesmeric subjects. (See his lectures on spiritism, pp 83-4). To his credit be it said, however, that his extravagant notions did not extend to implications of omniscience; and in further extenuation it must be remembered that he wrote fifty years ago, and knew nothing of the later development of

experimental psychology. Nevertheless, he did develop telepathy in his subjects to such an extent that they came into possession of knowledge of facts not previously known to any one present. But, how to account for the fact, he knew neither more nor less than do the ablest spiritists of the S. P. R. spiritistic propaganda. He did know, however, that spirits of the dead had nothing to do with it.

The question now is, is it necessary to suppose that Mrs. Piper was possessed of "infinite knowledge" in order to account for her possession of information not previously existent in the normal consciousness of any one present? Is it necessary to suppose that she is either actually or potentially in communication with the "whole Universe of intelligence" in order to account for the facts? Is it even necessary to suppose that she was in telepathic communication with any one on earth, or in Heaven above, besides Professor Hyslop? I think not.

It seems to me that it is only necessary to suppose that Professor Hyslop was *en rapport* with the members of his own family, in order to account for his possession, subliminally, of all the knowledge that was in evidence at the Piper seances. Certainly there is nothing in the history of telepathic investigation to negative this proposition. Indeed, it may be confidentially asserted that if observation and experience teaches us anything at all in reference to that mysterious power, it is that relatives and friends are always *en rapport*, and that they are always either actually or potentially, in communication. This is, perhaps, the most important induction possible in the case, and it certainly makes for the telepathic theory; for all of the "communicators," of evidential importance, were relatives of the sitter. But as yet we know little of the power of telepathic acquisition of knowledge; but all that we do know goes to show that it is enormous. The limitations apparently pertain wholly to the power of communicating the acquired intelligence, as I have already shown. It is also known that the great bulk of subliminal intelligence remains latent, indefinitely, and is never, except under abnormal conditions, elevated above the threshold of normal consciousness. It is also in evidence that subliminal memory is prodigious,—potentially, if not actually, perfect; so that what once enters that storehouse of memory is always available under favorable conditions.



These are a few of the inductions of modern psychological science pertinent in this case; and it cannot be successfully controverted that they afford a full explanation of the fact that the knowledge which Mrs. Piper obtained existed in the subjective mind of her sitter. I submit that it is a far call between "omniscience" and the conclusions derivable from the fundamental facts of psychic science.

The only question now remaining is whether the knowledge which, presumably, was thus telepathically acquired, was conveyed by the same means to Mrs. Piper's subliminal consciousness.

This is the issue which Professor Hyslop has seen fit to utterly ignore. And yet it is really the only pertinent issue in the case. To reduce it to its lowest terms, it is this:

Can information, telepathically acquired, be telepathically transmitted to a third person?

If it can, spiritism, considered as a scientific proposition, has not a leg to stand upon; for not a case has yet been recorded that cannot be telepathically explained if that simple proposition is true. There may be cases where the chain of telepathic transmission is difficult to trace. But so momentous a proposition as spiritism embraces cannot be logically sustained by an occasional failure of positive evidence against it. There are no logical presumptions in favor of a supermundane explanation of any phenomenon whatever. Indeed, the presumptions are all against it, even in the absence of evidence to disprove it; and when, as in this case, the great bulk of cognate phenomena are explicable by reference to known mundane causes, all supermundane hypotheses are summarily ejected from the court of logical inquiry.

The question, then, recurs,—“can telepathically acquired information be telepathically transmitted to a third person?” My proposition is this: A message transmitted from A to B, by any means of communicating human intelligence, can be transmitted, conditions being equal, from B to C by the same means.

If not, why not?

This is a very simple proposition, and its truth is self-evident. It is what Herbert Spencer would denominate a “universal postulate;” for “its opposite is inconceivable”—unthinkable. Besides, it has been demonstrated, again and again, by

experimental telepathy, that telepathy by three, or as the French call it, "*telepathie a trois*," is not only a possible, but a very common, phenomenon.

There is nothing left, therefore, for spiritism to do but to deny a self-evident proposition. for, if it is true, the telepathic hypothesis covers, not only every case cited by Professor Hyslop, but every case within the range of human conception.

In conclusion, I beg leave to say one word to both the friends and the foes of spiritism, in commendation of Professor Hyslop's report. The former will find it to be the ablest effort yet made to give spiritism a scientific status. If he has failed it is not for lack of zeal or ability. The latter will find in it a transparently honest report of the details of each seance. This is all that science can ask of a reporter of phenomena. It will take care of its own conclusions. If the internal evidence of the report overwhelmingly defeats the object of his argument, Professor Hyslop has not concealed the fact. Considered from any point of view—as a literary production, as a defense of spiritism, as an honest report of facts, or as an effort to obscure the vital issues involved, it is the ablest spiritistic document extant.







JOHN DUNCAN QUACKENBOS, M. D.,  
OF NEW YORK CITY.

THE MUTUAL RELATIONSHIP IN HYPNOTISM,  
AND ITS BEARING ON TELEPATHIC AND  
SPIRITISTIC COMMUNICATION.

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BY DR. JOHN DUNCAN QUACKENBOS, OF NEW YORK CITY.

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Mr. Chairman, Members of the Medico-Legal Society—Section on Psychology:

You have asked me, through your honored President, Dr. Clark Bell, to express an opinion this evening regarding the nature of the communications reported in the proceedings of the Society for Psychical Research (Part XLI.) as having been received by Professor James H. Hyslop, of Columbia University, from Mrs. Piper, the spiritistic medium. It has occurred to me that an appropriate prelude to the inference which I shall draw might consist in a statement of the relationship apprehended by me to exist between the mind of an hypnotic operator and the subjective personality of the individual operated upon, through which relationship the minds in rapport are obnoxious to mutual impression. The conclusions which I have reached along this line of reciprocal communication are derived from some two thousand several experiences with hypnotized patients. These subjects sought my aid for almost every conceivable malady, mental and moral; some for ethico-spiritual, many for literary or dramatic inspiration. I have thus been brought into closest touch with the human soul, first objectively; subsequently, in the realm of subliminal life, where, practically liberated in the hypnotic slumber from its entanglement with a perishable body it has been open to approach by the objective mind in which it elected to confide, dynamically absorptive of creative stimulation by that mind, and lavish in dispensing to the personality in rapport the suddenly apprehended riches of its own higher spiritual nature.

To a recent inquiry as to how it was possible for him to engage without injury to his physical and mental health so

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Read before the Medico-Legal Society, Psychological Section, December 18, 1901.

unremittingly in his work as a suggestionist—a work that implies concentrated intellectual effort and is daily prosecuted on an average from 9 a. m. until midnight—the author of this paper made the reply: “Because I get something back from my patients; otherwise, I should be a nervous bankrupt.” It is my purpose this evening to investigate the hypnotic procedure with a view to ascertaining what it is that the hypnotist who throws his soul into his work may receive in return from his subject; to offer a philosophical explanation of the spiritual exosmose and endosmose. Much has been written of the action of the operator and the passion of the subject. It is always what a suggestionist is doing to his mesmerizee, never what the mesmerizee is doing to his suggestionist. But the patient is as active subliminally as is the operator objectively; and the operator, where genuine rapport is established, realizes this activity.

It may be well for me to state at the outset that I understand hypnotic suggestion to be of the nature of inspiration; and the result of it is assumption of control either where control is relaxed or in fields where it has not before been exercised. Hypnotic suggestion is a summoning into ascendancy of the true man; an accentuation of insight into life and its procedures; a revealing, in all its beauty and strength and significance, of absolute, universal, and necessary truth; and a portraiture of happiness as the assured outcome of living in consonance with this truth. It is not a mere pulling up of weeds by the roots as Horace Fletcher describes it in “Menticulture”; but it is a sudden overshadowing and starving out of character defects and mental weaknesses by a tropical growth of ethical energy which seeks immediate outlet in the activities of a moral life. The patient freely expresses his best self post-hypnotically, without effort, from a plane above that of the will—the plane of apprehension and of spontaneous command along lines of thought and action that are high and true. Thus is effected a perfect agreement between the law of right and the intelligent creature.

Such inspiration cannot be mere lip-work or rote-lesson. It implies a sincere belief in the suggestions offered; control by lofty, inflexible principles; an eloquent and incisive manner born of the courage of conviction; in short, it is a transfusion of personality. Perfunctory speeches are of no avail,

for the mind of the mesmerizee is endowed with supranormal insight, instantaneously detects the disingenuous, and rejects the counsel of an uncandid or lukewarm guide.

The wear and tear of a continuous service in practical hypnotics, covering not only all phases of abnormal mental and moral attitudes, but involving as well inspirational work of the most difficult kind, is certainly out of the ordinary; the rapid recovery therefrom is phenomenal. There are grades of depression, time differences as regards the re-establishment of the operator's nervous balance, and degrees of subsequent uplift. Some patients are more exhausting than others, some mysteriously exalt, many are seemingly negative, all who in sincerity and faith seek moral or intellectual aid through hypnotic channels, in some way, immediately or remotely, refresh, exhilarate and nerve the mind that offers it. There is a more marked return in ethico-spiritual than in intellectual inspiration; little reciprocal benefit attends the treatment of mere physical conditions. Persons suffering from moral perversions and remorse consume more than the average amount of nervous energy, perhaps because they need a more generous quota of help. In certain instances it would seem as if the sufferer secured relief by casting upon the physician the whole burden of his imperative conception, self reproach, remorse, worry or fear. It may require hours or even days for one who extends aid subjectively to lift from his soul the dead weight of such an imposition. Coarse natures are especially trying; while refined minds ennoble and exalt from the earliest moment of contact. The more spiritual the work, the more marked the ascent, and the greater the consequent indifference of the operator to all worldly or purely material considerations. One seems sustained upon a higher plane where neither thought, nor passion, nor volition can intrude to ruffle the serene surface of his soul.

Some twelve months ago, in the up-rush of a violent nerve storm centering in a series of vicious assaults upon my integrity, there came into my life a spiritually-minded patient with the following request: "My deepest desire is consciously to realize my oneness with the Infinite God of Love. Impress upon me, as I sleep, the conviction that I have within me forces which, if I could but recognize them, would lift me to higher levels and open my soul to the illapse divine. Put



into operation these spiritual powers, that I may lose myself in an acceptable service to others, and therein taste the perfect fruits of faith, aspiration, and love." Whereas I make no pretense to such power as would be implied in a literal response to the longings of this soul, and so explained my position to the petitioner, I do believe that by presentation of sovereign truth below the threshold of consciousness—that is, subliminal presentation—a soul may be made a hundred fold more intensely receptive than through mere objective exhortation. On this principle, I put the lady into a suggestible mind state, and as the inspiration proceeded, I felt myself elevated above the plane of the material and the transient, placed out of reach of worry thought and misgiving, and rendered incapable of irritation by the ingeniously contrived annoyances that had disturbed me hitherto. I realized a potency within me that was in every way adequate to the occasion; I became insensible to accusation and insult, I was made immune to the toxin of resentment. Association with pure souls in the realm of the subliminal has repeatedly proved similarly cheering and uplifting. Such uplift is to be carefully distinguished from the sense of self-congratulation that attends the doing of a kindness—from the gratification of that lively disinterested feeling which is a part of our animal nature, and which forever prompts us to make ourselves happy by making others happy first. It is marked by a peculiar erethismic thrill or shock, which would seem to accompany the touch of a soul. The inspiring suggestion blesses him that gives as well as him that takes.

But one must enter the ethico-spiritual field to experience the exaltation described in its perfection. In pure intellectual inspiration, in higher hypno-pedagogics, for instance, involving the exhibition to a sleeping subject of potential endowment and the post-hypnotic spontaneous expression of such endowment in the objective life—there is uplift of a different nature, similar, though specifically superior to the satisfaction accompanying felicitous objective instruction, persuasion or inspiration. The qualifying of a college student's subliminal for a rigid examination; the symmetrical development of unbalanced mental faculties into harmoniously acting forces; the equipment of a talented woman for authorship or the stage—bring different degrees of intellectual compensation. In the creative communication that evolves a

great actress, spiritual chords may be set in vibration as the true aim of dramatic art is pictured to be, not the mere representation of passion in itself, but of passion that leads to meritorious action—when tragedy is conceived of as poetry in its deepest earnest, and poetry as beauty plus spirituality. In the case of an actress inspired by me within the year and risen at a single bound to fame and fortune, the line of suggestion was as follows:

“You are now in a position to realize your talent and your power over its expression; and you are going on the stage in January—free from all agitation, having grasped in full the dramatic idea of the play whose heroine you are and confident in your own interpretation of the character of——. Your acting throughout will be consistent with this interpretation, sincere and natural in its tone. You will know intuitively where the touch of nervousness is required to express the assumed emotion, when to affect a look of despair, how to manage the quick transition from real fright to apparent innocence. Your acting will be without artificiality, false to fact, but true to faith, your own conception. Realizing the efficiency within you, your whole being instinct with an intense vitality, you will naturally and unconstrainedly cast into your art all the magic that fascinates, all the control that holds an audience from first to last—your self-possession retained, but your self-consciousness all but submerged in your impersonation. So doing, you will impress without effort those who witness your acting with your masterly portraiture, with the superior quality of your representation, your truthfulness to nature, your heavy-handed realism. And you will be your own best automatic critic through it all, so confident in your talent and your spontaneous control over its utterance, that you will realize your elevation to a plane above necessity for sympathy from your audience. You have arisen in all the strength and fearlessness and majesty of your womanhood, and in all the glory of your genius, to assert yourself, and you can stand, if need be, unabashed before the world.”

This gave the lady immediate insight into her endowment, with confidence in its expression, and she went before the footlights a consummate mistress of her art, to be curtained many times throughout the winter after the climax of the play.



To achieve this result, the lady in question was brought to a full realization of herself in her higher relationships; and wherever this is accomplished by the suggestionist, there is sure to be spiritual indemnification for the energy expended in awakening apprehension of the self at its best.

The reciprocal influence implied in hypnotic rapport is explicable on the principle of action and reaction, the third law of Sir Isaac Newton, viz: "To every action there is always an equal contrary reaction; a given body cannot press or attract another body without being itself pressed or attracted with equal force in an opposite direction." To carry this natural law into the world spiritual, no soul can impress another soul or personal intelligence without being reciprocally impressed. A soul errant in rapport experiences during the hour of impact with the mind of a pure-hearted suggestionist, a change in the direction of its aspirations or spiritual motions, and its total ethical energy is made actual. To the soul of the operator that stooped to point a way of escape to the sin-burdened spirit of the mesmerizee, is imparted a contrary upward motion and it rises to the heights of apprehension, spiritual insight and spontaneous yet absolute intellectual command. But in its ascent, it is not companionless; the emancipated soul is a factor in the rebound. Together the associated spirits enter the realm of pure mind life—the guiding spirit freed, by the intensity of its abstraction, from consciousness of a material environment; the spirit in rapport endowed, as incident to its subliminal state, with preternatural perception and thus become sensible of its measureless power over matter, its control of the vital functions of its objective body, as well as of its own intellectual attitudes and trends of thought. It realizes to the full the inherent dignity and worth of its higher nature, and discerns within itself a spiritual efficiency commensurate to its needs, whatever they may be—a power in reserve through the operation of which it may successfully parry the lance thrusts of disappointment, still the voice of remorse, quench the fires of passion, and break the clutch of crime. In the light of such apprehension, the so-designated heaven-left soul confidently assumes command of the forces conferred by its Creator for exploitation, and through the free and unconstrained operation of these natural forces, the objective life is spiritualized.

Ideal hypnotism thus implies on the part of one personality an expenditure of spiritual energy which, under the universal law of the conservation of force, cannot be destroyed, but which instantly materializes as ethical activity in the personality that is inspired. The energy that seemingly disappeared is transformed into a spiritual heat which warms the soul that kindled it, and creates reciprocally in that soul its full dynamic equivalent. If it be true that there are no forces in nature to which the law of energy does not apply, we have in this law an explanation of the reciprocal uplift in hypnotism, and we have in the fact itself an indicated way in which the souls of men may draw nearer to one another.

Do all persons who hypnotize other persons consciously receive from their subjects this lavish return for their investment of energy? Or are special qualifications required in the hypnotist? And if so liberal a dividend is assured, why should not all high-minded persons resort to hypnotism as a means of accentuating their own general receptivity and adding to their magnitude as moral stars? It were, indeed, a pity that the great mass of enlightened men and women who are striving for self-improvement or for the elevation of their kind should be debarred, through ignorance of its very existence, from so promising a field for their labors. The majority of hypnotists do mere perfunctory work; they do not sound the depths of the soul they seek to aid. There is a mere passing contact, a cold injunction to abandon demoralizing practice or secret sin; there is no outpour of sympathy, no encouragement of the stricken spirit to unbreast its woes. With what measure the hypnotist metes, it is measured to him again. If he be not an earnest and sincere believer in his suggestions; if he sees not a brother in the evil-doer; if he withholds that best gift one can offer to his neighbor, viz: himself—he can expect no return from the soul he addresses. A mesmerizee instinctively penetrates the veneer of indifference or deception, and revolts against rapport that is sought for selfish or sordid purposes. Further, the human soul delights in a realization of its own power, and responds sublimely to him who, in harmony with Paul, holds up before its subliminal vision that spiritual potency conferred on it by God as the means of accomplishing lofty purpose, as the way of escape (ekbasis) from temptation (1 Cor. x:3). The doctrine of the utter helplessness of man which is harped on so

persistently by certain creeds, and which has for centuries unsouled the Christian, is taught neither by Jesus nor Paul. God does not turn out mere salework. He does not create souls without good in them; without power in themselves to help themselves—a mistaken philosophy which every blade of grass controverts, every sun, every diatom. The maximum efficiency of the human machine is illustrated in the life history of Job, that one conspicuous embodiment of purely human feeling and faith and potency at their best. The same spiritual energy that gave Job his victory, is potential in every human unit. There is no soul in which God is not; and what God hates is therefore intuitively hated by the human image of God, the superior spiritual self. Objective man is often sin-loving; subjective man is ever sin-hating. One fool hath said in his heart, "There is no God;" another fool, "There is no God in man"—and yet the Spirit beareth witness with our spirit that we are the children of God (Rom. VIII.). It is this spirit of ours, the pure pneuma, that deathless principle which dictates what is right, and whose attitude toward sin is by force of its very birth, one of repugnance and horror—it is this spirit that lusteth against the flesh,—all vicious appetites, wrong impulses, unmanly practices. So no sin-living man in the abstract is morally indifferent. He may smother his sensibility for a time, but he will always revolt and assert his manhood objectively when subliminally shamed into an apprehension of the blot upon his dignity as a man. In the conduct of his revolt, he is under obligation to make a competent use of the efficiency within him in an expression of willingness, perseverance, patience and moral energy, before appealing to the throne of grace. To the personality that apprises an apparently helpless soul of its own intellectual and moral powers and makes plain the possibility of conquest through self-help—the truth an enfamed world craves to-day—that soul flows out in a great tidal wave of recognition, gratitude and reciprocal stimulation. And the possibility of asserting a slumbering intellectual courage that clearly discerns, and a moral courage that grandly undercrests, is open to all who have lost sight of the god-like in their own lives. This is optimism at its climax, this making the man acquainted with himself.

Another fact—the thoughts, emotions, beliefs, aspirations and moral status of a suggestionist are undesignedly com-



municated most vividly to the subject, whose mind becomes mysteriously tuned in unison with that of the operator. I have been startled by hearing patients tell me days after hypnotization of feelings and incentives to action, of which I had suggested nothing but which I knew to be in the background of my consciousness at the time of treatment. An actress whom I was inspiring with confidence and preparing for her part, assured me a week after treatment that she had experienced a remarkable change in her disposition and her attitude as regards the purity of the stage. She would not entertain a proposition from a manager whose plays verged on the vulgar, and her newly adopted ideals were so exactly in conformity with my own that there could be no question regarding their source. In like manner, I have inadvertently communicated my love of nature and her wild life, my aesthetic sensibility, my facility with the pen, and even my faith. As one patient expressed it, "Your thoughts become my thoughts." The time has indeed come, as Maeterlinck predicted it would, when souls may know of each other without the intermediary of the senses. We have within us an immaterial principle entirely independent of sense organs and sense acquisitions. Its pinion is not reconciled to earth. It represents a flight above the temporal, and hints of Heaven.

What light, if any, do these facts cast upon the principles of telepathic communication? The laws that govern such intercourse, the question as to the extent of its prevalence among the living, and its possible extension into the world of the dead, are of supreme concern to humanity. The fact that minds brought into hypnotic contact through the approximation of the physical bodies they tenant, can exchange thoughts, feelings, ideas, knowledge, convictions, suggests the possibility that minds temporarily separated and to all purpose discarnate in natural sleep or in hypnosis, or even in states of reverie—subliminal selves free to traverse the world and its purlieus—may communicate without reference to space limitations, and are mutually impressed, exalted and refined.

Subliminal minds would seem to be attracted automatically  
1. To their complements, each the other to strengthen, to instruct, to inspire; and 2. As mere almoners to other minds in need of help. Were the means of establishing such communication comprehended and under control, deliberate ab-

sent treatment for functional sickness or moral defect would be possible and in every way scientific.

Telepathy is the direct communication of one mind with another, at a distance, otherwise than through the normal operation of the recognized sense organs—that is, without the use of words, sounds, odors, looks, gestures or other material signs. It is a form of mystic perception and impression which inheres in animal nature and characterizes certain methods of brute communication. Recent experiments have proved moths and other insects to be capable of thought transference so far-reaching as to impress their fellows miles away with a knowledge of their existence and whereabouts. It is well known to whalers that a cetacean struck by a harpoon has power instantly to convey information of the presence of an enemy to a spouting school a mile distant, so that the individuals composing it immediately disappear below the surface. Every angler is aware that if one trout in a pool becomes conscious of his presence, the most deftly cast flies fall unheeded on the ripples. Some twelve years ago, the late Austin Corbin purchased 25,000 acres of farm and woodland in Sullivan County N. H., and stocked the estate liberally with cervidae. In 1897, it was predicted that the extinct carnivores whose natural food is venison would return to the region. Recently, Austin Corbin, Jr. reported the presence of a family of pumas, or mountain lions, in the Park, and other observers have discovered the lynx (both *rufus* and *canadensis*) in evidence. By what mysterious power of cognition did the great cat, a century vanished from this region, become aware of the presence of deer and elk in Blue Mountain Park? I suggest the theory of a telepathic communication—the radiation of subtle waves of cognizance from the mass of fear entertained for their traditional enemies by a community of 4000 animals of the deer tribe, to fugitive panthers in the Alleghanies or in remote areas of the Green and Adirondack Mountains. Similarly, intimations of intended movements having in view either my injury or my advantage, are frequently conveyed to me. I feel the thing in the air. If brutes possess this inscrutable power of communication, and exercise it for their benefit, it cannot seem marvelous that a professional trance-medium, in perfect training, should be able to project her subliminal indiscriminately or with method in her ecstasy, force her way subjectively into



the penetralia of selected human minds, and so possess herself of information calculated to confuse, deceive, or otherwise impress her investigators. For has such a medium ever revealed anything that did not exist either in her own consciousness, or in the consciousness of some person present, or in the consciousness of some living human being not present at the seance? And yet I do not deny the possibility of impression by extra-human intelligences. Whence come the beautiful and practical thoughts that possess us as we sleep and clamor for utterance at the moment of our awaking, "the thoughts ye cannot stay with brazen chains." Granted, during the hours of rest, symposiums of kindred subliminal spirits having interests in common and free to combine and inter-penetrate, granted on such occasions unrestricted access on the part of every soul to the knowledge and experience and impulses and ideals cherished by every other soul, and thought impression during states of sleep is rationally explained through creative communication. The Gospel teaches the communion of saints, the spiritual fellowship, mystically in and through Jesus Christ, of all believers, dead as well as living, who are united in the Holy Catholic Church. But mystical communion does not necessarily imply communication between the living and the dead. The teaching of the New Testament as to the possibility of intercourse between embodied souls and discarnate spirits is negative; but it positively affirms the possibility of subliminal communication between uncarinate spirits and embodied souls. Intelligences not human, ill-wishing and well-wishing, would appear to influence man, and the *modus impressendi* must involve action on a receptive subliminal consciousness. In my higher work, I have at times felt myself seemingly thwarted by an intervening intelligence that opposed the strongest influence I could exert and for a time rendered futile all efforts at hypnotization. I may instance the case of Susie G., a bright little girl seven years of age, who was brought to me to be treated for an abuse taught in infancy by a nurse. The child realized that she was doing wrong and was desirous of cure; she trusted me implicitly, cheerfully came to my office, and had perfect faith in my ability to save her. She would enter the first stage of hypnosis with her hand confidently in mine and her arm about my neck, when suddenly the trustful childish expression would desert her

face and she would glare at me with a sullen, defiant, hunted look like an abandoned woman taken red-hand in the commission of a crime. For the nonce, further attempt to hypnotize failed. The revulsion was painful to me, and must have been to this unfortunate child. She described the interposing influence as that of Satan, who, she naively said, told her not to go to sleep for me, who regularly tempted her to do herself wrong, and whom, as she grew stronger, she was accustomed to refer to an adjoining house for a more promising victim. The alternative here is between an outside ill-wishing personality too strong for the simple child-nature, and a part of Susie's own personality. I have never seen anything so suggestive of possession in the cases of multiplex personality that have come under my own observation, although in a number of sexual perverts who have subjectively resisted hypnotism, something similar has seemed to occur. After three months, this interesting girl was brought to me again for treatment, and I easily succeeded in putting her into a placid and trustful sleep in which the redemptory suggestions were given without interruption. If the efforts at rescue were thwarted in the first instance by the intervention of a daimon, my subsequent success would seem to imply that extra-human intelligences may be as fugitive in their endeavors to deprave or ennoble, as are other intelligences clothed with human bodies.

The difficulty of discriminating is such a case as Susie's between an ill-wishing spiritual intruder and a separate personality of the individual under treatment, is obvious. No room for doubt exists in the case of Natalie W., another patient who passes daily from one personality to another without appreciable cause. In consequence of a nervous shock received in her eighth year, during convalescence from fever, the mind of Natalie W. remained a child's mind, while she gradually developed into physical womanhood in the thirty years that followed. In one personality she repeats aloud the petitions of the Prayer Book continuously for six hours, being constantly interrupted by the other personality whom she styles Miss W., and peremptorily orders out of her presence with emphatic gestures. In one personality, she is affectionate, confiding and tractable; in the other, she is cunning, suspicious and difficult to control. In one personality, this child woman loves me; in the other, she fears me.

Her mother believes her to be possessed. The psychology of this case of alternating personality is, however, clear.

But whether or not uncarnate daimons communicate through the instrumentality of suggestion, and whether or not disembodied souls reach, via the channel of the related selfs, those of us who are still in the flesh—one fact the writer regards as established by his experiments, viz: A Rational and Dignified Way is Open for Such Spiritual Communication Every Time We Lose Ourselves in Slumber, for There is no Difference as Regards Suggestibility Between Natural Sleep and the So-called Hypnotic Trance. In the latter, the sleeper is in rapport exclusively with the person who has induced the state; in the former, he may be in rapport with his own objective self, perhaps with a multitude of discarnate personalities who think and feel in common with him, and in case he be of superior parts, possibly with all well-wishing daimons. Iamblichus, the Neoplatonic philosopher, was right when he proclaimed the night-time of the body to be the day-time of the soul. The impressing outside personality, if it be operative at all, operates through the double consciousness fused in the single human mind, the superior spiritual self being obnoxious to the insinuation of a belief, impulse or thought, which may dominate the objective life. Spiritistic communication on this principle, implies a plane of meeting infinitely higher than that of the common seance, where soul and daimon are supposed to communicate through the mind of an entranced medium who chatters a confused mass of trivialities and irrelevancies. The human soul intuitively abhors an intermediary. In this life, the climax of soul communion is reached in the mutual embrace of the physical bodies—immediate relationship alone is acceptable and satisfactory. So if there be impression by disembodied souls, that impression, in the opinion of the speaker, is direct. The idea of intercourse with the dead through the machinery of the seance is repugnant to reason. Aside from the fact that if the communications be accepted as messages from the souls of the righteous dead, such a belief cannot be reconciled with an exalted conception of the powers of disembodied spirits, we are confronted with the equally significant fact that the intellectual status of all circles is low and disappointing.

Every hour of natural sleep is prolific of opportunity for communication with the departed, and who knows that it



does not take place? It were pleasant to feel that a contingent of our better thoughts is inspired by those we have loved, who when they appear in visions we remember, always appear as living, and thinking, and acting personalities. Perhaps there is in this latter fact a suggestion of that immortality which psychic vision and psychic audition incontestably prove in that they illustrate the power of the soul to operate as a discarnate entity, as a spirit disentangled from the flesh.

The soul that exalts the operator in the hypnotic procedure is the same soul that is freed permanently at the moment of death. Why should it cease to project aspirations, modify attitudes, communicate ideas, uplift human natures, simply because it is forever done with the perishable body as an instrument of expression? If then, in the providence of God, disembodied pneumata are free so to do, assuredly they have it in their power to communicate directly with us through impression of the subliminal mind. And we have the same power to receive or to repulse all such advances *subjectively*, as we have in our every day objective life. The human soul, in subliminal as well as in supraliminal states, is perfectly adequate to its own protection. Its career in relation to associations and companionships, is determined by its own deliberate choice.

From my experience in subliminal inspiration, and from my knowledge of the reciprocal influence in psycho-therapy and of telepathic possibilities in general, I am inclined to accept the telepathic rather than the spiritistic hypothesis in explanation of the communications received by Professor Hyslop from Mrs. Piper.

(For the paragraphs quoted in the above from the author's article in *Harp-er's Magazine* for June, 1901, due acknowledgment is hereby made.)

## TELEPATHY AND MRS. PIPER.

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BY CLARK BELL, ESQ.

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In reading the statement of Mrs. Leonora E. Piper as it appeared in the New York Sunday Herald recently, it seemed to me, that it was a clear duty to examine the evidence of the record of the communications which have been made by her in the trance state, to see how far they would sustain the view and position she assumes in her statement as announced in the New York Herald.

There can be no better place to look for that record, than in the proceedings of the Society for Psychological Research, and for this purpose we are justified in assuming their correct reproduction. They are certainly quite as reliable as the usual stenographic notes of the evidence of witnesses on a trial. It ought also to be assumed on entering this discussion, that no mere pride of opinion nor the change of views of observers, like Dr. Hodgson or Prof. Hyslop, should influence our analysis of the evidence.

It is only fair, to recall the fact that neither Dr. Hyslop nor Dr. Hodgson were avowed believers in the spiritualistic hypothesis, nor was the Society of Physical Research itself recognized as a body, that was committed to spiritualism at the time she commenced her labor for that society.

It is safe to say that both Dr. Hodgson and Prof. Hyslop were regarded as very skeptical indeed of what was then constantly exhibited as the phenomena of spiritualism, and in my own experience, I found Prof. Hyslop very adept, and quick, to detect frauds in the average mediumistic phenomena, which we some times saw together, and where we usually concurred as to the peculiar deceptions used.

To start with, neither Mrs. Piper, nor indeed the leaders of that body at the outset did not probably allege or indeed believe, that the phenomena was such as was then regarded as spiritistic phenomena.



So that it is but justice to Mrs. Piper to say, that so far as she is personally concerned, there is nothing in her statement that should be fairly classed as derogatory to either her integrity or veracity, or that was in contradiction of her views, at the time she commenced with the society work.

The fact that the gentlemen named have changed their views, even if that change had been based on the manifestations or her communications, should not alter the free discussion of the issue.

It is too extensive a subject, to consider in an exhaustive manner, on such an occasion, and I prefer to limit what I have to say to the evidence, and shall quote from the volumes of the proceedings of the Society of Psychical Research, and follow perhaps somewhat in the line of two members of that society, along lines which seem to me to be at the very root or heart of the discussion.

I shall refer to a paper by Mrs. Henry Sidgwick entitled "Discussion of the Trance Phenomena of Mrs. Piper."

Mrs. Sidgwick begins by referring carefully to the various papers relating to the phenomena as published in the proceedings, giving title, author, volume and page.

She assumes, and agrees, with Professor Newbold, at the outset, (Proceedings Vol. XIV, p. 7,) in the assertion, "I accept the conclusion arrived at by everyone so far as I know, who has studied the case at any length," "that it was not consciously got by Mrs. Piper during waking life and then fraudulently palmed off on the sitter as supernatural;" or as Dr. Leaf puts it (Proceedings Vol. VI., p. 559), "as to the first and most obvious question whether she consciously acquires knowledge with regard to her sitters with the intention of deceiving, I may say most positively, that I regard such a supposition as entirely untenable."

Mrs. Sidgwick, in searching for the real cause of the phenomena, assumed "That telepathy—in the sense of the impression of one living mind by another, otherwise than through the recognized channels of sense may be taken as provisionally established by the evidence collected by our society and other investigators."

Mrs. Sidgwick agrees with Prof. Lodge, "That thought transference is the most common place explanation to which it is possible to appeal in the case of Mrs. Piper." (Proceedings Vol. VI., p. 451.)

In such a discussion we should carefully consider and define telepathy, so that we might occupy a common ground in this respect, as it is now claimed by scientific men, and, concerning which we should not find or expect to find dissenting opinions.

Telepathy, as it is regarded by scientists who accept it as a fact, is some unknown sense or power of the human body, by which as a physical process, communication is held between brain and brain of the human organism. Some means by which the perceptions are reached in some manner analogous to the known and well-defined transmission of the electric current or the action of gravitation which we know exists, but we are as yet unable to comprehend how it acts, or to know its methods.

As yet the process of the action of telepathy is wholly undefined, but that it is a physical process is generally conceded by scientific workers.

Those who wish, like Mr. Hodgson, to extend this view of telepathy, so as to embrace communication between the living brain, and the spirit of the dead, through a living brain like that of Mrs. Piper, must be classed as in the region of controversy; such a view has not yet been demonstrated.

Mrs. Sidgwick is of the opinion that in no case has the spirits of deceased persons, known to the sitters used her organism to speak directly through her to the sitters with her voice or write for them directly with her hand. (Proceedings Vol. XV., part XXXVI, p. 19.)

Mrs. Sidgwick is of the opinion that the influence or intelligence operating through Mrs. Piper is frequently not Mrs. Piper, but some brain outside her own personality. She asserts the existence of two separate intelligences, one speaking and one writing at the same time, but insists that this condition frequently exists in hypnotic subjects, and throws no light on the subject of the controversy, quoting Mr. Gurney and Prof. Janet. (Peculiarities of Certain Past Hypnotic States. Proceedings Vol. 4, by Mr. Gurney, also Prof. Janet's work.)

She attaches little importance to the impressions of the siter, regarding the personality of the communicating intelligence, because, when two or more minds are considering the same subject, one will often think it recognizes, and the other will on the same identical facts think otherwise. With Mrs.

Piper it was usually. Phinuit (Dr. P.) and he was speaking sometimes for others, and not for himself. This explains why the person who is directly communicating or attempting to do so, is not the person it claims to be, and which it often believes itself to be; but that it is in fact the trance personality of Mrs. Piper herself.

On no other theory can the inconsistencies, contradictions, errors, misstatements of known facts, concerning which the real person could not be in doubt or in error, which arise in communications through her, or in similar communications from or through other mediums of similar character be explained.

For example, Dr. Phinuit's description of himself as the spirit of a deceased Marseilles physician, is beyond all doubt, an incredible statement.

He cannot speak one word of French. He has not established even a fraction of a reputation for veracity, and so far as known none of his statements regarding incidents in his life on the earth, have ever been verified.

His testimony would not have a particle of weight before a court or jury if given in an action at law; and that this was Mr. Leaf's opinion of him, is clearly shown by Mr. Leaf's statement. (Proceedings Vol. VI, p. 60.)

Take the case of Mr. Stainton Moses (Proceedings Vol. XIII, pp. 407-412.) The spirit guides of Mr. Moses assumed several names, Imperator, Rector, Mentor, Doctor. As a group of witnesses, their statements regarding their own life on earth, about Mr. Moses himself, and their teachings to him, serve to discredit their evidence. It must be thrown out as evidence and would be in any court of justice.

They gave the names of the historical personages, they claimed to have been. Mrs. Piper wrote out these names. Investigation shows, those given not to have been correct. Wrong names were given. None right, but they are insisted upon for a time, and then corrected, and the names corrected to others, equally wrong.

The "Doctor" is Homer and "Mentor" is Ulysses, and he says that he often sees "Telemachus," and can't remember the name of the lady who is with him always, until his recollection is refreshed by Dr. Hodgson, when he recalls "Penelope."



It is perfectly safe to say, that these persons are not the personalities they claim to be; or that they are Mr. Stainton Moses Guides; or that they have actually used Mrs. Piper's hand as a writing machine to record the evidence of their misstatements of facts.

Mrs. Sidgwick cites an instance in point (Proceedings Vol. XIII, p. 348) where Mrs. M. records communications from her husband's aunt who had died in 1894, both through Phinuit and when she pretends to write herself, could never give her own name correctly, although Mrs. M. repeatedly tried to have her do so.

Mrs. Sidgwick cites the case of where Mr. Hodgson had given Mrs. Piper entranced a piece of Mss. Written by Dr. Wiltze to hold.

Shortly the spirit of Dr. Wiltze appeared, in person claiming to be dead and that his body was still in the water. Proceedings Vol. XXXVI, p. 25. Dr. Wiltze was at the time alive and well.

Is there any rational explanation of such an occurrence, other than to attribute it to an idiosyncrasy of the trance personality of Mrs. Piper?

The conclusions which Mrs. Sidgwick reaches regarding the trance phenomena of Mrs. Piper are, that they are explainable in no other way, than that they are; consistent with the hypothesis that they may have originated with the trance personality of Mrs. Piper.

That it must be conceded that Mrs. Piper is in telepathic communication with the sitter, and that the sitter must play an important part in relation to the communication. We know so little of the methods of telepathic communication beyond the fact that it does exist, that it is only fair to suppose that the mind of Mrs. Piper in trance, may and probably does, have free access to the thoughts and subliminal consciousness of the sitter.

The mind of the sitter has its recollections of and its impressions of the deceased person. How far the trance personality of Mrs. Piper has access to these recollections and memories we do not quite know, nor as yet can we suppose them to be wholly unavailable or inaccessible.

If the dead could communicate with the living, it is not out of the question that the trance personality of Mrs. Piper could receive impressions from the spirit of the departed; but

of this we have no positive evidence. On the whole evidence it is quite clear, or rather it is not sufficient, to raise even a conviction, that the trance phenomena of Mrs. Piper is in any sense due to the action of the spirits of the dead, on her trance personality, as to the communications made.

Andrew Lang contributes an article to the "Discussion of the Trance Phenomena of Mrs. Piper," called "Reflections on Mrs. Piper and Telepathy." Proceedings Vol XXXVI. at page 39 to 52, of considerable value. It is in the nature of a review of Dr. Hodgson's "Further Record of Observation and of Certain Phenomena of Trance," as published in Proceedings of Society of Psychical Research Vol. XXX, p. 406), in which he details at length the reasons which are conclusive on his mind, that the phenomena can not be regarded as having any true relation to communications from the spirit world or from the spirits of deceased persons. Mr. Lang criticises Dr. Phinuit, Mr. H. and G. P., and says that "if they were honorable spirits, they would say they don't know when they don't know. They would not give false information, 'natural enough,' easily guessed, but totally wrong."

He quotes Prof. Pierce, Mr. MacAlister, Mr. Marté, Dr. Weir Mitchell, Mr. Barkworth, Mr. Newbold, Mr. Podman, Prof. Trowbridge and others, but while he concedes that the facts would raise a strong presumption against the bonafides of Mrs. Piper, he still says:

"On David Hume's theory a long set of impositions is the most legitimate explanation of Mrs. Piper's successes. For reasons given by Dr. Hodgson, I cannot accept the theory of imposture by Mrs. Piper in her normal state. For one thing she could not afford the expense of private inquiries which would more than swallow up the profits."

Mr. Lang says:

We are dealing here with a most imperfectly known agency, telepathy; with a better known agency, the secondary personality, and with another wholly unknown agency, spirits of the dead. The preference for any of these Laputan alternatives is apt to be decided by personal bias. But, to a faint extent, telepathy has the advantage of being a *vera causa*. The advocates of telepathy, attempting to explain Mrs. Piper's successes, may fall back, as Dr. Hodgson says, on "the hypothesis of telepathy from the living, that the subliminal consciousness of the sitters, and also of distant living persons, might be drawn upon the living." Thus, Mr. Pelham is doing something in Washington with a photograph of his son, G. P., and G. P. reports this at Boston through Mrs. Piper. The explanation (apart from guess or collusion), will be that Mrs. Piper



got at the subliminal consciousness of the remote Mr. Pelham, and so on in other similar cases. Such a telepathic explanation is "to the Greeks foolishness."

Mr. Lang continues in the discussion as follows:

Now the stretching of the telepathic hypothesis was almost forced on me (if I was to have any hypothesis), during Miss Angus' experiments with a glass ball? I presume that these experiments were "experimental," in Mr. Lodge's sense of the word, but I am not certain. (Making of Religion, Pp. 94-112.) There was in these experiments, apparently, a "selective and discriminative capacity in Miss Angus' percipient personality." But there was no room for the theory of the spirits of the dead, for all concerned were alive. To be sure the Polynesians explain all water-gazing by a theory of spirits, but Dr. Hodgson will not agree with the Polynesians. (Ellis, Polynesian Researches, II, p. 240.)

Again and again, Miss Angus, sitting with man or woman, described acquaintances of theirs, but not of hers, in situations not known to the sitters, but proved to be true to fact. Now the "far-going" hypothesis of direct clairvoyance was here excluded (in most cases, not all), by conditions of time. In one instance Miss Angus described doings from three weeks to a fortnight old, of people in India, people whom she had never seen or heard of, but who were known to her "sitter." Her account, given on a Saturday, was corroborated by a letter from India which arrived next day, Sunday. In another case she described (about 10 P. M.), what a lady, not known to her, but the daughter of a matron present, (who was not the sitter), had been doing about 4 P. M. on the same day. What the person was doing was not a thing familiar, for I asked that question. Again, "sitting" with one lady, Miss Angus described a singular set of scenes much in the mind, not of her "sitter," but of a very unsympathetic stranger, who was reading a book at the other end of the room. I have tried every hypothesis, normal and not so normal, to account for these and analogous performances of Miss Angus. There was, in the Indian and other cases, no physical possibility of collusion; chance coincidence did not seem adequate; ghosts were out of the question, so was direct clairvoyance. That Miss Angus, (who, by the way, was in the most normal and wide-awake condition), had got into touch with the absolute, and was making discriminating selection from the stores of omniscience, did not seem likely, because her crystal pictures appeared to be directed by the mind of a person present, not always the sitter. Nothing remained for the speculative theoriser but the idea of cross currents of telepathy between Miss Angus, a casual stranger, the sitters, and people far away, known to the sitters or the stranger, but unknown to Miss Angus. Unpublished examples of these things went on the same lines. Miss Angus picked up facts, unknown to the sitters, about people known to them but not to her.

Now suppose that Miss Angus instead of dealing with living people, by way of visions, had dealt by way of voice, or automatic handwriting, and had introduced a dead "communicant." Then she would have been on a par with Mrs. Piper, yet with aid from the dead. Her cases do not differ from Mrs. Piper's cases, except in copiousness, and in the circumstance that her condition was normal, and that she was new to all such exercises. Of course, like Mrs. Piper, she had failures. I asked her to try to see the room of a person known to me by correspondence only, a person whom I never met, (it was a room in Africa, though of course I did not say so), and she failed. It was trying her rather high. We did not seek to improve the result by exclaiming "Dear Tom, Dick or Harry, in Bengal, Edinburgh, or the Soudan, or the Red Sea, do try to appear

more frequently in the glass," as Dr. Hodgson addresses the dead "communicators." We could not do that, because the essence of the game lay in Miss Angus' ignorance about Dick, Harry and Tom, who were kept private in mind of the sitters. Otherwise the performances of Mrs. Piper and Miss Angus were on a par (except for the deadness of the persons concerned), granting the difference of the methods of crystal gazing on one hand, and of trance-speaking, or automatic writing, on the other.

Not to rely solely upon Miss Angus, I take another instance. My friend Mr. Lesley is known to the world as a man of business, a golfer and a composer. He can see crystal pictures, but, (like most of my acquaintances who possess the faculty, including my cook), has hardly any interest in the practice. One day Mr. Lesley and I had been talking about a lady, unknown to him, but known to me, though I had never seen her house. Mr. Lesley began to look into a glass water-jug, and described what he saw: the interior of a hall of a house, with a good deal of detail. Neither of us recognized the house. I happened later to tell this to the lady of whom we had been talking; she said: "Why, that is my house," and on visiting it, I found that in all respects it answered to Mr. Lesley's description. It may be a common type of hall but I do not remember having seen one like it elsewhere, nor did Mr. Lesley know any such place.

Now suppose that the lady who occupied the house had been dead. And suppose that, instead of looking at a glass water-jug, Mr. Lesley had gone into a trance and announced that the dead lady was speaking with his voice. Suppose that when asked for a test she had described the hall in her house, (which was unknown to me and Mr. Lesley), with certain curious details. Would not Dr. Hodgson argue that this might be better explained by the hypothesis of communication through her spirit, than by telepathy between Mr. Lesley and anybody not present who knew the house? Yet, as its owner was and is alive, the theory of a spirit is wholly impossible, and if not telepathy a *trois*, then some other non-spiritualist theory must account for the facts, as for the facts in Miss Angus' cases.

Miss Angus' successes may not be due to cross-telepathy, nor may Mr. Lesley's success; very likely that is the wrong explanation. But of all known "supernormal" explanations, and that alone is viable, in these instances, and it is not, I think, incapable of application to Mrs. Piper's cases. Of course I do not reject the explanation by spirits, in Mrs. Piper's case; I only state the objections which occur to me, combined with the fact that Mrs. Piper is saturated with the animistic hypothesis, and has a dishonest secondary personality, if not dozens of such personalities. In Miss Angus' performances Mr. Podmore suggests (Part XXXIV., p. 130), my own provisional guess of telepathy a *trois*. It is a guess, even a wild Laputan conjecture. But we are here concerned with Laputan themes and speculations. Like Mr. Darwin, we are making "fools' experiments." Dr. Hodgson's hypothesis may be right; but in this region of dreams we ought to hold very lightly by all hypotheses; and, surely, we ought not to argue from one of them in favor of that old belief, the posthumous existence of the human spirit, and its power of communicating with the living, through a living organism. This is to base faith on a conjecture about conjectures. Moreover, in ordinary normal material, such as philological or anthropological speculation, we often see how science overshoots her mark, remaining for a generation in sure confidence about a theory which the next generation explodes. We ought not to let our psychological theories affect our practical beliefs. To do that may be to prepare for ourselves, or for our successors, a cruel disappointment.

Mr. Lang concludes by saying, regarding experiments in thought transference:

"Twice my thought has (apparently and in the absence of any other hypothesis known to me), been 'picked up' by an experimenter, and in neither case was it my surface thought. These things bias one in favor of the belief that there is something here into which it may not be waste of time to inquire."

In experiments made by myself in the Ouicha board when I have endeavored to eliminate all possibility of collusion in the medium, and automatic collusion on my own part, I have had some experiences, that coincide with what seems to be Mrs. Piper's opinion respecting the phenomena she refers to.

1st. Example, an apparent intelligence describes itself as one S. B., whom I had well known in life, and knew by hearsay had been drowned on Lake Keuka, the details of which I did not know, but had been attributed to drink, to which S. B., a well known fisherman, was too much addicted.

There were two hands on the board, the other beside my own was a gentleman, and a spiritualist in belief, who has visited at that Lake and at a point where S. B. usually fished from, but was not conscious that he knew, or had ever seen or ever heard of S. B. I had fished the lake for years with S. B. and knew every foot of its bottom well, in that part where the transactions occurred near Grove Spring, Gibsons, and Keuka Landings.

S. B. spelling out his name gave me a complete detailed history of his drowning, fixed the hour at daybreak, or just before daybreak, when he was trolling for trout, the capsizing of his boat, and after many questions, stated that his body was then in the lake, with all his clothes on, precisely as he had died, lying with his face downward, and finally by questions referring to names and fishing grounds and places located the spot where his body then lay so exactly, that I could have dropped an anchor on it or within ten feet of it on what was known as the Barren ground among fishermen, in about 60 feet of water, almost exactly off the dock that was built there.

Subsequent investigation demonstrated that he was at the time of the communication to me, buried in the country grave yard near his home, and the whole statement drawn from either my imagination or that of my friend, the medium, who had given it full credence.



A peculiarity of this seance was that we were interrupted constantly by an intelligence who was most anxious to communicate with me, but who could not describe himself or even tell his name. After a long struggle he did at last spell out a name of Wm. S., also a fisherman on that lake, whom I knew well in his lifetime and who had been my client. He was a relation of Samuel B. and in life they were not the most intimate friends. He gave me information as to his state, his relations then to S. B. and to others of his old set, not worth repeating and not at all in accord with what is generally believed by the spiritualistic world—not of the slightest value, but it seemed simply to be a resolute, determined, and finally successful effort of a most obstinate and determined party to say "How do you do" to an old friend, but who had nothing whatever to communicate. The second hand on the board did not know this man in life, and has no consciousness of knowing him at all, but of course may have heard of him, as he was in his day the most prominent fisherman on the lake.

On another occasion, with a personal friend, a lady of high mediumistic powers, as the other of two hands on the board, I asked for and obtained the presence of D. B., a man of international reputation, known to the medium, and for whom I had acted professionally, and for whose estate I was then acting professionally. I had reason to believe that he had died possessed of real estate in a foreign city, but I had been unable to trace it through his relations, one brother knowing its whereabouts, but withholding it. We had been very intimate in life, and when he came, after some delay in finding him by the celestial messengers, he persisted in ignoring my questions, and devoting his whole talk to a description of his present plane and environment, and to explanations to me of his erroneous views of the future state in life (He had been an agnostic) and seemed most anxious to compel my attention to the erroneous views he had entertained in life.

His description of his first view of me was remarkable, he said. Calling me by my first name, "I see you at an illimitable distance. I am farther from you than the fixed stars, yet, to my sense, the distance is annihilated, and I see you as conscious as if I was face to face on the earth." After a long struggle, with great difficulty, I brought him down from his



high perch, and he answered my questions respecting this missing property. He gave me the name of the street, the number of the store, for he said it was a store in the business portion of a great city, and said that the store was and had been occupied as a liquor store for years.

This was wholly imaginary, and there was nothing in the interview to at all identify him to me, had he so desired to do—but his whole effort, of course due to the mentality of the medium, seemed to be to convince me of the truth of the spiritualistic phenomena, and especially to the immortality of the soul, and the future state for the spirits of the departed.

At the same seance, with the same medium, there came spelled out the name of Mr. J. G., a well known New York financier and railway operator, whom I had known well, and for whom I had acted professionally in various great corporations. The medium, did not know him personally in life, was intimately acquainted with stock operations in the enterprises, with which he was connected and I knew held, what was at that time a most unfavorable opinion of his character, life, motives and conduct. I shall not repeat what he said personal to himself, or relating to his life or his then present state, but he appealed to me as near as I can recall it now, in this wise:

“Whatever the world may say of me or of my past life, no one can truthfully speak one disparaging word, against my wife, or my children.

That which makes me suffer most now and here, is the reflection and the fear, that, the hatreds of those who classed themselves as my enemies, will visit their animosities upon my children. Appealing to me, he said: “You know this, as well as any one in New York. I introduced you to my oldest son. You know my oldest daughter. Use all your influence to prevent the animosities of those who hated me from reaching or harming my innocent children.”

This did allude to a fact that had occurred in life between him and me, but it was within my consciousness, and is readily explainable by telepathy, and the medium, I think, also knew this fact and her mentality dominated the thought almost entirely. It did not impress me as a communication from the dead.

It was undoubtedly, both in my mind and in that of the medium.

I perhaps should say that after a most diligent search, extending over years, I have never had any communication that I believed to have come from the spirit of the dead.

Believing in the immortality of the soul, I would gladly welcome any voice from the beyond if it came. My mind is receptive to it, not antagonistic. The Bible plainly teaches it. Still it has as yet been unrevealed to my vision or consciousness.

A careful resume of the whole subject convinces me that Mrs. Piper's statement is entitled to weight and to credit.

It is in no sense a confession, and should not be so classed or regarded.

As I understand it the officials of the Society do not so regard it. They do not regard it as a violation of her engagement with the Society, and it is authoritatively stated that her relations are not severed with that body. Nor indeed should they be.

If she was now like Mr. Hodson, or Prof. Hyslop, an avowed spiritualist, it would not strengthen the value of her work with the members of that Society, who are for the most part not spiritualists, or not so regarded by the general public.

It claims to be a scientific workshop. Prof. James is not an avowed spiritualist; quite the reverse. Neither was Prof. Sidgwick; nor is it clear that Mr. Myers was.

The mission of spiritualism, if it is yet defined, should be to demonstrate

1. The immortality of the soul of man.
2. Its power to communicate with the living, by means incapable of being denied or refuted.

It is evidence that is needed. In the courts we establish what we call facts by human evidence.

Uncontradicted human evidence in a case is often accepted as a fact in a case, that in-point of fact is not a fact at all.

Human evidence is full of weakness, yet in all the walks of life, we accept it, and we cannot consent to any plan or basis by which it is to be ignored.

A safe standard for our labor—one which must be considered by all to be conclusive—is Truth. We in determining as to the facts, or the law in a case before courts and juries, ask for the Truth. Science delights in demonstration, but in beliefs if demonstration is demanded, creeds must be written on a thumb nail, and not a half inch long. Let it be our motto to search only for the Truth, which is immortal and will live Forever.





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SPIRITISM AND MRS. LEONORA E. PIPER, AND  
DOCTOR THOMSON J. HUDSON'S THEORIES  
IN REGARD TO IT.

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BY EX-JUDGE ABRAM H. DAILEY,  
Ex-President of the Medico-Legal Society of New York.

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In commenting upon a paper coming from the pen of so able a writer as Dr. Thomson J. Hudson has proved himself to be, in fairness to myself it is proper for me to say, that I would not undertake this task did I not feel it my duty to do so. A man placed as I am, who thinks he knows the truth, upon so important a matter as is here under discussion,—a truth affecting the entire human family,—and fails to speak the truth as he finds it, is cowardly, and does violence to a moral law which fair minded persons must recognize.

The subject is Spiritism, and the recent utterances of a Mrs. Piper, who has been the instrument for spirit manifestations or otherwise, as the truth shall turn out to be, of many eminent persons for quite a number of years. I was not surprised to hear of her utterances to the effect, that she supposed that what she had said and done in an unconscious condition, she does not now, and never did possess the fore that publication was made in the New York Herald, I had heard that she had stated, that she had no consciousness of what she had said or done in her trance conditions; that she did not know what it was that caused her to do those things. It seems that her utterances have turned out to be truthful, even though made in her unconscious condition, and though they relate to matters of which, in her normal condition, she does not know, and never did possess the slightest knowledge, excepting what she has been told concerning them since they were made. Her integrity is conceded by Dr. Hudson. An explanation which does not explain, is no explanation.

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Read before the Psychological Section of the Medico-Legal Society of New York, on the 18th day of December, 1901.

In my argument we shall apply the same rule to Dr. Hudson that he invokes in regard to the phenomena in question. I assume that he will be consistent in what he will say in his paper, to be read before the Psychological Section of the Medico-Legal Society, with his arguments contained in his various published works. He undertakes to explain the admitted phenomena, claimed to emanate from discarnate spirits upon the theory of Telepathy and Suggestion, and through the operation of the subjective mind of the psychic. He has invoked a rule in his favor, that the spiritual hypothesis cannot be accepted, if it can be accounted for upon any other natural theory. In other words, the presumption is always against a spiritistic source, and it amounts to this:—that it must be proved that it could not possibly have originated from any other than a spiritual source, before it can be accepted.

You will see at the outset, that the poor ghost is at an eminent disadvantage. He is not entitled to even “the benefit of a reasonable doubt.” The worst criminal arraigned in a court of justice is presumed to be innocent until he is proven guilty; notwithstanding the great volume of testimony that may be produced against him, if there is a reasonable doubt as to his guilt, he is entitled to the benefit of that doubt and must be acquitted. A man may travel around the world with letters of credit; he may be identified in various ways, so as to be received into the best society in distant countries, or anywhere on the civilized globe; but these letters of credit, or the usual methods of identification, would not be sufficient under the rule applied by Dr. Hudson, in dealing with the ghost, in his endeavors to identify himself to his friends and others, to whom he may desire to come for the benefit, not only of himself, but of the great humanity he has left behind. If he comes, as did Moses and Elias on the Mount of Transfiguration to Jesus, and to some of his disciples; or as Jesus did to the two Marys at the door of the Sepulcher; or to the two disciples on their journey to Emmaus, and to other of his disciples, such appearances may not be accepted by scientists, because they might possibly be simulated; in other words, the testimony of all spiritual manifestations which has come down the ages, is subject to rejection, and must be rejected by scientists, if it could have been produced or accounted for on any natural hypothesis. To do Dr. Hudson

no wrong, I quote from an article from his pen, contained in Harper's Monthly of August, 1900, and it reads:

"I will strenuously insist upon the recognition of the axiom of science, that we have no logical right to attribute any phenomena to supermundane agency, that can be accounted for on the principles of Natural Law." I am a lawyer, and claim to know something of legal principles, and also to have made some investigation into the claims of that great and ever increasing number of people denominated Spiritualists, who embrace within their doctrines the claim of the spiritual source of certain phenomena and manifestations. I don't know of any, who claims that anyone of these cannot be accounted for on principles of natural law. I know of no persons who are such sticklers for the reign of Natural Law, as these much abused and little understood people. They now number among those, who accept the spiritual source of much of the phenomena, renowned scientists, professors, doctors of divinity, logicians and learned men and women all over the civilized world. I know of no great religion, embraced by the human family, that did not have its origin, to a greater or less extent in spiritual phenomena.

Dr. Hudson is a brave man; he has undertaken to account for a great part of this phenomena, certainly a very valuable part, upon the theory of telepathy, suggestion, auto-suggestion and hypnotism; anything but a spiritual source. This discovery strangely accounts for Abraham's faith, and the deep sleep which fell upon him, when the fortunes and misfortunes of his posterity were revealed to him. It is a strange way of accounting for the voice that called the child "Samuel, Samuel," awakening him from his sleep, and telling him what should befall the house of Eli, which revelation indeed, came true. It must be held to account for the source from which Micaiah was able to tell Ahab so truthfully the fate that awaited him should he go out to battle with the king of Syria. If the sub-conscious mind and telepathy account for the numerous other communications in the Old Testament, then they account for the wonderful things given to the world recorded in the New Testament.

It is long since man was first told to know himself, and certainly I agree with Dr. Hudson, that he has been a long time in attaining his present knowledge. According to Dr. Hudson, man has two minds; his objective mind and his subject-



tive mind. and that as a rule, they are entirely unacquainted with each other. I have always believed, and still believe, that man has a natural and a spiritual body; that the spiritual body may be denominated the soul, the eternal principle of life, which gives the soul of man his spirit, and that, that spirit is immortal and indestructible. I have never believed, nor do I now, that man has two minds. I believe he has but one mind, and that which Dr. Hudson and other scientists denominate the "Sub-conscious Mind," or "Subliminal Consciousness," or the "Subjective Mind"—is part of the one mind, which has the capacity to observe more than one thing at a time, and that it may be used to do more than one thing at the same moment; and that while a man may centre his mind and reasoning faculties upon one thing, he is also conscious of numerous other things which are transpiring around him. They leave their impressions, and may be recalled but not so readily perhaps, as those objectively graven upon that part of the memory which is most in use. The different faculties of the mind are not uniformly developed in any one person. In some they are virtually atrophied for want of use, while others are abnormally keen and sensitive. Carried to its legitimate conclusion, Dr. Hudson's theory finds, that the Subconscious Mind is devoid of the power of reasoning synthetically; that it cannot reason inductively; that its processes are deductive or syllogistic. Therefore, the mind which he has used in writing his paper is the Objective Mind, possessed of the double power of reasoning inductively and deductively, and that this faculty has come from the necessities of pre-existing conditions, and possessing these powers man becomes morally responsible for his mistakes and errors. In the main I agree with him. He holds in his treatises, that "the Objective Mind, is merely the function of the physical brain, while the Subjective Mind, is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and capable of sustaining an existence independent of the body. In other words, that it is the Soul." (Law of Psychic Phenomena, p. 30.) He also holds, "that man in his normal condition, is not controllable against reason, positive knowledge or the evidence of his senses by the suggestions of another." Also, "that the Subjective Mind of man in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion," (i. d.) con-



sequently, that the Subjective Mind always accepts as true every suggestion, and acts from that consideration, no matter whether true or false. He claims to sustain this by hypnotic experiments. I admit the facts he cites in support of his various theories, but not all of his conclusions.

He claims, and I agree with him, that we have cases of Auto-Suggestion or Self-Imposed hypnotic conditions, but we do not agree as to the extent to which it can be carried. This occasion does not afford the opportunity to answer many of the arguments advanced by Dr. Hudson, to maintain his theory that all of the phenomena of alleged supermundane sources, can be otherwise accounted for by telepathy and the wonderful operations of the Subjective Mind. If he fails in any one instance, then the rule he has invoked against the ghost will fail, and the ghost will be in evidence; for good rules work both ways; there are no exceptions.

The interesting feature in connection with Dr. Hudson's theory, which I shall here avail myself of, is that he has unquestionably demonstrated to his own satisfaction in his treatises, the existence and immortality of the soul of man, without resorting to any of the phenomena of the Spiritualists. It then follows, that this world since it became generative and life sustaining, has been producing and multiplying life in various forms, the physical part alone being visible. That life, soul and spirit, like all the potencies in the universe are invisible to us in our normal conditions, he must admit. The spiritual part of man he concedes, passed out of the body unobserved, and that it has an abiding place somewhere, he cannot and will not deny. That the Heavens or the Earth, and probably both, are the abodes of these spiritual beings, it seems to me must be admitted. That passing from the material world to the world of spirit, should destroy the identity of, or the affectionate nature of the spirit of man, he does not anywhere contend, but argues the reverse. (See *Laws Psychic Phenomena*, p. 401, &c.) Therefore, the present population of this world is an insignificant number, compared with the countless hosts in the other world.

We start with these facts conceded. 1st. The existence of man, an embodied spirit, certain to become disembodied through death. 2nd. We will accept Dr. Hudson's scientific demonstration of the future life as established by his process of reasoning by inductive, deductive and synthetic

methods, and that the soul of man lives on, and is "Over There," or somewhere, in constant evidence to those who are conscious of its presence, in the same sense that we are conscious of each other. Now, his position is, that his method is the scientific method, and the one method by which the existence of the soul of man after death can be demonstrated scientifically. I take issue with him. I deny that the other phenomena is devoid of evidential value. In his article contained in Harper's Magazine, he says: "A moment's consideration will reveal a clear line of demarcation between those phenomena such as rapping, table-tipping, levitation of ponderable bodies without physical contact or mechanical appliances, slate writing, et hoc genus omne. It is not, however, necessary either to doubt or deny that these phenomena are produced by super-normal means except for the purpose of assuming to be ultra-scientific; nor is it necessary to believe in their genuineness; for they all may be fraudulently produced; or they all may be veridical without affecting the question of spirit intercourse."

I would like to discuss fully his position as to this class of phenomena, but I shall refrain from doing so at this time.

I have in this paper assumed that Dr. Hudson will here take the same position, and advance the same or similar arguments contained in his contribution to Harper's Magazine of August, 1900. In this he assumes, First, the integrity of the medium, and Second, the medium believes the communications to be what they purport to be. Third, the medium is unconscious of having any part or lot in determining the contents or character of the communication, or, of possessing any psychological power or attribute that would render unconscious participation possible. Fourth, that the medium normally possessing no dramatic power, often personates soi-disant spirits with wonderful accuracy, often imitating voice, gesture and mental idiosyncracies of the supposed personality. Fifth, the alleged spirit often manifests mental and normal characteristics, antipodal to those normally possessed by the medium, etc.

He then admits, that if unexplained, those statements, if true, go far towards establishing the validity of the claims of the spiritists. He then says—and let all the world take note,—using his language: "It would be foolish to deny the facts since they can be so easily substantiated." But, he

says, "in view of the discoveries of modern science, the spiritistic theory is no longer tenable. That is to say,—the phenomena can now be accounted for by reference to known psychological laws." He says we shall have no difficulty in finding a solution for all that is mysterious on principles of Natural Law, with which scientists are now well acquainted, principles which are perfectly consistent with the integrity of all concerned, which, "obviates all necessity for seeking a solution in the realms of the supermundane."

He then asserts, that the "solution of all this phase of spiritistic phenomena is found in the Law of Suggestion." That "this law is known to every psychological student, except perhaps a few scientists who are committed to the spiritistic hypothesis." For their benefit he explains what that law is. Briefly, it shows that if a person is hypnotised, the subject is under the control of the hypnotist; the hypnotist has control of the objective mind of the subject, he will have virtually dispossessed it and the subjective mind of the subject is amenable to the law of suggestion, and in that condition, the subject does all the wonderful things any spiritual medium ever did or can do, in addition to all the hypnotic subject has ever done. In aid of his theory of explanation he brings Telepathy and Clairvoyance. The first being the transmission of thought by mental processes alone, and the other the spiritual vision, of what he denominates, the Subjective Mind. I assume that he includes Clairaudience, which is the hearing of a spirit voice, not audible to others.

I find Dr. Hudson's theory admirably presented in his works; but he must admit that the whole of his argument is equally as consistent with the possibility of Spirit Suggestion, as it is to that of a mortal. He does not explain the conduct of the medium, nor the source of the communication, when there is no visible being present to suggest to the psychic the presence of the invisible one. What he attempts will be noted.

Now I will say frankly, that for nearly twenty-five years, I have lived in close relations with some of the best psychics in this country, and am now, and have been intimately acquainted with many from other countries, and Dr. Hudson does not account consistently and rationally for much of the phenomena I have witnessed. The rational and consistent method of reasoning upon which he relies, fails to bring me



to his conclusions, for to my mind it has the fault of being neither. Let me give an instance which came under my observation. Something over twenty years ago, a lady of my acquaintance became conscious of some uncommon manifestations in her presence, and suddenly developed clairvoyant and clairaudient powers. In attempting to examine into the phenomena of the Spiritualists with a view to explain them, and explode the spiritistic hypothesis, I became convinced, by some of the most startling phenomena occurring in my presence, which I shall not here describe. I became convinced of its super-mundane source and that I was wrong, and like Paul, I asked, "Lord, what will Thou have me to do?" The answer came, "Wait, and it will be shown to you." Some days later this lady became entranced in my presence, by what claimed to be the spirit of a man, who in this life was a sailor; who during the early part of the Rebellion, had commanded a vessel in the government service; he said he died in the early Sixties, of asthmatic consumption, in the vicinity of New York, aged upwards of sixty years. To certain questions which I put to him, he refused to give me answers, but as to the place of his nativity, his relatives, many of the incidents and hardships of his early life, of his going out to sea on a whaling ship from New Bedford when a little boy. of the brutality of his captain, of his leaving the ship in a foreign port and being taken up by another captain and taught navigation, and of numerous events in his life, he then told me. He said he had been brought to the lady medium by a daughter of mine, who had been then a good many years in the spirit world, having died in infancy. That he came for the purpose of taking charge of the young medium, of giving to me counsel and warnings insofar as he was able, and that thereby he would help me and advance himself spiritually. He made plain to me, what he required, but required that I should be as faithful to him as he would be to me. He required that I should be kind and charitable, that I should bear testimony to the truth as I found it to be. I have tried to do so, and I shall be astonished to find that I have been deceived and have been misleading others these many years.

Having now been for so many years living in the midst of convincing phenomena, and having thousands of times been wisely advised and deservedly censured and admonished by him, I did not take any steps to verify the truth of his state-



ments as to his identity, or any of the incidents of his early life, until last September, when I went with this lady to New Bedford, Massachusetts, for that express purpose. We had neither of us ever been there, and had no acquaintances in the town. You will pardon me, I hope, for being a little explicit, for in this experience I am confirmed in my position, and meet the argument of Dr. Hudson and other supporters of the telepathic theory. Having alighted from the train, we stepped aside, and I then said: "Now, Captain, we are in your hands, and we want you to do what you can to verify your statement? He immediately replied through the medium: "Do you realize what you ask of me? Do you consider that it is ninety years since I lived here; that I went away when a little boy and seldom came back, and never to stay, and that I have been now away from here entirely, over sixty years; that all I ever knew here are dead long ago? Well, I will do the best I can. We lived in a place up back on the hill called Spruce Lane, now Spruce Street; go there." I went to a coachman and asked him if there was a street called Spruce Lane or Spruce Street in the city. He said, "yes, over back on the hill is a little street by that name." We went then to a hotel and got our dinner, and while there he told us of the name of a former owner, and of the changes that had been made in the hotel. All was true. We then took a coach and drove to Spruce Street. On our way he pointed out, and said through the medium, that where now are paved streets and blocks of houses, when he was a boy, there were open lots, criss-crossed with paths. When we drove into Spruce Lane, he found all was changed; the little house where he said he lived was gone. "Go," said he, "to the grave yards, first to the new one, and look at the tombstones. I will tell you the names before you go of some I knew and who are buried there." He gave us the full names of those persons and the relations they bore to each other. Some of these persons he had mentioned to me in Brooklyn, more than twenty years before. We entered the cemetery and found them as he had given them to us. "Now," said he, "go to the old Second St. cemetery where mother was buried." I asked the driver if there was such a cemetery and he said "yes." Now, twenty years before, in Brooklyn, he had told me of the sad life of his mother, and of her death in want, before poverty drove him to sea. He spoke of his de-

votion to her, and that when she died, a friend by the name of Spooner had given her a burial place in his family plot. That stones were erected in the plot with the name of Spooner inscribed thereon, but that only a piece of board with her name was placed at the head of his mother's grave. When we reached the old cemetery, we found it closed by a high fence, and the gate locked, but standing by the fence he pointed out to us, one hundred feet or more away, the place of his mother's burial, and we could read the name of Spooner, upon the stones in the plot he pointed to. On our way to the cemetery, he told us that his mother attended a little Methodist church which we would pass, unless it too was gone. Directly we came to a new but small church, which had succeeded to the old one he had attended. Of that little church he had spoken many years before. We could only remain a few hours in New Bedford, and anticipate going there again to complete the identification of this spirit, whose name while here, was John Taylor, Taylor being a very common family name in New Bedford. The first time this spirit came to me I was alone with the medium, in Brooklyn. His existence was utterly unknown to us. To set the Law of Suggestion at work, there must be a suggester. Who was the suggester in this case? I claim to have obtained some evidence to corroborate his claim to having once lived in New Bedford. From whose subjective mind came the idea to this lady of a sailor by the name of John Taylor, who was born in New Bedford, and all this story of his life?

I have stated a case of facts known neither to the medium nor to any person present; those facts have, to a certain extent, been verified. Will the doctrine of telepathy account for it? If it does, from whence did the telepathic thoughts proceed? They must have originated in the mind of some absent or present person in mortal form, or from some absent or present being in invisible form. They could not have originated in either the mind of the medium or my own. In the absence of any other known method of communicating the name of this personality, and his having put in an appearance declaring his identity and means of determining it, is there any presumption raised that he is what he purports to be? It is true, the medium was not in her normal condition, when he first appeared. The question arises:—is that abnormal condition a manifestation that she is for the time

being possessed of a separate intelligence? The fact that truthful statements come through her lips concerning matters of which neither she nor I ever had any knowledge, is very conclusive evidence that the communications are from some other intelligence. If they are not from such a personality, the question is presented: Is it possible that the communication could have originated from any other source? If so, from what source? Has Dr. Hudson anywhere explained? If he can't explain, then the argument is against him and his various theories fail.

I have noted with much interest, that he quotes in his article in Harper's Magazine, from Mr. W. F. H. Myers, recently deceased, saying there is a small percentage of messages apparently telepathic—containing,—that is to say, facts probably unknown to the autonomist, but known to some living person in his company or connected with him. He admits that Mr. Myers, after careful investigation, has committed himself to the spiritualistic theory, and says, he has so quoted him because, he is one of the ablest and fairest of the Psychical Researchers who have committed themselves to the spiritistic hypotheses; and because, he distinctly recognizes telepathy as the obvious explanation of one class of messages, and for the further reason,—using his own language,—“that inasmuch as I shall endeavor to make it clear that all that is mysterious in any of the above named classes of messages is easily explicable under the telepathic theory. I wish first to show definitely the point where our paths diverge. This parting of the ways occurs when the third class of communications is reached, namely, those containing facts known neither to the medium nor to any other person present.” He then says that it is at this point that the issue is declared between the two hypotheses—the spiritistic and the telepathic. On one hand, spiritists decline to accept telepathy as a possible factor in the case, if anyone having knowledge of the facts related by the medium is actually present at the sitting. On the other hand, the advocates of the telepathic theory of explanation hold, that if any living person who is in telepathic rapport with any one present, has knowledge of the facts related, we are logically compelled to accept the telepathic hypothesis. This, of course, involves the denial on the one hand, and the affirmation on the other, that more than two persons may be concerned in the trans-



mission of a telepathic message, and it is upon the settlement of this question that the whole controversy hinges. Reduced to its lowest terms, the question at issue may thus be stated affirmatively: "If A can by any known means of communication convey a message to B, B can convey the same message by the same means to C, other things, of course, being equal." He says, the truth of this proposition, seems to be self-evident. Therefore, the proposition advanced by Dr. Hudson amounts to this: that if Jones had known John Taylor in New Bedford ninety years ago; had told Smith about Taylor, and Smith had told Brown what Jones said to him about Taylor and Brown had told Greene what Smith said he had heard about Taylor, and Greene had told White what Brown had told him he had heard about Taylor, and White was acquainted with the medium, but had never told the medium what he had heard about Taylor, the doctrine of telepathy, would account for all that came through the lips of the medium, as purporting to come from John Taylor himself, in regard to the incidents of his early life, his career and death. You must bear in mind now, that suggestion apparently plays no part in producing the communication, because White, who knows the medium, is not present; is perhaps a thousand miles away,—knows nothing about what is transpiring, and consequently, cannot suggest to the medium that she should communicate even the name of John Taylor, or attempt to play the role of a sailor. But, in the case I have stated, even White is unknown to the medium, for no person has ever come in contact with her or me, who knew or heard of John Taylor.

Telepathy carried to its utmost, is only the transmission of thought from one intelligence to another. To account for all such communications, involves the necessity of there being several intelligences transmitting the successive statements to the medium, and the medium responding by giving expression in language to them, and they must all be incarnate, otherwise, the spirit hypothesis is involved. The most that all the experiments of the Psychical Research Societies have accomplished, is to establish the possibility of telepathic communication between one mortal and another. The moment it becomes the method of communication between a spirit and a mortal, the spiritistic theory is established and the ghost, becomes an important factor. Telepathy,—signi-



ying thought—transference,—is inapplicable to express the interblending of minds in the manner suggested by Dr. Hudson. That is not thought transference. It becomes the commingling of the mentalities of several persons, whereby they become for the time being at least, common, while the mind of the psychic, like a burglar in a man's house, steals and carries away the secret and priceless jewels of his victim's life. There is a little truth, and much error in the idea presented. There is a time coming, when man will no longer hide his sins. It is not now. Thought transference is a common language between discarnate spirits. It is possible to a very limited extent between mortals. It is greater between spirits and mortals, when the latter are in a receptive condition, as in moments of repose. Test mediums in an entranced condition, give by clairvoyant powers, and by the aid of discarnate spirits, communications from spirits, and often what only comes from clairvoyance, or soul seeing.

Let us glance for a moment, at the distinction between suggestion to a hypnotic subject and trance-communication. The hypnotic subject is first hypnotized. We will take Dr. Hudson's illustrations. The subject is told by the hypnotizer that he is President of the United States. He will act the part with wonderful fidelity to life. He is told that he is in the presence of angels; he will be profoundly moved to acts of devotion. If the presence of devils is suggested, his terror will be instant and painful to behold. He may be thrown into a state of intoxication, by being caused to drink a glass of water under the impression that it is brandy. He may be restored to sobriety by the administration of brandy, under the guise of an antidote for drunkenness. (p. 31) *Law of Psychic Phenomena.*

Without hypnotizing a subject first, he can be made to believe none of these things. There is no spirit medium in a normal condition who can be thus imposed upon; nor is the entranced medium subject to the Law of Suggestion. The partially entranced medium does not suppose nor believe himself or herself, to be other than what he or she actually is. If fully entranced, the medium is utterly unconscious of what is transpiring around her, but the entranced spirit reasons cogently, provided the medium is a fit subject for such purpose. It is a well known fact by investigators, that hypnotizing a person tends to aid in the development of mediumship

as stated by Dr. Hudson in one of his treatises. It is also well known, that in numerous instances, a spirit will step in and take possession of the hypnotic subject, who thereafter becomes a spiritual medium, and will defy the hypnotist to hypnotize the subject thereafter. Such possession by the spirit does not come from any Law of Suggestion. It comes against the suggestion and desire of the hypnotizer; and the subject, knowing nothing of spirit phenomena, could not suggest, and would have been terrified at the thought of being possessed by a spirit. The hypnotizer is an embodied spirit—a man—and is visible. The spirit, is a disembodied man, and is invisible to the hypnotist and probably to the medium as well. He is on another plane of existence. If a man can hypnotize a subject, so he must do the strange things these subjects frequently do, it is quite rational to suppose, that a spirit, possessing a spiritual body, mental force and energy more potently now than when in earthly form, might actually entrance the subject, and become almost the personality he was in life, using the organism of the subject to give expression to his thoughts and acts. There is nothing imaginary about it. Because the hypnotist can delude his subject and make him the victim of practical jokes, as well as impractical ones, and can open up the powers of what Dr. Hudson calls the "Subjective Mind," bring back all the memories and impressions obtained in a lifetime, so that they can be used by the subject in playing the part assigned him, is no argument whatever, that the phenomena of entrancement and inspiration, can be accounted for upon that hypothesis.

Dr. Hudson's position, involves a telepathic linking of minds, in the same manner, measurably, as telegraphic lines are connected, and they thus encircle the world. But the forces at work are entirely unlike. In the one case, an inanimate substance vibrates the sounds of the transmitter's hammer or voice to the receiver at the other end of the line. There are only two mentalities engaged in communicating, one at each end of the wire. One knows just what the other transmits and no more. In the telepathic process, involving the connection of several distinct mentalities, in each instance, according to Dr. Hudson's theory, the psychic becomes in rapport with the subjective mind of each person, out of which he calls forth from the memory of each—and each containing millions upon millions of impressions and recol-

lections,—that which now enables a psychic to give to the receiver and all others the name and history of John Taylor, the story of his life and death, and far more,—the names, vocations and relations of hosts of people to each other, who lived in the distant city when he was born. Those present having never heard of John Taylor, are astonished at his appearance, and after an acquaintance with him of over twenty years, in which time the psychic can hear his voice, and at times discern his spiritual presence, the telepathic theory of Doctor Hudson is submitted as overthrowing the spiritual hypothesis.

Quoting a familiar Latin phrase, it is "*reductio ad absurdum.*" But I recall more cases of personal experience, which I wish to relate, bearing directly upon the points in controversy. Fully twenty years ago, a spirit entranced this same medium, when she and I were alone, and announced himself as Dr. Morse, giving his full name, and stating to me that he had died a number of years before in the city of New Orleans, where he had lived and practiced his profession, and where he had a family still living. He said that he had been prominently connected with the hospitals in New Orleans, and had a very extensive practice, saying, that he probably had occasioned the death of some patients, but that he had assisted a great many, and had done the best he could. I was not well at the time, and the medium herself was in poor condition of health. He said that he had come to be of assistance to us, and while he did not propose to interfere unless it was necessary, with the treatment we were receiving, he would stand by and warn us of mistakes insofar as possible. He was very faithful in coming to us, and gave me very salutary advice in regard to my health. Upon one occasion the medium, whom I may say is my wife, was in a very weak condition. She had ascended a flight of stairs to her chamber, when I found her suddenly entranced of Dr. Morse, who directed me to give her a spoonful of brandy as quickly as possible, for she was on the point of passing out of her body. Her face was deathly pale and I hurriedly gave her the brandy. He directed me to place one of my hands upon her forehead, and the other upon the back of her head, while he would hold control until she had rallied. This was done, and in a short time she rallied, and her heart resumed its wonted action, he directing me to sense her pulse.



At the time of the Exposition in New Orleans, being in poor health, the medium and I went to that city and spent a few days. As we approached the city, she informed me that she felt the presence of Dr. Morse very strongly, and presently became quite interested in everything to be seen around us. She pointed out the locality in the city where Doctor Morse had lived, and said she could go directly to his house. Up to this time, I had taken no steps to verify what I have here stated. Arriving at our hotel, I visited a drug store, questioned the druggist as to whether such a person had ever lived in the city, as this Dr. Morse, and I received the fullest verification of all he had told me, even to the location of the house where he resided, which was in the section of the city indicated by the medium.

It is a fact well known to spiritualists, that through the personality or aura of a medium, the spirit can get in rapport with the medium, so that the spirit can see again upon the earth as if still in mortal form. Consequently, the opportunity was afforded Dr. Morse, he being in rapport with the medium, to look again upon the city and its surroundings, with which he had been so familiar many years before. The medium had this consciousness of his almost constant presence with her during our stay there. I regret to say that she became rather tired of it, and one day, while we were sitting outside the Exposition grounds on a settee, she arose and remarked: "I wish Dr. Morse would go away from me. I cannot take a step but I feel him stepping beside me, and it begins to annoy me." I instantly arose, considerably vexed at her remark, saying: "When you have been ill, Dr. Morse has been on hand to save you life. When I have been ill, I have had the benefit of his wisdom. I think you and I can both stand a good deal of Dr. Morse, and you should make no such remark as that." Immediately, the firm pressure, as of a hand, was upon my shoulder, and imagining somebody whom I had not seen was present, pushing me, I hurriedly turned, asking who pushed me but saw nothing; we were entirely alone insofar as I could see; but I knew what it meant, and I knew that the remark had deeply wounded our kind friend.

Telepathy, suggestion, clairvoyance and clairaudience are submitted as sufficient explanation of these remarkable manifestations. One other instance and I will finish my illustrations.



Some eighteen years ago the medium and I were quite intimately acquainted with a Dr. Howard, his wife and family. During our absence of a few weeks from the city, his wife had died, and had been some six weeks in the spiritual world, at the time the incident I am relating occurred. The medium was entranced of one, who had represented herself as the spirit of a little girl, whose name was Daisy Crandall. She had come to us many times, and is still part of our spiritual family. Several friends were present when she spoke hurriedly saying: "Why, here is Mrs. Howard. She says she has just come from the doctor's house; that the house is on fire, and that she was frightened, fearing that the old doctor would be burned up." It was a pat statement, and quite startling. I remarked: "I hope Daisy, you are not mistaken, for you know very well that the medium knows nothing of what you say, and if it turns out that there was no fire there, it would be very annoying to her." She became immediately indignant, and asked me if I supposed that Mrs. Howard would come there and tell a lie. I meekly replied, "No, but I didn't know but that there might be a mistake." She reiterated that there was no mistake. She believed what Mrs. Howard said. I said nothing of the occurrence until after the company had gone. When I told the medium of what had been said through her lips, while she had been entranced, she became very much excited,—stamped her foot, and said that no control should put her in that position, for she did not believe there was a word of truth in the statement. She had hardly gotten the words from her mouth, before the spirit returned, seizing control of her, and sitting down, she burst into tears and said to me. "Tomorrow morning I want you to harness the horse and carriage, and take the medium down to Dr. Howard's house, and I will tell you just what you will find there. You will find that the fire engines were there. that they put water in through the house; that it came down through the ceiling; that the bedding was on fire, and that they threw the mattresses in the back-yard, and say to her when I am gone, that she must not question our truthfulness, for we do not lie." I did as requested. We drove down to Dr. Howard's; he lived in a brown stone house on Bedford avenue. As I drove up to the curbstone, there was no sign of fire in the front part of the building. The medium immediately exclaimed: "There, I told you so." I

said, "Wait." I ran up the steps and rang the bell at the door. The call was answered by the doctor himself, and the moment the door was opened, the work of the flames and water was before me. The doctor at once stated that fire had broken out the night before, and he came near being burned up. I hurriedly ran through the hall of his house, looked out of the back window of the parlor, and the mattresses were still smouldering in the yard, and the ceilings were soaking with water.

I might multiply instances of similar occurrences, but I have stated sufficient, and Dr. Hudson and scientists who support his theory of explaining these remarkable phenomena, must present something more convincing as to the truth of their position, before I shall give up the happy consciousness in which I have lived so many years, that the spiritual world is around us, and our departed friends are not dead but can come to us.

It will be noted that Dr. Hudson has avoided entering into that domain of phenomena of a physical character, which he says may or may not be explained, as emanating from spiritual sources, but, because it can be duplicated by the application of known principles of natural law as evidence, the evidence that it emanates from a spiritual source is destroyed. I wish simply to say, that I have witnessed manifestations that cannot be duplicated through the application of any of the known principles of natural law, as I understand he desires to use that expression. As for myself, I regard the reign of natural law as supreme, and if God does not manifest himself through the laws of nature, then God,—if there be a God,—must be outside of nature's domain. I am a theist. I believe in God, but this is outside of the issue between us.

I note in his treatises that Dr. Hudson seems to endorse as truthful, the record of the remarkable powers possessed by Jesus, when he cast out evil spirits which had possessed some of the unfortunate psychics of those times. Dr. Hudson is a naturalist. I don't apprehend that he believes there are any spirits in the spiritual world, that have not come up through the processes which he has pointed out in his work, from the oversoul of the universe, having become first men and women, and then, through the process of death, spirits—angels. That some of the spirits passing from this to the other world are good and some are evil cannot be questioned, for death

cannot be presumed to have changed the nature of a man nor the moral character of a person. If, therefore, the Master exorcised Mary Magdalen from the evil spirits possessing her, it necessarily follows that such spirits exist in the spiritual world, though invisible to mortals, and may work evil and good through them, as opportunity is afforded.

There are other features which clearly distinguish spirit control from hypnosis; and in passing it is important to state, that Prof. Carpenter, the famous hypnotist, mentioned by Doctor Hudson as assisting in his investigations, was a spiritualist. His wife was a medium, and I learned from his own lips, that his life-long study and practice of hypnosis, as well as his study of spirit phenomena, enabled him to unmistakably distinguish a case of spirit control from one of hypnosis.

The controlling spirit does not believe that he is the medium, or that the medium is the spirit; and in many instances in my experience, which is true in that of a thousand other investigators, the first time a spirit effects control, much difficulty is experienced. The medium will complain of strange sensations as she lapses into unconsciousness, frequently moans, and is subject to convulsive action and is liable to fall from her chair. This is almost invariably preceded, by the symptoms of the condition of the spirit, just before and at the time of death. These manifestations are often painful to witness. They are never manifested in a case of hypnosis, nor of hypnotic suggestion, without the direct intervention of the mind of the suggestor, bringing about these conditions.

It is an exceedingly common occurrence, in the case of spirit control, for the spirit to express astonishment, at the strange circumstance in which he is placed; if it be a male spirit, talking through a lady medium; or, if the control is a female spirit, the same astonishment is expressed, that she is using the organism of a man to give utterance to her thoughts.

One may very naturally suppose, in the case I have mentioned, of our visit to New Bedford, that the return of the spirit to the place of his nativity, where the incidents connected with his early life transpired, many of which were exceedingly sad, would occasion emotions which would be thrown upon the medium. In this case, the medium retained her normal condition, and carried on a conversation



with me, she giving utterance to what she clairaudiently received from him.

So strongly did she sense his emotions, that she became at times greatly agitated, as a sensitive naturally would, sensing the emotions of one revisiting the scenes of his childhood under such circumstances.

As we were turning out from Spruce Lane, she suddenly turned and exclaimed, "He says here is where old Aunt Margaret lived, who gave me a sup of milk, and a piece of bread and butter when I was hungry." She choked with emotion, and tears were flowing. Similar emotions were manifested at the grave-yard, when looking out upon the place of his mother's burial.

Before we entered the cemetery I have referred to, among the names mentioned by him, of people whom he had known in life, as being buried there, was one by the name of Benjamin Tripp. We found the tombstone containing this name of Benjamin Tripp, Jr., not far from the entrance, giving the date of birth as October 19, 1806, if I remember correctly, and the date of death, August 17, 1879. I cannot give all the names and incidents from memory, but I have a memorandum of them which is not at hand.

We supposed that the Benjamin Tripp whose grave we had found, was the one he referred to, but he corrected us and said, "No, this was the son of the man" he had known, and we presently found the grave of Benjamin Tripp, who was the person whom he had known in his early life.

Most persons have experiences of their own of a telepathic nature. It is a common occurrence for the thought of a person to precede his coming into our presence. There is a cause for this. We are as lighted candles, giving off something of our being wherever we go, as a candle does light. The material objects which are so real to us, afford no barriers to the penetration of that strange, invisible something, which characterizes the personality of us all, and goes with, and precedes us through life.

Thoughts have been said to be things. At any rate, the language we use is the best method we have, though feeble indeed, of giving expression to our thoughts. I have been taught that telepathy—or thought transference,—is a common method by which spirits hold converse.



Your candle throws out a peculiar aura, which is known to your friends, which interblends with that of theirs, which immediately suggests to your friends your approach. A thought is born which is followed by your coming together. This illustrates in a general way one phase of what is denominated Telepathy.

The Society for Psychical Research, has experimented extensively to find to what extent thought transference could be carried. For instance, they place a subject in a room alone, with pencil and paper to draw or write as he may be impressed; the operators go into another room and concentrate their thoughts, perhaps upon a picture, and mentally suggest the picture to the subject, and it has frequently occurred that he has drawn a similar picture by himself. This is telepathic suggestion. A thought may be thus projected, but it has not been found possible thus to communicate a discourse to the recipient.

The organs of sight and hearing are simply nature's methods of communicating to our inner-consciousness, surrounding conditions, and the discoveries in regard to the response of these organs to the vibrations of light and sound, are adding to the wonders that are being unfolded in regard to our own being.

Clairvoyance and clairaudience, possessed by sensitives, and in certain conditions at times by numerous other persons, have demonstrated the possibility of discerning events transpiring in very distant places.

In my publication of the life of Mollie Fancher, I recorded numerous instances of her manifestation of these powers.

And if it be true, as demonstrated in her case, and in thousands of other instances, that the clairvoyant can see beyond the walls of her enclosed room, out into the street, and witness what is transpiring, she is also entitled to the credit of speaking truthfully when she declares, that she see the spiritual forms of her departed friends, as from time to time they present themselves to her, intangible though they be to the mortal touch, they are nevertheless there to her spiritual vision. She has the absolute consciousness of their presence. We may be sure that whatever transpires, either in this or in the Spiritual World, will take place in harmony with the principles of Natural Law. The great trouble with

humanity is, that it is often ignorant of those principles, and hence this discussion.

If the illimitable linking of minds as claimed, is possible, so that they can be thus brought into harmonious connection then Telepathy will deserve to be called, Omniscience.

The mind may be capable, in the infinity of time which is before us, of unlimited comprehension, but that it is possible for individual minds to become so connected, that the knowledge possessed by each may become common, is something which cannot rationally be accepted.

If science is reduced to such straits to disprove the spiritistic theory, then science is in distress, and may be excused for grasping at straws.

In his argument, Dr. Hudson has combined truth with error, and asks us to accept his presentation of it as being wholly true. I have no doubt of the correctness of some of his conclusions; but his weak points are distinct.

The stone that the builders rejected has become the Head of the Corner, and the Temple of Spiritual Truth is becoming a mountain which shall fill the whole earth. (2nd ch. of Daniel.)

Great cowardice is manifested by most Christian teachers in ignoring that part of the teachings of Jesus, and of Paul and other early writers concerning spiritual gifts: If they read those passages, they avoid a sensible interpretation of their true meaning, and also of much that has come to us of what Jesus taught, and of what Paul and other of the apostles and disciples wrote.

The vile purpose to which psychic powers have been put, is no justification for condemning all psychics as unworthy persons, nor their communications as untrue.

The application of that rule to other matters would not be tolerated. None will claim, and neither do the controls themselves claim, that they are not liable to error. Truth will ever be attained under difficulties, and what is apparently true, must stand as true until proven otherwise.

We have before us a great realm for investigation, and we are wonderfully assisted, if we know we have co-operation on the "Other Side," to assist in opening communications between the visible and invisible realms.

The puerile character of many of the communications coming from trance mediums, as well as their untrustworthiness,

being frequently by language, diction and thought totally unlike what might be expected from those from whom they purport to emanate, warrant the conclusions usually formed, that they are untruthful, and disgrace the cause so strenuously advocated by Spiritualists. These criticisms are warranted, and I shall say little to excuse or palliate them, no matter from what source they emanate. These conditions are not new (See II Chron. 18 c. 19-22.) I will quote one verse:

“And he said I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, thou shalt entice him, and thou shalt prevail; go and do even so.” (See Luke, 7 c 21 v.:8 c. 2 v.; I John, 4 c. 1 v.)

Who could expect to transmit through the undeveloped brain of an illiterate medium, the language and lofty inspirations of a Webster or Beecher? The communications usually are characterized by the personality of the mediums; and those ignorant of the laws of spirit control, at once condemn the whole as fraudulent. Not until the brain of the psychic is well developed, and can respond in appropriate language to the thoughts of the controlling spirit, will trance-mediumship attain the eminence to which it is destined. Testing the truthfulness of every spirit before giving it absolute credence, is always advisable.

For long periods of time, Jewish history teaches that the voice of prophets was still, and the people longed for one to rise, to whom they could go for consolation in distress, and for wisdom when perplexed with doubts. Joel said, “And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions, and also upon the servants and handmaids in those days will I pour out my spirit.” (Joel 2 c. 28-29 v.; also Acts 2 c. 17-18 v.) Following the crucifixion of Jesus, his disciples continued to manifest to the world the spiritual gifts which had been given them, but they were lost when the priesthood stoned and put the seers to death. How few clergymen will say to those who mourn for the dead, “I know there is no death to your loved ones. they live and can come again to you, and will abide with you if you prepare your heart and home to receive them.” Christianity as taught by its founders is well, but it will never convert the



world while ignoring a part of the commands of the Master. The Seance Room should be the Holy of Holies; the most sacred of places. Spiritualists have made it a dark chamber, rather than a place of sacred light. They have made the phenomena an idol, and have cast Christ out of their synagogues. They deny God, and have substituted Nature in His place, and present the world with a Soulless Universe. No wonder people ask, "Can any good come out of Nazareth?" Yet, for all this, there will a time come, when some one will rise up and separate the pure from the corrupt, and by Works, by Faith and Truthful Teachings, bring the religions of the world into accord, and the human family into a Universal Brotherhood, through the serene spirit of Christ, which was before the earth was formed, and will continue, when it ceases to be the habitation of man.

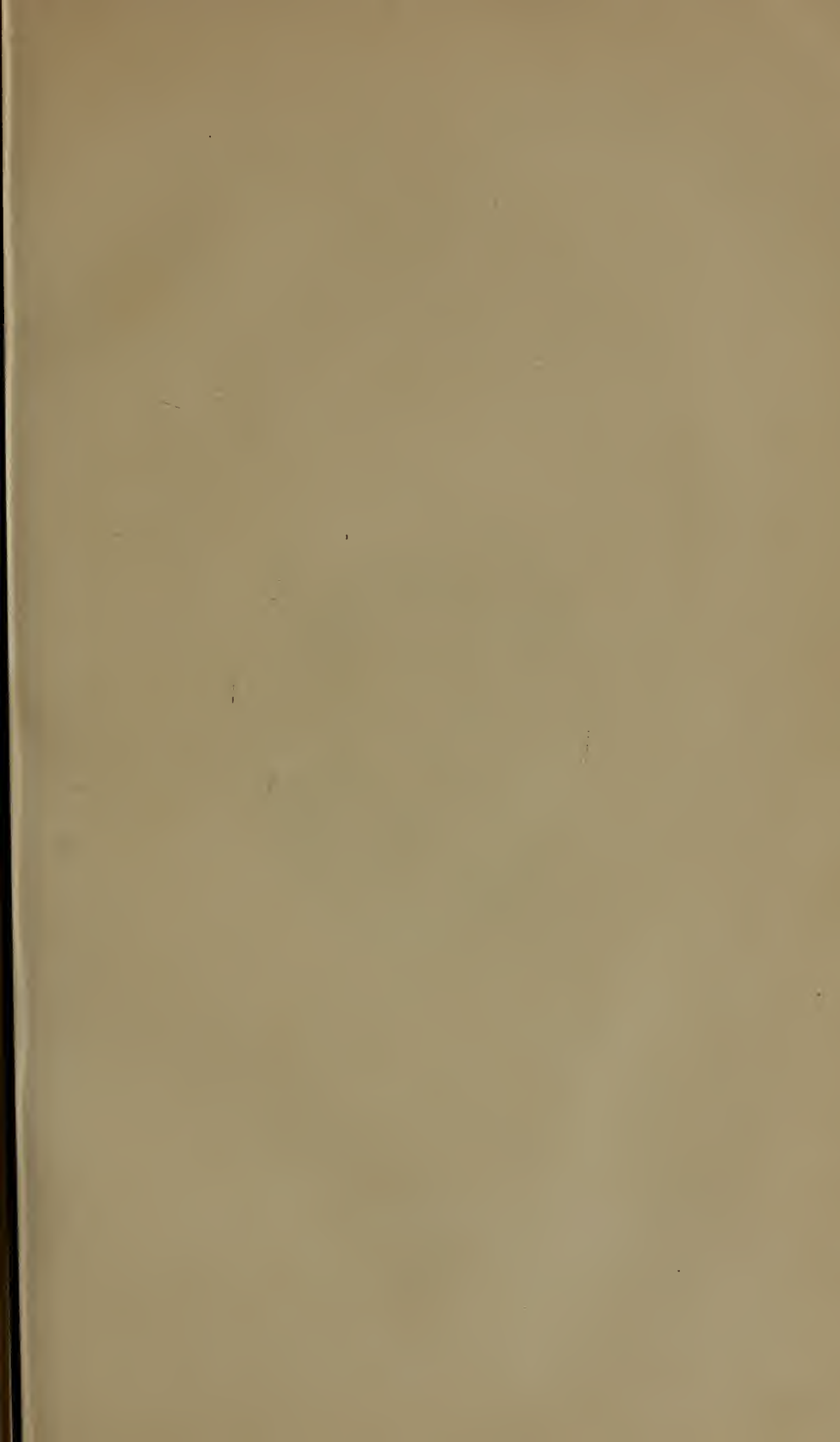
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#### ERRATUM.

In my illustration of Dr. Hudson's theory, that telepathy would account for the medium's knowledge of John Taylor and the events in his life, I have supposed a case to the effect that some living person, with whom the medium is acquainted, has heard from some other persons whom she does not know, all that she has given as coming directly to her from John Taylor himself. This illustration fails to make clear the stretch of credence. Dr. Hudson demands, as he claims that if Jones knew John Taylor in his -life time, and Jones knew Smith, and Smith knew Brown, and Brown knew Green, and Green knew White and White knew the medium, this linking of minds would account for the correct statements by the medium of the facts given by her concerning John Taylor. Dr. Hudson's claim is in effect, that it is only necessary that the first named of all these persons—Mr. Jones—should have known John Taylor, and that the last named, Mr. White, should know the medium. As already stated, the medium knows of no person through whom this connection can be made.

A. H. D.







HON. LUTHER R. MARSH,  
OF MIDDLETOWN, N. Y.

## SPIRITISM, TELEPATHY AND MRS. PIPER.

BY HON. LUTHER R. MARSH, OF MIDDLETOWN, N. Y.

The Hon. Luther R. Marsh, who had been invited to attend the December session of the Medico-Legal Society and its Psychological Section, was unable to be present, but sent his views in the form of a letter to the President of the Medico-Legal Society as follows:

10 Benton Ave., Middletown, N. Y.

December 16, 1901.

My Dear Mr. Bell.—You know my views on Spiritualism, and you know something of the years I have spent in investigating its phenomena; of the unusual advantage I have enjoyed for its study; and you know, too, of the unmixed desire and intent I have had to learn the real, absolute truth; and you know what qualifications I brought to the investigation.

I do not wish to discuss the Piper Episode. I have never regarded her as an uncommon psychic. I have never read any message through her, which seemed to me above the common-place. But she is perfectly honest, I have no doubt;—not the slightest. She believes what she says. When in a full trance she is utterly unconscious of what has been spoken through her; and when she comes to herself, she has no memory of what has taken place. It is natural that she should be incredulous. She cannot realize as true what she hears said as to what has been transmitted through her. I do not wonder at it at all; nor does her dissent, or her ignorance, have the slightest influence on me as bearing on the fact and truthfulness of her communications. That these messages have been given by a power outside of her own powers; that they are infused into her mind, or spoken to her inner ear, and that she has interpreted or delivered them, just as they were given to her, I do not permit myself

Read by title at December meeting, 1901, and announced to be read at March meeting, 1902. Medico-Legal Society in joint session with the Psychological Section of that body.

to doubt. That all the proceedings with her, and by her, including the entire conduct of the learned savants, who have sought her mediumistic aid, have been carried on in perfect integrity, and with an earnest desire to learn the absolute truth; and to avoid all fallacies and phantoms, I have no manner of doubt or of suspicion

The lessons learned from these laborious and long continued experiments, are valuable, instructive and true, beyond any hesitation of mine to believe. And yet they seem to me to be lessons in the incipiency of the Science, Religion, or Philosophy, as you may choose to call it. To me, it is all three.

The experiments which I have seen; the messages I have received; the scenes I have witnessed; the lofty and divine communications vouchsafed to me, are,—and for many years have been—of an order so superior, so much loftier in thought, in eloquence, in expression, to any thing I have heard as coming through the lips of this lady, that I have not felt much interest in the experiments through her, except as valuable to beginners in the study of the great mystery.

The universal assault upon me by the unanimous press of this whole country and of Europe, some years ago, in my first attempt to disclose something of my teachings to the world;—a journalistic cyclone of abuse, vituperation, misrepresentation, derision and caricaturism—while it did not disturb me at all, nor ruffle a hair, has disinclined me to put before the public the results of my experiences.

All deep occult ratiocination, all profound suggestions, all doubts of scientists, and speculations of philosophers, all arguments of skeptics, are idle talk to me, in view of what mine eyes have seen, my ears heard, my fingers touched, my judgment approved. I have confidence in myself. I consider that my education at the Bar, through more than half a century in investigating facts, in balancing proofs, in discriminating questions of principle, has given me confidence in judging of matters under my own personal cognizance. I do not ask anyone else to pin any faith in me. I am speaking of my confidence in my own capacity to judge for myself, and in my own pure integrity of purpose.

Science! I do not believe "Science is God," as I once heard a Spiritual lecturer declare. I honor science as highly as any one can. I acknowledge the countless blessings it has



showered on humanity. But, after all, what is Science? It does not create. It is a mere observer. It takes account of phenomena, and classifies them. That's all.

If God had not created Nature, Science would have had nothing to observe, or operate upon. There are different kinds of science; real science, and science, as Bacon said, "falsely so-called."

A great deal is said about a scientific investigation of Spiritualism. Every man and woman who has eyes, ears, and common sense, is a Scientist in Spiritualistic manifestations. Why cannot the subject be treated like any other? Why assume that, while, in the common affairs of life, every thing is as it seems, yet, every thing of a Spiritual nature is to be presumed fraudulent? I am bold and audacious enough to believe that I am as good a judge of what I see, and hear, and know,—just as wise and reliable a scientist in that respect—as if I had spent years on years in a careful examination of weights and measures, or in the mysteries of astronomy, botany, mineralogy, chemistry, mathematics, logic or any other science or art, known in the world. If I see a man, a woman, or know a fact, or witness a transaction, I do not need a learned student or professor to bring it clearly to my consciousness.

The proposition that seems to form the basis of Mr. Hudson's paper may seem justified to him, from the limited range of his inquiries and the lower order of his facts; from, indeed, the messages derived from Mrs. Piper, but, in my judgment it utterly fails in the vast experiences which have come to me.

His conclusion that all the messages received by sensitives have been telepathically acquired, and that, if the sensitive can telepathically impart them, it follows that "Spiritism, considered as a scientific proposition, has not a leg to stand upon; for not a case has yet been recorded that cannot be telepathically explained, if that simple proposition is true," is a statement utterly opposed, in all its parts, to my own experiences, my own convictions, my own knowledge. It cannot stand a moment. It has not even a toe to stand on. It is an assumption utterly unjustified.

Mr. Hudson's thesis is an evident attempt to maintain a pet theory; and though he sometimes seems to take an attitude of equilibrium, yet there constantly peeps out an animus of antagonism, and sneering insinuations, and unfair

suggestions, that prove the partisan nature of his argument. I have not time, dear Bell, to point out the unjust and partial allusions, assumptions and implications, and to show how one-sided the article is; nor to specify the wholesale assertions, wholly unfounded, from which I, a Spiritualist, most emphatically dissent.

Mr. Hudson assumes that no information has ever been given by a medium which did not exist, already, in the mind of the sitter; an assumption he has no authority for making. Then he assumes that what is in the secret and unsuspected recesses of the sitter's mind, can be, without the sitter's knowing of it, telepathically conveyed to the mind of the medium; who reads it out as a spiritual communication. This seems a desperate effort to evade an obvious fact; obvious to every one but a scientific savant. The medium, some way, by a telepathic touch, stirs into activity the endless arcana of knowledge that somehow got into the sitter's mind,—nobody knows how,—and wholly unsuspected by him, and lo! there is unfolded to her vision the whole domain, natural or spiritual, of all that was ever known. This is science run mad! The sitter, it seems, has two minds in one body;—in one spirit or soul;—one, an outside or overcoat mind, of very limited powers and accumulations, fitted only for ordinary transactions; the other, an interior, hidden, subliminal, subjective mind, filled, chuck-full, with all things that have ever transpired in the world, and in the spirit sphere, and which, like holding certain writings to the fire, come out in bold relief, though unconsciously, and while keeping the owner in Egyptian darkness, illuminates the medium. Why stop at two minds," as well, just as well, have many minds, one, say, for each phrenological bump. Yet when the partnership between body and spirit is dissolved, clairvoyants see only one form rise from the casket.

How the sitter,—who may pass for an ignorant, uneducated man, acquired, "unbeknownst" to himself, or to anybody else, these vast store-houses of knowledge;—having never bestowed a thought on the subject, in his waking moments, is a bewildering mystery. In the Piper case, she had, according to Hudson, an uncommon source of information in the well-stored subliminal mind of Prof. Hyslop, and, if so, some might wonder that she did not evoke some lofty spiritual thought, more worthy of record. Professor Hyslop

didn't know how much he knew! why should he spend laborious days and weary nights, in studying, when he has only to tap, telepathically, his own exhaustless, subjective stores, open his concealed knowledge box; lift his subliminal knowledge "above the threshold of normal consciousness," bring his secret information out of his subjective cellar into the light, and flood the world!

Much attention seems to have been given to minor material details, such as jacknives, nails, skull-caps, relatives, diseases;—things which it might be supposed would not be carefully carried in the memory of a spirit introduced into a new world, of a wholly different character, and with new surroundings and associates;—where such little immaterial details of an abandoned earth-life were not of the slightest consequence, and not worth remembering.

Give a man a chance to assume what he wants; to lay down his own premises; to set up his own man of straw; and feeble must be his muscles if he cannot demolish it with a blow. So, Hudson fulminates his broad assertions, unsupported by any authority but his own assumptions. In his views, how crystal clear it all is! Hyslop, all the time, had this information in the secret chest of his subjective mind; Piper points a telepathic finger at the lock, and out comes the overflowing knowledges to enlighten mankind. Euclid's demonstrations are unsatisfactory in comparison!

My Beloved Clark Bell,—a wee bit of faith—a mere suspicion of it—a soupcon—would not, it seems to me, do any harm, in the consideration of spiritual themes. But that is a quality which, I perceive, is wholly discarded, by these great intellects, which, as they think, are sufficient unto themselves. He, from whom these intellects are derived, is an unknown factor, in their discussions; His messengers are disregarded, and everything is brought down to a purely natural plane. One would not suspect, throughout the whole debate, that there was any God, or any spiritual intuition. A very respectable thinker,—one of remarkable spiritual insight,—once said:

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

I do not present my views to you, Dear Clark, as having any reference to the Piper manifestations, or the Hyslop re-



port, for they all seem to me to be very inadequate, and not rising to the greatness of the theme, or the demonstrations of fact. And if Mr. Hudson had confined himself to an answer to them, I would not have troubled you with any expression or dissent of my own.

It is astonishing how ingenious men can confuse, distort and entangle the plainest facts. There seems to be nothing but what can be plausibly argued against. Specious arguments have been put forth, proving that Napoleon Bonaparte was a myth, never having had any real existence. But I have faith in the "Little Corporal;" and I have faith in the messages and manifestations I have received, through years, from the spirits of those who once lived on this earth plane in the flesh, and who now are residents of the spirit spheres. I see no explanation of them in telepathy, nor in the theory of subliminal consciousness, of subjective mind, of secret accumulations of knowledge, of strained and occult fancies, of bold assumptions, nor in the memory of the other mind, which, it is supposed, really exists, inside, outside, or along side, of what we have been accustomed to consider as our only mind.

Strange how people will puzzle their brains, and sit up nights, to study out some mode of avoiding, paddling around, or explaining, the clearest, plainest facts of consciousness, if, only, such facts have any relation to that life to which all mortals tend!

My Dear Clark, I opened your package, this evening, and, taking up the galleys of Mr. Hudson's article, read it, and sat immediately down to the table, and hastily wrote down the foregoing suggestions started by his screed.

I then took up your own galley, and, if I had read that before, I probably should not have written anything on the subject.

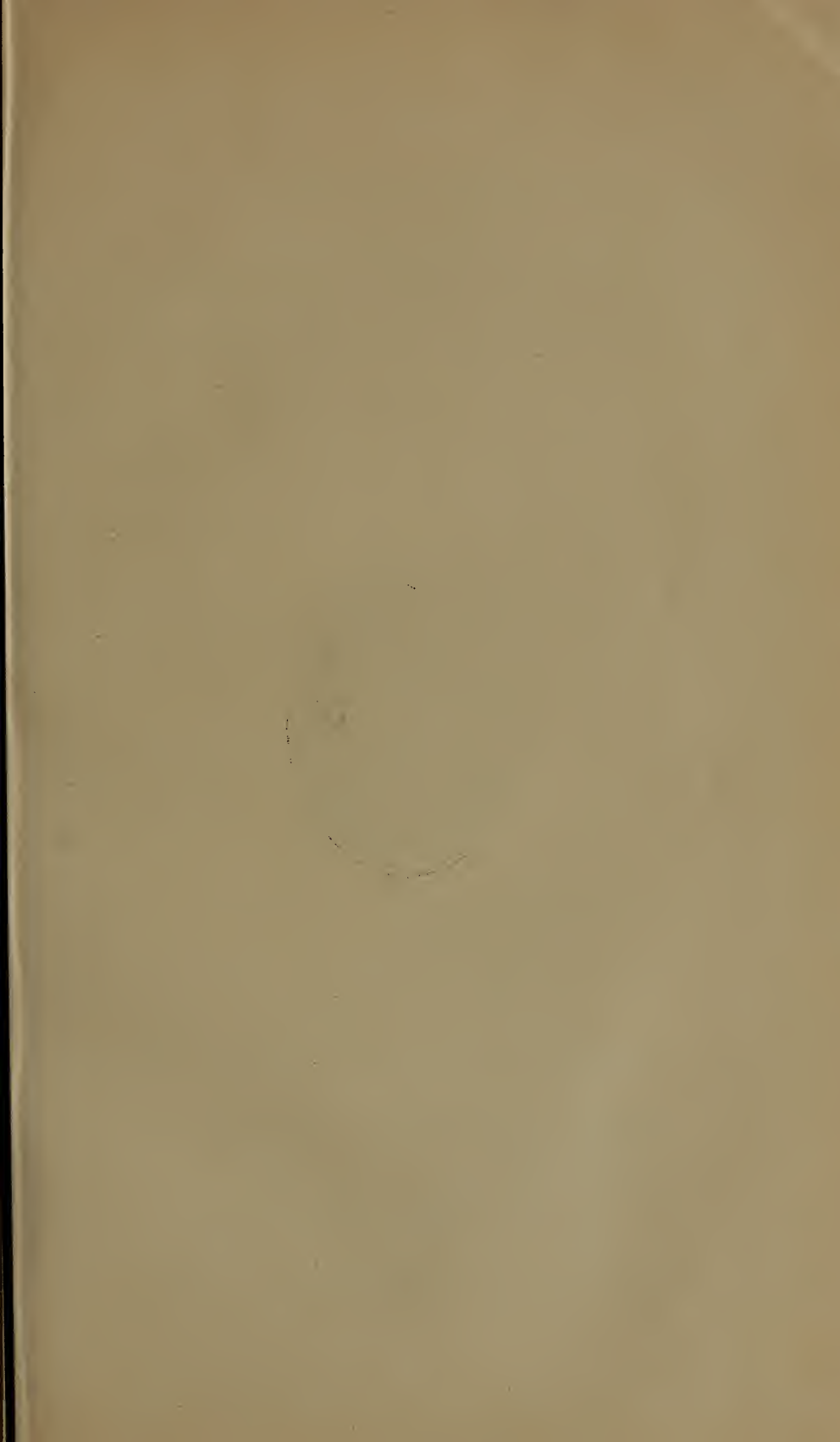
I must confess myself somewhat surprised at your unqualified avowal in regard to spiritual manifestations.

But I have experienced the futility of trying, by argument, to convince anybody in spiritual themes. Each looks through his own lens.

Yours ever and most decidedly,

LUTHER R. MARSH.







H. C. WRIGHT,  
CORY, PA.

## SPIRITISM, TELEPATHY AND MRS. PIPER.

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BY H. C. WRIGHT, EDITOR OF ELTKA.

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Mr. H. C. Wright, the editor of the Journal Eltka, who was invited to attend the meeting of the Psychological Section of the Medico-Legal Society in joint session with the parent body, unable to be present, responded as follows:—

Corry, Pa., Dec. 16, 1901.

Mr. Clark Bell, 39 Broadway, New York.

Dear Sir.—Your letter of invitation to attend the annual meeting of the Medico-Legal Society was duly received, and I wish to express my sincere appreciation of your kindness. I regret being obliged to state that it will be impossible for me to attend. The pressure of my work at present also makes it impossible for me to properly prepare a paper expressing my views and the evidence upon which they are based; this I would gladly have done had there been better opportunity. My conclusions have been arrived at as the result of personal experience and actual demonstration, rather than from book study; that is, I have endeavored to verify (or otherwise), all accounts before admitting them to my belief. I have studied and practiced hypnotism, in private, the past twelve years, and an important part of my experimental work has been with a "psychic" ("medium," sensitive," or whatever term you prefer) who is also unknown, in that capacity, to the general public (a gentleman, who, for sometime, was professor of Chemistry and Physics in the Meadville, Pa., High School). In our work we have reproduced, under absolutely satisfactory circumstances, practically all the phenomena mentioned in the paper by Camille Flammarion, which appeared in the December, 1897, Arena. Also have taken reports of the Society for Psychical Research, and in telepathic work have in some instances, we believe, improved upon them.

A part of my views might be briefly expressed as follows:

Either the theory of telepathy or the theory of spiritism will account for all the communications received by Mrs. Piper, and similar cases.

Telepathy, considered as communications between living brain, or action of the "subjective mind," can account for all communications, even for that which gives facts "known" only to a deceased person, because the fact may have been telepathically communicated to the "subjective mind" of living persons before the decease of first person; the fact being later communicated telepathically from the person who is unconscious of being the holder of the knowledge to the "sensitive" who is able to make it known.

The view as entertained by many, that the "sub-conscious mind" is under control of, or susceptible to suggestion from the "conscious mind" is, I believe, in exact opposition to the facts. I hold that the "conscious mind" is completely under control of the "sub-con-

scious;" or, to get nearer to my meaning, the "conscious mind" is not a thing in itself, but merely a manifestation of the "sub-consciousness."

In regard to Spiritism:

I believe that existence is perpetual.

That the change which takes place at death is, to our present mind, inconceivable.

That we do not take with us, in its present form, our mind, intellect, emotions, etc., any more than we take with us our present body.

That we do merge into a universal "consciousness" (though here the word "consciousness" cannot express the idea.)

That this universal (which already includes us), may and does manifest itself through "Psychics," like Mrs. Piper (and everyone else); and this manifestation is limited only by our ability to comprehend.

I believe "mediums," in their highest development, cease to be "controlled" by a "personality." (I think this will eventually be the case with Mrs. Piper.)

I will be pleased in the future to send you reports of experiments which we conduct, when they are of such a nature as to be of interest to you; and should you find it convenient to send me a report of the proceedings of the present meeting I should be greatly indebted to you.

I regret that I have not been able to collect a more valuable letter for you. Thanking you once more for your kindness, I am

Yours sincerely,

H. C. WRIGHT.







ELEANOR GRIDLEY,  
CHICAGO, ILL.

## PSYCHIC PHENOMENA.

### SPIRIT COMMUNICATION VS. MENTAL TELEPATHY.

BY ELEANOR GRIDLEY, OF CHICAGO.

Mr. Thomson Hudson, according to his standpoint, has closed the gate of investigation, research and information from the premise of Spirit communication by first stating that all psychic phenomena is physical manifestation; or rather that all occult phenomena is but the prescience of "the subliminal self" as Myers puts it; the power of the ego or higher self to know all things.

If this be so and this subjective self is omniscient, then why limit its power, simply to that period of time, more or less, in which it dwells or is anchored to its earthly temple? Does it not strike the thoughtful individual that anything so powerful can be constituted so ephemeral?

The Society for Psychical Research, composed of learned men—scholars—who are wont to weigh well, deep questions, have just finished a series of psychical investigations with Mrs. Leonora Piper as the principal witness in the case. These men who have investigated with rare earnestness, subject to rigid methods, which left no loop hole for careless or unscientific research to creep in, have many of them been converted to the belief that much of the phenomena was genuine spirit communication.

In the first place, let us reason together and try to discover what this subliminal self, higher self, or human Ego is; for if it is omniscient, able to impart information and capable of discrimination and discovery, then it should know its constitution, purpose and ultimate end, either through self-knowledge or absorption from other entities or Egos.

Upon consulting standard works I find that Ego, the I, or the me, means "individuality, personality." Individuality is defined as follows: "The quality or state of being distinct or individual. Sharply marked temperament. Personality im-

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Contributed to the discussion of Mr. Thomson J. Hudson's paper read before the Psychological Section of the Medico-Legal Society.

plies particular characteristics; that which constitutes an individual, a distinct person; existence as a thinking being." I am overwhelmed with a cloud of witnesses and am obliged to accept the inevitable, for no matter, how much effort one makes to avoid it, one cannot escape the reality of one's own ego-hood, or that which makes us say I.

The Ego, the real self, the I, is the individual as an object to his own reflective consciousness—the person as a distinct individual, the man reviewed by his own cognition, as the subject of all his mental phenomena, the agent of his own activities, the subject of his own feelings, and the possessor of his own faculties and his own characteristics.

Now let us consider this ego as to the possibility or probability of both premises or either premise, the final extinction of that wonderful ego or the immortality of that supreme self-hood. Does it depend upon anatomical construction to be able to perform its activities, display and elaborate its characteristics? Are these extensive and subdivisible manifestations of the total self or Ego merely dependent on cerebral changes; thus purely material and absolutely subject to physical laws, and with the dissolution of the body ceases to be, ceases to exist? Is this powerful self a creation subordinate to its environment—to circumstances, to inheritance, to fate—and like its physical mate, the body, amenable also to the same natural laws and subject to the same fate—annihilation?

Is the Ego an indescribable and incomprehensible thing, susceptible to the opposite condition—and ascending is merged or absorbed into that from whence it came, no wiser, no happier, no better, a senseless, unknowing essence, its state or condition infinite bliss, eternal repose, in fact obliteration, a term synonymus to annihilation?

Or again, is the Ego independent of the body and does it possess the power to transmigrate into the bodies of other animals of a lower order thus descending the scale, or upon the other hand does the ego upon its release seek to live again in the old scenes and in order to do so, take up its habitation in a new human body, and therefore in one sense ascends the scale, because of its past experiences, and its return based upon the universal law of progress.

Or lastly, does not the Ego rise from out the trammels and bondage of flesh, and asserting its omnipotence and eternal power, silently sweeping through realms of illimitable space,



with the speed of the electric messenger, pausing now here, now there, to exchange greetings with other released egos, then rushing onward, to tell the story of its liberation, its freedom, to the loved ones still in bondage, know that  
 "When all shall stand transfigured like Christ, on Hermon Hill

And moving each to music, soul in soul and light in light,  
 Shall flash thro' one another in a moment as we will?"

Anything which is important for man to know can sooner or later be known by the power of inductive reasoning, either in physical or psychical laws, and a psychic fact is just as much a fact as any other fact, and science has no more right to ignore one than the other; in fact no fact in nature can be safely ignored, for no fact is wholly insignificant.

The right of the psychical or spiritual world to speak of its own phenomena is as secure as the right of the natural world to speak of itself.

By the observation of a series of physical phenomena we are able to predict with confidence that the law which produces a certain phenomena is as fixed and exact and absolute as any law of mathematics.

In the realm of psychic phenomena "We look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things which are not seen are eternal." The visible is the ladder up to the invisible; the temporal is but the scaffold of the eternal. The innumerable and marvelous phenomena of the powers and faculties of the Ego are so wonderful and complex that one pauses in sheer amazement and asks the question, What is its limit and where is its limit? We reply there is no limit for though harnessed to its vehicle of flesh, it even now has the power to do whatever it wills to do. The Ego in this state has the power to move ponderable bodies, otherwise known as levitation—simply by the exertion of will power. Will is the motive force, it chooses when stimulated by desire, and therefore its will is strong in proportion to its desire regarding any particular object. It has the power to dominate the will of other Egos and compel them to do its bidding. It also has the power to read the minds of other Egos—to see the thought of others (clairvoyance), the power to hear the thoughts of others (clairaudience), and to express its own thought as well as those of

others by its physical apparatus either orally or through the medium of the pen. This Ego, steeped in all the delicate joy of tender emotions, thrills to the intensity and volume of song, expands in the joyous possession of freedom, revels in the ecstasy of love and in the embrace of tender compassion, sinks into that peace which passeth all understanding.

Now the intelligent investigator knows that the Ego has communicated facts of incidents hundreds of miles distant and to the receptive Ego or soul has given a clear and perfect statement of the events while this information may have been sent or projected at the moment of occurrence or deferred some hours. It has beheld the ego of the other individual and foretold its coming or visitation. It has sensed the alarm and disquietude of a loved one and with its undying and eternal power has calmed the fear and restored peace to the troubled soul.

The manifestations of this Ego are innumerable and the differentiations of its power are beyond conception to mortal ken. Now if this thinking, palpiating throbbing entity can transmute its intelligence when circumscribed by physical environment, then why cannot it display an equal if not superior intelligence when freed from bondage? And if not, why not? This conscious potentiality which has lived or existed in connection with its physical mate has always displayed an intense and passionate desire to retain its individuality, its self-preservation. Jesus expressed the strength and intensity of that desire when He said, "What shall it profit a man if he gain the whole world and lose his own soul?"

If this Ego, or man is indestructible and has really an eternal existence in its own right, it must be independent of form or limitation, and can therefore go or come as the desire leadeth. Without further question or argument, I shall only recognize the immortality and intelligent continuity of the Ego, and its power to communicate either directly to the individual, or through the circumscribed individual. Now that this be so, let us take into consideration the constitution of the vehicle or instrument through which the disembodied intelligence communicates, and we shall no doubt have solved many perplexing questions and misgivings.

We are first met with the supposedly embarrassing statement that the intelligence has deteriorated since its advent into spirit life, because of the fact that the communications

purporting to come from a former distinguished denizen of earth is below the intelligence of the ordinary man. And again it is discovered that other statements,—made by these supposedly disembodied entities are false, misleading, inaccurate or garbled. Granted to be true, all of these statements, and yet they can be accounted for simply through the law of conformity to the type. Whatever individuality is sought and used as the incarnate ego's vehicle of expression, thus by its free choice the Ego is obliged to conform to its selection, and the power of its thought, its quality and quantity and the language by which the thought is expressed, is now limited and circumscribed by the power of the medium to comprehend, to translate and to communicate.

The artist or the musician may be ever so great, even the greatest exponent of his special art that the world has ever known, and yet, with a low grade, imperfect instrument, or crude, ill-fashioned tools, this great master is utterly unable to produce that high standard of perfection which, under good conditions he is perfectly capable of achieving.

That false or unreliable statements are made by the medium is also another undisputed fact. Why should it be otherwise, for if the medium is untruthful, dishonest, unreliable or imaginary, how can the message be freed from this condition? A stream of water can rise no higher than its source—neither can the quality of thought be other than the constitution through which it flows. However purified the garment, or however whitened it may be it will become spotted, discolored and grimed by contact with soiled or blackened objects, and so with thought communication, it is also contaminated in its flight through poisonous channels.

We again are also told that the mediums or instruments through whom the intelligence is transmitted has never given any information other than the knowledge of that which resides in the mind of one or more present. That statement seems to me quite misleading for I could give hundreds of instances in which absolutely unknown and unknowable information was given to me. Many people have also made to me this same statement; but as that is only hearsay evidence (and not admissible in courts of justice and equity), I will confine my illustrations to my own personal knowledge. I have received prophetic information many times through spirit communication direct to self or through some other instrument.



This information was communicated to me, in many instances, as many as twenty years in advance of the actual occurrences. The details were minutely described, the persons named, in a number of instances then unknown to me. The results were so clearly and positively emphasized, that had I then been well grounded in the knowledge of spirit return, it seems to me I could have prevented the calamities which ensued and were enacted at the time and place so stated. In lieu of these experiences, I cannot argue that all psychic information is obtained or selected by the sensitive from some one at hand, or of not at hand, still present in the corporeal body of the material man who is somewhere on the earth plane.

I believe that spirit return is a demonstrated fact, but its value will be seen to be dependent upon its relation to other facts of equal importance. When we, hereupon the earth plane have developed to a high degree of intelligence and soul unfoldment, then will we not only attract those spirits who have achieved true immortality, but we will also be able to translate in purity of language and correct expression, their messages.

And such is the possibility open to those who are capable of understanding, and who are willing to receive and reveal the great and wonderful truths brought to earth by spirit man.

“It is God’s promised blessing, set  
Before the Coming race.  
Our children’s children’s children yet  
May see it face to face;  
But we, the masters of To-day,  
Must see the light and lead the way.”







T. D. CROTHERS. M. D.,  
HARTFORD, CONN.,  
VICE-PRESIDENT MEDICO-LEGAL SOCIETY.

## SPIRITISM, TELEPATHY, HYPNOTISM AND THE CASE OF MRS. PIPER.

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BY T. D. CROTHERS, M. D., OF HARTFORD, CONN.,  
Vice President Medico-Legal Society.

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To one who makes the mental phenomena of spirit and drug takers a study, a field of most bewildering psychic movements appear. The laws of dissolution become so sharply defined, as to bring into prominence laws of evolution, and signs of unknown psychic forces. Theories of explanation termed spiritism, telepathy, clairvoyance, subliminal consciousness, and so on, are illustrated by numerous examples in this field, which separately sustain widely different theories, but collectively bring confusion to the subject. The persons in whom these examples occur are called border-liners, or those who live on the frontier of insanity, and whose mental health varies widely. As illustrative of some of the phenomena frequently noted, the following may be given: A spirit drinker after a prolonged attack believes he is about to die; the friends are gathered about the bedside; he talks of the spirit world, and describes the condition of friends over there, repeating their advice to the living. He is considered a medium of great power, and his communications are accepted as conclusive evidence of spiritism.

An opium smoker has similar periods of great mental and emotional exhaltation, during which he utters most startling predictions of coming events, and which occasionally happen as predicted. He is also a medium, and spirits talk and write through him to their friends here. He describes persons and events that seem beyond his knowledge and experience, and after a few hours of this mental ecstasy, he sleeps awaking later a stupid, dull man. Other persons using spirits or drugs to excess will not infrequently have what is called deliriums of great mental exhaltation (of brief duration,) in which they will make statements and describe events that are unexplainable.

When these deliriums are extreme in wildness, there will occur flashes of good judgment and superior reasoning, that seem like intuition. Predictions of themselves and their friends; of what should be done, and the results that follow are most startling in accuracy. Instances like the following are not uncommon: A wife, mother, or other relative of an inebriate will be able to follow them in a large city; tell where they are at a certain time of day. The inebriate may not have been heard from directly in many days, and there can be no reason for locating them in any particular place, and yet we have been written to send a man to such a place to find him.

A father who was a drinking man came from San Francisco to find his son, who was also a drinking man and who had disappeared some months before, and supposed to have gone to Europe.

The father was confident that his son would reach New York on a certain day, and go to New Haven the day following. He came to Hartford to arrange for his son's admission to our hospital, then went to New Haven and found his son as expected twenty-four hours later. In this the father had no visible clue, or means of knowing the movements of his son. His habit was to drink to a semi-stuporous stage, and then tell where his son was, and what he was doing. The son was an extremely erratic, genteel tramp, who drank some all the time, but was seldom stupid. There seemed to be a certain affinity with the father after a certain stage in the drinking was reached, but before that they were mentally antagonistic. A man of some prominence in his profession, and highly cultivated, was a periodical drinker, and after he began to drink, he would dictate to his clerk several days in advance his movements and personal happenings, which would occur. This would be carried out literally, and the predictions of what would happen to him were equally exact and startling in fulfillment. The explanation by his friends included many theories of spiritism, clairvoyance and subliminal consciousness.

Opium and other drug delusional states bring out many mysterious facts of the movement of psychic forces, along the lines of dissolution. Several persons are confident that studies from this side are valuable, and that they will



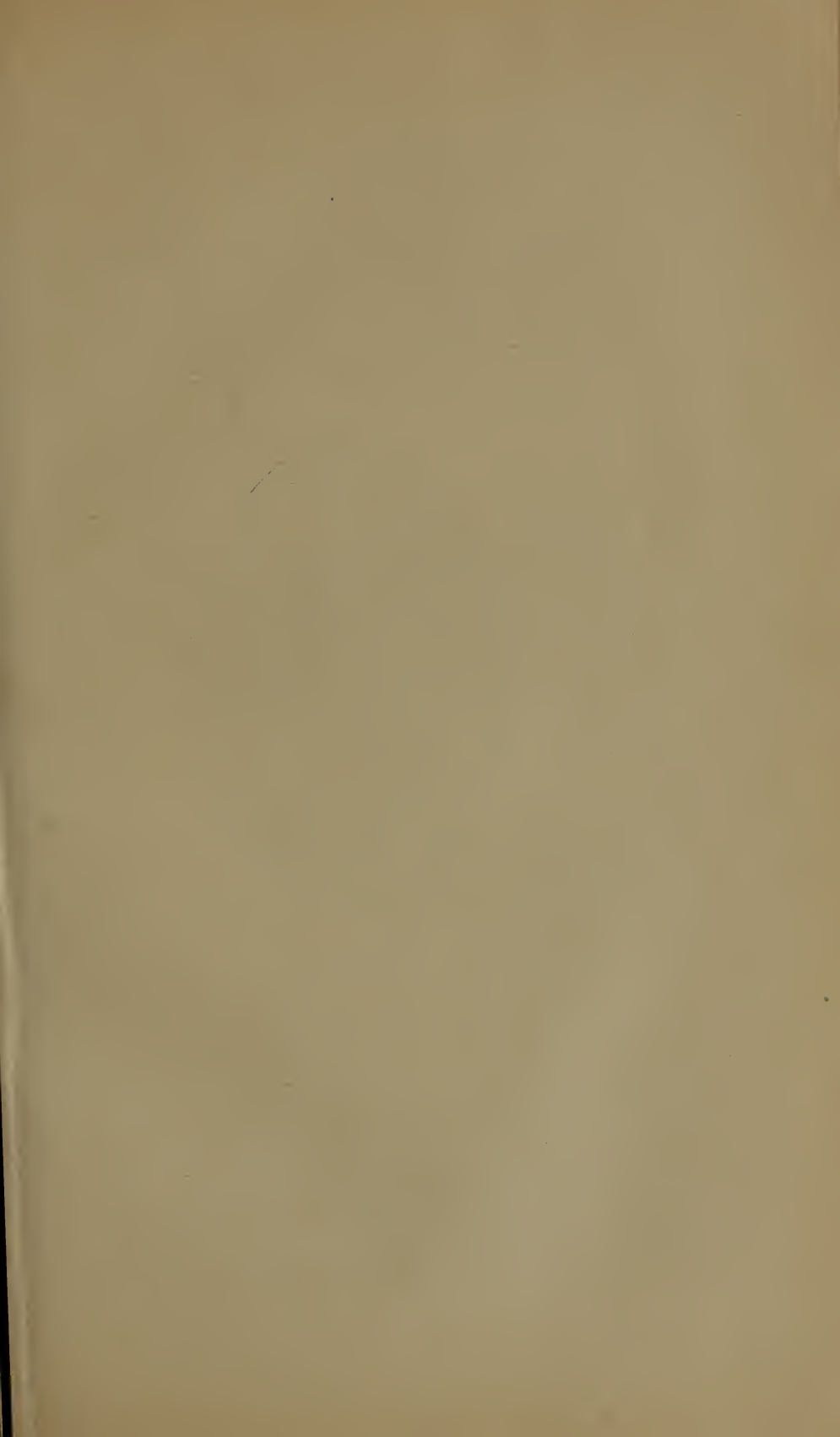
disclose many facts. From my own experience the phenomena manifested by the disordered brain, fails to support any one theory of spiritism, or telepathy, but rather points to forces and laws infinitely more complex and less simple. The very close resemblance of the mind reader, the medium, and the hypnotist, to those who live on the frontiers of insanity, suggest phases of dissolution, rather than evolution in the higher activities.

So much of the strange and mysterious in mental phenomena is due to physical causes, that the elimination of errors from this source is extremely difficult. Hence it follows that any credulous story of phenomena used to support a theory of psychic forces and laws, is open to question and doubt. As in observations of the heavens, both the observer, the means of observation, and the phenomena studied, all need verifying, and correction by others, before they can be accepted as facts, or even approximate facts. Mrs. Piper's manifestations and the critical study by Professor Hyslop should be received as probable evidence needing further study and examination, and while apparently supporting the theories of telepathy, are not conclusive.

Theories of mind reading and spirit influences of departed friends, clairvoyance and subliminal self, are too simple; the psychic forces and laws which govern brain action extend far beyond these narrow limits. The recent explanation of the great facts of electrical waves in wireless telegraphy give distinct hints of what is called physical forces, which may extend into the psychic, and perhaps is another form of force emanating from the brain, as well as from the generated electricity.

The form of transmission of thought depends on the propulsion of certain electrical waves whose vibrations are in exact rhythm, and strike on a receiver arranged to respond to the same rate of vibration. When the instrument to send the current, and the one to receive it, are timed or arranged on the same key, the transmission of the vibrations which are formed into words, go on irrespective of distance. These intangible shocks or waves of force, are read on receivers keyed to catch them. Thought may be projected and read by minds tuned to the same rhythm, regardless of space and physical obstacles.

For a long time the X-Ray, produced by an electrical current, was supposed to be a most wonderful light penetrating substance, and enabling us to see what was previously unknown. Recently this ray was found not to depend on machines for its production, but to exist in many substances in the earth, which can be demonstrated in the laboratory. It is called a crystallized solidified light, stored up from past ages, which from treatment in the laboratory can be made to give out its rays, furnishing a supply of light that is inexhaustible. Professor Thompson says a thousand grains of this illuminating earth on the ceiling of a room would furnish light for centuries. Yet this is nothing compared with the storing, reception, and emanating forces of the brain. The great waves of public opinion which dominate the years and ages, and the rise and growth of ideas and thought, are not accidents, but the operation of unknown forces. As in wireless telegraphy, and the X-Ray, there is something more than the course medium for the transmission of thought. The batteries of the brain, and the force generators and receivers, are yet to be discovered. The effort to make the phenomena explain and support a theory is not scientific. Mrs. Piper's ability to do what is unexplainable from our present limited knowledge, only deepens the mystery, and rouses keener interest to be informed of the laws and movements of thought. The Society for Psychical Research is approaching this realm on the side of exact science. It is in this field that medico-legal studies are most practical. The grouping of the exact facts, and their analysis and meaning, will show the laws which enabled Mrs. Piper to make answer to questions that seemed beyond her knowledge. The Scotch verdict of "not proven," can be urged with scientific accuracy to-day, and we wait for farther particulars necessary for conclusive evidence.





ALEXANDER WILDER, M. D.  
NEWARK, N. J.



## TELEPATHY, SPIRITISM, HYPNOTISM AND THE CASE OF MRS. ELENORA E. PIPER.

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BY ALEXANDER WILDER, M. D., OF NEWARK, N. J.

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The case of Mrs. Piper is comparatively simple, if we can fairly understand the premises. These belong unequivocally to the department of mesmerism. I prefer the use of this term instead of the one which has been dragged from the Greek language and misapplied, to evade giving due credit to the man who introduced the art and science to the notice of the world. The same reason which warrants the applying of the names of Volta, Galvani and Faraday to their discoveries, is entitled to equal force in the case of Anton Mesmer. It seems to me superlatively mean and base to pirate a man's work and refrain from giving him honest credit. This, to be sure, has been done in other departments of knowledge, nevertheless I think that for this once we can afford to do honorably.

It was early perceived in mesmeric experiments that the physical sensibility and even the reasoning faculty of the individual were more or less suspended, and that he became in a greater or less degree participant in the thoughts and perceptions of the mesmeriser. This occurred according as there was produced a partial or complete rapport between the two. In many instances there were such results as trance, intuition, somnambulism, clairvoyance, etc. In these cases we have had many wonderful disclosures which purported to come from other spheres of life. In the condition of trance, however, it was produced; this has been no uncommon occurrence. The works of Emanuel Swedenborg are significant evidences from the fact that he, while in a state of trance, received numerous communications which were imparted to him, as he declared, by spirits and angels in the invisible world. There exists no valid reason for doubting his veracity or clearness of perception in regard to his memorable relations, and we may enquire further.

Andrew Jackson Davis, now of Boston, and formerly known as "Poughkeepsie Seer," gave a fresh impulse to investigation in this direction by the production of "Nature's Divine Revelations." His disclosures were made while in the mesmeric trance in the presence of witnesses of different shades of religious belief, but generally intelligent and truthful. Dogmas of theology, problems of science, and matters beyond our common knowledge were treated as by one having competent learning and authority. One of these, I remember, was the announcement that there are two planets in our solar system not yet discovered. The star Neptune had only just come to our knowledge. This announcement was received in scientific and literary circles in silence or dismissed in language of derision. It might be true, but the revelation of a mesmeric clairvoyant could not be accepted. Yet not many weeks ago, the statement appeared that certain deflections in the course of other planets indicated the existence of two more worlds of similar nature in that far-off space. I do not, however, cite this with the expectation that such verification will be accepted in evidence. There exists a deep-seated Sadduceism in the so-called scientific world, that would not admit testimony even more unequivocal. But our quest is for truth, and we must let it find its own avenues.

The experimentation with Mrs. Piper under the auspices of the Society for Psychical Research has evidently resulted in establishing the fact that such avenues have actually been found. I place no importance upon her published disavowal. She was undoubtedly in the entranced state when making her replies to her magnetisers. We can not suppose her to be shamming. Her own character precludes this, and the members of the society having the matter in charge would have speedily detected any fraud if such had been attempted. I accept what the society has published as being true, and conscientiously declared. What, therefore, we have to consider is in relation to the disclosures themselves. I have no doubt that they rank with others of similar character obtained from other sources.

The question before us relates, as I understand it, to the nature of the communications, whether they were from some region beyond our common life, or to be explained by some

theory of telepathy. It appears to me that both agencies possibly existed in the case. What I have noted in former examples has convinced me that there is a silent influence exerted by spectators, which we often do not suspect. This occurs in everyday life. The orator thus affects his audience and in turn the audience often inspires him. We are affected by every one with whom we have to do. The mesmerised person whose individuality is thus rendered dormant becomes more exquisitely sensitive to the aura and influence of those whose attention is concentrated upon him. Of course he is most susceptible to his magnetiser, sometimes evidently entirely so, but spectators have their share of influence. He will often reiterate what is in their thought, and they will take this for a special revelation. It is not necessary that they in each case are vividly conscious of such thinking, for our real thought is far beneath and beyond the sphere of our own consciousness. Only the superficial thinking is perceived by us. Hence we often operate on one another by our presence, by the concentrating of our attention through the silent energy of our will, and yet perhaps suppose that we are only passive.

It must be left to others to judge whether this in any degree explains the case of Mrs. Piper. Those who are personally cognisant may feel certain that it does not to any reasonable degree meet the conditions, and indeed it is proposed only as a partial explanation. The world of mind is too broad to warrant the including of such phenomena in a purview so narrow and circumscribed.

Our intelligence cognises a mode of being and a region of thought that are by no means comprehended within the sphere of material existence. It is neither logical nor philosophic to imagine that while there exists myriads of living beings in series between man and the monad, that beyond on the superior side it is blank, and devoid of life and sense. "We are compassed about with a great cloud of witnesses," declares an anonymous writer in the New Testament. "Millions of heavenly creatures walk the earth," the poet Milton assures us, and I am content to believe it. It is not to be assumed that they are not cognisant of our presence. If any of them are souls that have lived in the earth, they may have still an inclination to take some part in matters of this mun-



dane life. They must possess enough still of our human quality to be able to make their wills operative upon those who are still living. Bunyan describes his Pilgrim followed by a wicked being who "whisperingly suggested many grievous blasphemies to him which he verily thought had proceeded from his own mind." 'It is reasonable to suppose that as we are compassed about with living essences, that they will be of a character substantially like our own, and that they are able to insinuate or rouse into activity thoughts in us which we will apprehend as our own. And if all this should in any way be objectified we might contemplate it as a spectacle before our face.

An individual in the mesmeric trance is dormant so far as the external senses are concerned. But the soul, the real self is as much awake as ever. It is then more susceptible to mental impression than in the wakeful period. As spectators by contemplating him intently may infuse their thoughts and emotions, so spiritual beings are capable of doing the same thing. Indeed, this is more likely to happen. They are more free to do so, and are naturally more eager and ready. The bars between the world of time and the vaster world beyond time, are in a great degree removed for the while, and communication opened as when a man is in conversation with a friend. Despite the fashionable skepticism that pervades such matters about with a dense wall of disbelief, and despite Mrs. Piper's own disavowals, I think this to be the true explanation of the case.

This is evidently suggested in the well-worn sentence of Shakespeare, which may be quoted appropriately once more:

"We are such stuff  
As dreams are made on."

Visionary as it is common to term such things, they are actual entities in the region of mind, and our real self is the soul that undergoes such experiences, rather than the bodily fabric which it pervades and animates. If Shakespeare could produce the concepts which constitute the plot of the drama of "The Tempest," it appears to me unavoidably conclusive that such occurrences, in some manner and at some period of time must take place. What the mind conceives must be always a reality. In the case under consideration it is evident that Mrs. Piper, when in the mesmeric trance was made pas-



sive and susceptible to the mental and spiritual influences which her moral and physical condition attracted. These intelligences thus had an opportunity to utter their thoughts, and perhaps were in a manner constrained to do so, through a living human intermediary. Some of them may have been the minds of the magnetiser and spectators, but others were without doubt unbodied beings that desired to avail themselves of this means of communication. Of their individuality I am not so certain. Influence is reciprocal, and as a spirit may obsess a human being or an intermediary, it is reasonable to presume that a human being may obsess a spirit in turn. The eager fixed thought of a spectator at a sitting can so affect a spirit as to impel it to suppose itself the personality which the other has in mind. Swedenborg has described this occurrence in one of his works, \*and it accounts for much of the drivel and absurdity which have been put forth as spiritual communications. Nevertheless to make such facts an argument for decrying all esoteric communion, and for rejecting all belief and confidence in the verity and importance of spiritual intercourse is the very reverse of candor and rationality. There is abundant reason for the belief that the wall or partition between the external world and that eternity which encompasses time is disappearing, or at least that there are individuals and agencies capable of penetrating the veil. We are at no infinite distance from that region in which all things are real.

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\*NOTE.—SWEDENBORG: *Spiritual Diary* 2860-2861.—“*That spirits may be induced who represent another person; and the spirit as also he who was known to the spirit cannot know otherwise than that he was the same.*”

This has been many times shown to me: that the spirits speaking with me did not know otherwise than that they were the men who were the subject of thought; and neither did other spirits know otherwise; as yesterday and to-day some one known to me in life was represented by one who was so like him in all things which belonged to him, so far as they were known to me, that nothing was more like; wherefore, let those who speak with spirits beware lest they are those whom they have known, and that they are dead. For there are genera and species of spirits of a like faculty; and when similar things are called up in the memory of a man and are thus represented to them, they think that they are the same persons. Then all the things that are called forth from the memory which represent those persons, both the words, the speech, the tones, the gestures and other things besides, that they are induced to think thus when other spirits inspire them; for then they are in the fantasy of these, or think that they are the same.

## SPIRITISM AND MRS. LEONORA PIPER.

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BY DR. WILLIAM LEE HOWARD, OF BALTIMORE, MD.

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As Doctor Hudson states: "Never before in the history of the scientific investigation of modern spiritism have the conditions been so favorable for the production of decisive results; one way or the other, as in this case." In my opinion the investigations have resulted in weakening the spiritistic theory and strengthening the somatic, or telepathic. The various phenomena demonstrated in the Piper investigations—and all other alleged spiritistic phenomena—have their origin and activity in abnormal development or states of the psychic centers, and are part of every human being's mundane physiologic life.

Too many physiologic phenomena have been readily accepted as proofs of spiritism, and as "the wish is father to the thought" the scientific analysis of the facts have seldom been carried out. The pleasing and satisfactory acceptance of spiritistic evidence by individuals untrained in physiologic psychology, is not surprising to the neurologist who is daily brought in contact with cases of auto-suggestion, the unstable neurotic with fervid desires for the occult, and with the many half baked and half prepared intellects which can easily accept psychic phenomena as supernormal facts, but in whose untrained brains the physiologic conditions underlying psychic phenomena are laborious and difficult to comprehend.

Telepathy is the explanation, in my opinion, of all the phenomena witnessed by the conscientious observers in the Piper investigations. It is not necessary here for me to go into the evidence we have of telepathy being a normal—in a psychologic sense—attribute of sub-conscious activity. We have too many scientific facts to convince us of the mundane cause of telepathy, while we have not one single satisfactory

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Read before the Medico-Legal Society and Psychological Section, February 19th, 1902



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fact to make us think for a moment of any supermundane explanation for the phenomenon. "It would require but one demonstrated case of survival of personal consciousness after the death of the body, to prove the essential claim of spiritism—future life." (Hudson.) No such single case has ever been known. That is, no case of evidential structure strong enough to withstand the cold, penetrating rays of science.

I relate the following incident as an example of the readily accepted evidence of supernormal existence. My valet, Bruno, is a young German who I brought from Berlin, and who has become, through a course of training, a remarkable psychic subject. He has been examined by a large number of eminent medical and scientific men who have been intensely interested in his remarkable susceptibility to suggestion. One evening in the presence of five gentlemen, two of whom were German, I hypnotized Bruno, and in a whisper inaudible to anyone but the subject, suggested he was Bismarck. This done, I sat down at the other end of the room, my mind passive. Then issued from the mouth of this delicate young man a wonderful speech. It was an oration teeming with Latin phrases, voluminous quotations and fiery denunciation. The tone was Bismarckian, the language scholarly, and the gestures vehement. The spectators were astounded, and wonderment was depicted on their countenances. When it was over, one asked Bruno if he saw the spirit of Bismarck, and he answered: "Yes, he comes in to me, that's all I know, Herr —." With one exception the spectators were all religious men, pronounced churchmen, and trammled by the training of early superstition. A lucidly written explanation sent the next day, has not convinced them of the satisfactory fact—satisfactory to minds trained by broad thinking—that all the phenomena they witnessed were just as certainly physiologic facts as are the variations of the pulse rate.

Doctor Hudson says in his able analysis of Professor Hyslop's report: "It is known, however, that relatives and friends are either actually or potentially en rapport at all times." I think this statement should be qualified; for while we know that many relatives and some dear friends are frequently en rapport, we do not know for a certainty—that is scientific certainty—to what extent the rapport exists, nor do we know much about the potential element existing in untried cases.

Professor Hyslop evidently wishes to prove that the conditions and results were such as to eliminate telepathy; yet he gives us no satisfactory reasons for such an attitude, and, as said above we have never had any scientific, or authentic, evidences at any time in the history of the world of any but somatic—or psychic—phenomena.

Psychic lucidity, or the memory and experience of the subliminal self, has its limitations; just such limitations as Mrs. Piper's subliminal self demonstrated. Hesitancy, inability to give names, maladroit explanations and oftentimes failure, these are conditions found in subjects partially or completely autohypnotized, and due to the inability of the subconscious memory in the passive subject to completely submerge the conscious.

It is scarcely conceivable that spirit power, did such exist, would have the limitations just mentioned. If so, I hope I shall never be a spirit. I prefer to lie undisturbed.

Mrs. Piper has no self knowledge of what she, as percipient, gives to her investigators. She is a very sensitive psychic who seems ever en rapport with Prof. Hyslop; who, also, seems to have no self knowledge of his condition.

The assertion made by Professor Hyslop that spirits have but little power to remember mundane things—that is, that their memory is limited, while telepathy has no limitation, is certainly an extraordinary statement. Until Prof. Hyslop explains how he obtained such positive knowledge of the memory limits of spirits, I do not feel justified in further analyzing his report.



PROF. W. XAVIER SUDDUTH, A. M., M. D.,  
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# THOUGHT TRANSFERENCE VERSUS SPIRITISM AS AN EXPLANATION OF MANY SO CALLED SPIRITISTIC PHENOMENA.

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BY PROF. W. XAVIER SUDDUTH, A. M., M. D.,  
Fellow of the Chicago Academy of Medicine.

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In considering Mrs. Piper's disavowal of spirit control during her many years successful experience as a medium, it behooves us to lay down some definite principles to govern us in this discussion. In the first place, the testimony, post partem, of a medium or an hypnotic subject, should have no standing in a court of scientific inquiry for the reason that a person in a state of trance, or hypnosis, is not in the full possession of all his senses, consequently is not competent to pass judgment on the character of the conditions under which the revelations were made. At best his evidence would be based upon hearsay, and such testimony is always ruled out of court. Not only this, but as students of their own experiences during the trance state they are not to be trusted, for the further reason, that, just in proportion as they are good mediums, so are they incapacitated from analysing their own revelations.

The term medium is synonymous with "mouthpiece." A medium is a person who becomes the instrument of expression for the thoughts or messages of others, and just in proportion as he is honest and proficient in his chosen avocation, just so far does he lose his identity and individuality and assume the role of an automaton and voice the ideas of others.

Now, while Mrs. Piper is a trance medium and is supposed to receive messages only in that state, yet it is not absolutely necessary for an individual to lose consciousness in order to become sensitive to his environment and thus receive mes-

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sages and reveal the so called, hidden mysteries of this world. In support of this last statement we have many successful "readings" of honest, competent psychometrists. All that is necessary for mediumistic revelations, is a condition of dissociation of consequences which permits the subjective perception to take cognizance of these subtle influences and raise them above the threshold of consciousness, thus bringing them into external relations where they may be "read," that is, perceived by us.

It matters not how this be brought about, whether by automatic writing, by planchette, or by the voice of a control speaking through the medium.

It is impossible for Mrs. Piper or any other medium, to say whether the opinions she holds at any time, are not the reflection of some other person's ideas upon the subject, telepathically or otherwise received.

In the present case, I have no doubt in my mind that her change of opinion regarding her past experiences is not the result of such influences. The thoughts received by her may have been my own, for ought I know, (sic) for notwithstanding the many years I have been studying spiritistic and hypnotic phenomena, I have never yet seen anything to lead me to believe other than Mrs. Piper has stated in her revocation of her so-called spiritistic control.

If thought transference (telepathy) is the source of her information as she now asserts, and as I firmly believe, she has proved herself to be a good medium for the reception and interpretation of thought vibrations, and as such vibrations are always on tap, so to speak, all that is necessary for her, or any other good medium to do in order to be able to receive and translate them into ordinary language, is to bring herself into a state of dissociation of consciousness. My explanation of the incoherent manner in which many of the messages have been received, is, that the medium was not always in the best physical or mental state to receive or interpret the thought vibrations that poured in upon her, or that she became weary from the forced attention required to keep in touch with a state of consciousness not normal to her. I know psychometrists, however, who work for hours daily, without any more apparent fatigue than would be manifest in any ordinary mental labor of the same duration. The fact

that these incoherencies in Mrs. Piper's communications came just before the close of the sitting, seems to bear out this conclusion, that they were caused by fatigue of attention. It is possible that Mrs. Piper's own personality may have interjected these phenomena into the message. I have seen instances where such was the case. The medium assumed certain things to be essential to success. It has been very interesting to watch the outcroppings of these individual peculiarities of different mediums. In one of my own personal experiences, where I was studying a successful psychometrist, in the hypnotic state, I held in mind the image of my father, who had passed on some two years before. The subject had not known him personally, or in any manner. I have strong powers of visualization and can project thought images with great clearness, which I know help me in these experiments which I have been making for years along this line of observation.

In this instance the subject, a Mrs. E., very quickly caught the image and gave an accurate description of it. Now, she is not a spiritualist and strongly resents the idea of spirit control in her work which she generally carries on in the waking state. She deprecates anything that savors of spiritualism in relation to her work and consistently and conscientiously avoids it, and I made this a test of the genuineness of her protestations in this regard. Up to the time she had given the accurate description of my father not a word had been said as to his demise. The picture I held of him was one as I had last seen him alive and in the full enjoyment of health. Then I permitted my thought to naturally pass on to the final parting scene and the medium was visibly affected. She said "I do not understand this. I just saw the gentleman in perfect health, now he seems to be seriously ill." Her eyes were closed and she was in a perfect somnambulistic state, consequently could not have been affected by my own emotional state through the operations of the ordinary senses, but she was evidently influenced. I had purposely avoided saying anything up to this point, allowing the image to pass on to the next stage, the interment, and when I had fully regained my composure I very quietly asked, "Has he any message for me?" To my surprise she became greatly excited and said "I want you to wake me up." She had the idea that she



could not waken without my consent. This also came from autosuggestion, I never having given her such suggestion. I tried in vain to quiet her and finally had to arouse her from the somnolent state. She arose from the couch, sat down in a chair and was very much overcome by her emotions. For a time I purposely avoided saying anything to her but carefully studied her every motion. Finally she said, "Doctor, I am willing you should study me, in fact I am anxious to know the source of my powers, but you must not try to make me the medium of spirit communications." My analysis of the experience is, that so long as I had a perfectly clear image in my mind, she could see it and give a verbal description, but when it came to asking her for something that did not exist in my mind she failed to answer my question and in her anxiety to do so became worked up into a high degree of excitement, and put up the excuse that she did not want to be made a medium of. I say 'put up' because in subsequent tests when I held thoughts "for her" of absent friends she did not rebel, but in many instances repeated them.

This same medium at another time, gave a successful reading of the contents of an hyperdermic vial of sulphate of morphia, not only describing the drug, but showing in her own person its physiological action. The vial was wrapped in paper until it made a very large package and every physical effort made to deceive her, but I held the drug and its action in my mind, studiously avoiding naming it mentally until she had shown the different symptoms—some of which are not known to the laity—and as she herself, afterward stated, not previously known to her, namely, that morphia in minute doses is a stimulant. She responded to the thought held in my mind, no word being spoken for some minutes. She flushed and showed every sign of increased heart action. Then she placed her hand to her head and finally on her stomach, blanched and showed marked symptoms of nausea. She was evidently "proving" the drug, as the homeopathist would say, without knowing that she held any drug in her hand.

Finally she read the name of the drug in my mind and exclaimed "Oh, it's a drug, take it away," and very ungraciously proceeded to throw the package at me, an act wholly out of keeping with her ordinary ladylike demeanor but fully justified by the circumstances. This test was not premeditated



but was sprung on the medium in the presence of the Rev. Dr. Winbigler, of Philadelphia, after she had made quite a successful reading of a letter given her by him.

From these and hundreds of other tests made during the past twenty-five years, I am a firm believer in telepathy. The operation of an organic brain in the production of thought sets up vibrations which pass out into space, going on and on forever. The ether fairly teems with the vibrating thoughts of the bygone ages and all that is necessary to become possessed of this store of universal knowledge is to become sensitive to ether vibrations, and learn how to translate them into ordinary language. Without such ability they are as Greek to the illiterate.

Upon this same premise we may interpret the phenomena of death apparitions. A person in extremis may send out very intense thought vibrations which go on and on until they find a recipient. This is generally some near relative, who by reason of consanguinity has a similar vibratory note, consequently is enabled to receive and possibly translate the message into language. No ground is found however, on this theory to help spiritualists, for disembodied spirits are not possessed of organic brains and consequently cannot produce organic vibrations recognizable on this plane. The necessity for translation is absolute, otherwise the messages could not be made available. It is impossible to understand these indelible records of the past except we can translate them into object presentations and read them out loud, so to speak, in the language with which we are accustomed to think.

It is impossible to know the abstract except it be projected in terms of sense perception, in other words, except it be materialized. It is this very fact that makes it necessary for psychometrists and crystal gazers to have some object upon which to fix the attention. The controls, so universal with trance mediums, also serve the same purpose. namely, they objectively voice the subjective, and serve to bring it above the threshold of consciousness, thus making it "knowable."

The pen in the hand of the automatic writer, and planchette, are also of similar import.

In closing I wish to be understood as not disavowing belief in all spiritistic phenomena, or as discrediting the observations of the British Society for Psychical Research, nor the

later work of Profs. James and Hyslop along these lines. Their investigations have seemed to promise light upon an hitherto dark subject.

To my mind the subject stands just where it did before Mrs. Piper made her disavowal.

When she avows her belief in telepathy, and puts that force forward as an explanation for the wonderful revelations she has made in the past, she is not explaining the character of the communication, or in anyway simplifying the subject, but the rather, making it the more complex.

What she has done however, has been to convict herself of incompetency to testify in a court of scientific inquiry, not because her former testimony was not true, but because her claim and her record show that she is possessed of mediumistic powers and is the mouthpiece for passing thought vibrations. Therefore she is not a competent judge of the phenomena, even though she be the medium of its manifestation.

The situation is not altered in the least by her confession. The question is still one for the Society of Psychical Research, and Profs. James and Hyslop have the floor.





MARY ELIZABETH LEASE.



## TELEPATHY, SPIRITISM AND MRS. PIPER.

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BY MARY ELIZABETH LEASE.

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In discussing the question, "Are the occult manifestations given by Mrs. Piper before the Society for Psychical Research due (as recently alleged by her) to hypnotism, telepathy and clairvoyance rather than spiritism, it would materially limit and simplify the presentation of thought, were all required to speak to the question, "What do I know?"

It would certainly impress upon the mind that the mysteries which surround the life that now is, fully equal those of any life to come. While we grope after the hidden unknown, the material or supposedly known is as yet an unsolved riddle.

Physical science as interpreted by its foremost exponents, teaches that matter is not the final form of substantial existence, that it is composed of something which science cannot reach, and that being formed from that unknown invisible something, we may logically conclude that it will return to it again. Professor Tait, an acknowledged and eminent authority, declares that we do not know, and are possibly incapable of discovering what matter is, and that a true conception of it is certainly unlike anything which our reason or our sense can form.

The statement made by the eminent philosopher, Kant, must certainly be a gratification to the Christian and Mental Scientists, for he urges that, "We can only know phenomena, while noumenon, or the thing in itself, is forever beyond our ken."

Faraday advances the theory that all the properties of matter are attributes of motion, and that accurately speaking there is but one element in the universe, that element Force-Energy. Physical science supplements this theory by declaring that the realm of force or energy is the realm of causation.

The old Athenian philosopher, Plato, declares that there are two worlds, one a world of ideas or archetypal forms, the real world; the other the world of man's experience, the world which Mr. Hudson designates as the realm of objective sense, which is a world of appearance only, and consequently a vanishing and unreal world.

All the tendencies of scientific research point toward the conclusion that matter as known to chemistry and physics is but a modified form of universal ether. We may well ask "What is this universal ether that behaves toward matter as though matter did not exist?" And until this question is scientifically answered all our conclusions in regard to the phenomena of spiritism, hypnotism, telepathy or clairvoyance, are purely speculative.

Under the theory of advanced science it is no longer spirit that is vague, illusive and unreal, but matter. That which we have been accustomed to regard from the plane of externality as the real, is slipping away into modes of force, dissolving into activity, shading off into some great reality that is not material, and therefore must be spiritual. Not physic, but metaphysics is real, supreme, and on its triumphant banner is inscribed the word God.

It will not solve the question under discussion to declare the phenomena manifested through the personalty of Mrs. Piper are due to hypnotism, telepathy or clairvoyance, for we are still confronted with the question "Are not the phenomena of hypnotism, telepathy and clairvoyance due to spiritism?" We concede with Socrates that the mind is all there is of us and if the mind or enduring part of man, embodied in, or manifesting in the material form, can influence or dominate the mind of another, then is it not possible that the disembodied mind or that which we call the spirit can influence or dominate the minds of others.

That the so-called dead, the intelligence or enduring part of man yet continues to exist after the body has passed through the change called death, is not questioned or doubted by the great majority of thinking people whether in or outside the pale of the church. Can or do these so-called dead or disembodied intelligences influence or act upon the minds of the embodied living, That they can and do, is attested by thousands of good and wise men and women. To dis-

credit or refuse to investigate the testimony of these men and women because the experiences which they relate have not become a part of our own experience is to place a stigma upon human intelligence, make truth a bankrupt, and leave the signature of science to be protested. The mission of science is to study, to investigate, to test phenomena. Warned by the mistakes of the past we should not reject the most minute atom of evidence because the false is mingled with the true.

Only a short time ago hypnotism was pronounced an absurdity, mesmerism denounced as a fraud, telepathy was an outcast in the scientific world. Yet to-day they are recognized by jurisprudence as potent factors in human affairs. Does it not seem probable that hypnotism, telepathy, clairvoyance and kindred phenomena are evidences of spiritism? In any conclusion there is no word in human speech that we should use with more caution than the word "Impossible."

Longfellow echoes the seers and poets of all the ages when he says: "The spirit world lies about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not, save by their influences, or when at times a most mysterious Providence permits them to manifest to mortal eyes."

## POSSIBILITIES.

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BY REV. GEO. H. HEPWORTH, OF NEW YORK.

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The Rev. George H. Hepworth has had all the world as his audience for the sermons he preaches through the columns of the New York Herald.

In the issue of March 2, 1902, he took up the subject involved in the discussion going on before the New York Medico-Legal Society, under the heading "Possibilities," and by the kind permission of both the New York Herald and the author we give it here:

*"And it doth not yet appear what we shall be"*—I John iii : 2.

It is a very curious and somewhat startling fact that we have just begun to believe that we have souls. Heretofore we have entertained vague and fantastic notions on the subject, admitting in a general way that a soul is better than a body because it lasts longer, but having no clear ideas as to its development or as to its future. This life was so frightfully real that any other possible life assumed the shape of a dream. But of late the soul has claimed the attention of science, and, although progress has been made with slow and hesitating steps, we have certainly advanced far beyond our fathers in acquiring a definite position.

Psychology has forced its way to the front, or at least toward the front, and half the world are asking questions concerning to-day and to-morrow which the other half are trying to answer. There is no reason why we should not make a great many discoveries in connection with that vital spark which at death leaves the physical man so much a wreck that its presence is no longer welcome. We give it back with many tears and an equal number of hopes to our mother earth. We are all looking with eager eyes into the Beyond, and if any one in authority has anything to say on the subject we listen with rapt attention. There is something almost painful in the pathos with which we demand new facts about a continued existence, for our affections cannot and will not be satisfied with the thought of extinction.

Almost every family has some legend or some memory of supernatural experience on the part of a dear one who was just crossing the threshold into the other life. In some cases the sight becomes phenomenally acute and the departed re-appear with outstretched hands to assist the newcomer in the passage to heaven. In others the ear is equally acute, and the overture of the angels is heard as a welcome to the brighter land. Death has thus been robbed of its terrors and made easy. These stories are floating in the air everywhere. Can it be that they mean nothing? And if they mean something, then, how much?





REV. GEORGE H. HEPWORTH,  
NEW YORK.



Science has a duty to perform in this large field. It has either ignored or simply looked on with the curiosity of indifference. But it is possible to gather verified facts enough to formulate a theory which may sometime solidify itself into a demonstrated faith. We cannot afford to "pass by on the other side," and the time is coming when skilful men will handle these things, some Darwin bold enough to follow the truth wherever it may lead, and tell us what we long to know. The hour is ripe, the attitude of the general mind propitious, and we have a right to look for startling discoveries in the near future.

Or again. When a man comes to me saying he has a message from the other world, I may be incredulous, but I cannot forget that the word "impossible" has become obsolete. I cannot help hoping that what he says is true, neither can I help believing that it is well within the limits of possibility. That Christ enjoyed this privilege, that the Old Testament is filled with instances of the kind, that St. Paul records a most remarkable experience along these lines, that in the life of every saint are similar occurrences cannot for a moment be doubted. Have all these been mistaken, and have we been deeming dreams when we put faith in these statements? Is the Bible to be trusted elsewhere and distrusted here? Is this universal longing to know about those who have gone through the churchyard to heaven a delusion and a snare, a bright promise of faith which simply "sets the children's teeth on edge?" A strange world, indeed, in which our thirst is never quenched, our hunger never satisfied! Why, then, the hunger and the thirst?

These matters are slowly coming within the range of scientific inquiry. The days of indifference have passed. With the future new glories will open to our surprised eyes, new truths will be discovered, and we shall find that the two worlds are so close together that as our prayers go forth to the gates the loved ones come to answer them and render assistance.

Before that time we ourselves may depart, but the way will be open to come back bringing the love of God, of Christ and of the risen ones into hearts and households.

## SPIRITISM AND MRS. PIPER.

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BY RICHARD HODGSON, LL. D., OF BOSTON, MASS.

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The secretary and treasurer of the American Branch of the Society for Psychical Research, was requested by the President of the Medico-Legal Society to make a short contribution to this discussion, so that his position and views might not be misunderstood, and that his personal knowledge of various subjects connected with the controversy, might be correctly stated and understood. His reply is as follows:—

Boston, Mass., March 6th, 1902

Dear Mr. Bell.—Concerning the statements attributed to Mrs. Piper in, and following, the various papers of October 20, 1901, it is quite clear that for a short time in the summer of 1901, Mrs. Piper thought, and was persuaded to allow the expression of her opinion to the effect, that her manifestations might be explicable on the hypothesis of telepathy from living persons.

What she really wished to say was that she did not make any claim that so-called discarnate spirits controlled her. She did not affirm that spirits controlled her, but, on the other hand, she was unwilling to commit herself to the view that spirits did control her. She wished it clearly understood that she made no claim one way or the other, and that she did not really know what the true explanation of her manifestations was.

The statement, which appeared in the New York Herald of Oct. 20th, and several other papers, was not drawn up by Mrs. Piper herself. It contains only a few fragments of statements made by her.

In my own view, Mrs. Piper's opinion, in any case, is of no value. She herself in past years has never had any opportunity of arriving independently at any definite conclusion by any investigation of her own, and she is, of course, not competent herself to deal with such a complicated problem. She herself has sometimes felt, owing to ignorance of her own work, and the reticence maintained by myself and other sitters, as if she would like to stop sitting altogether, and so put aside what to her has always seemed a mystery, which she herself had no hope of solving. There was never any agreement between Mrs. Piper and the Society for Psychical Research as such.

Her agreement for sittings since the beginning of 1897, was with the trance personality spoken of as "Imperator," and she has kept her agreement. She gave a sitting to myself on October 21st, 1901, in accordance with the injunctions given to her on the previous April by "Imperator." On October 21st, she received further instructions not to sit again for twelve weeks. She resumed her sittings on January 13th, and she has been sitting regularly ever since.





RICHARD HODGSON, LL. D.,  
BOSTON, MASS.



Mrs. Piper made some statements to reporters connected with the Boston Daily Advertiser and the Boston Morning Journal. I enclose you the cuttings from these papers in which the statements made by Mrs. Piper were re-produced.

Mrs. Piper's feeling in the summer that she would stop sitting altogether, represented merely a transient mood. The verbatim statements attributed to Mrs. Piper and myself in the Boston Morning Journal of October 29th, are given with substantial accuracy.

You can make any public use of this letter that you please, and of course you can use anything that appeared in the cuttings which I enclose.

Yours Sincerely,

R. HODGSON.

The extracts to which Dr. Hodgson refers, are as follow:

That from the Boston Morning Journal of October 29th, 1901, is as follows:

**"MRS. PIPER AND DR. HODGSON REACH AN ARRANGEMENT."**

Mrs. Leonora E. Piper, the medium, and Richard Hodgson, LL. D., Secretary of the Society for Psychical Research, have come to an understanding. Any differences that may have existed between them have been reconciled. Mrs. Piper will continue her sittings according to agreement, and the relations that have existed between her and the society will not be broken.

Yesterday Dr. Hodgson saw Mrs. Piper and talked with her about the statement which appeared in the New York Herald. Afterwards both, by appointment, were seen by a Boston Journal reporter and their statements agree as to future relations.

Dr. Hodgson feels that the incident is closed, and Mrs. Piper, as will be seen from her statement, holds the same view. She has been distressed by the criticism and publicity to which she has been subjected, and desires to let the whole matter drop from now on.

**"EVERYTHING WILL GO ON."**

(By Mrs. L. E. Piper.)

"Everything will go on just as it has previously, so far as I am concerned. I will continue my agreement with the trance personality Imperator.

"Regardless of whatever may have been said I will go on with the present arrangement with Dr. Hodgson and the society, as formerly.

"I do not deny that I said something to the effect that I would never hold another sitting with Mr. Hodgson, and that I would die first, to a New York Herald reporter last summer, when I gave the original interview, but last week I did not see a representative of the New York Herald and did not reply to Dr. Hodgson. That is a misrepresentation, and, furthermore, I am not responsible for many of the former statements that the Herald published as coming from me."

**WILL KEEP AGREEMENT.**

(By Dr. R. Hodgson.)

"Mrs. Piper has told me to-day that she proposes to keep her agreement with Imperator, and she also said that she made no statement last week such as appeared in the New York Herald on Thursday. That statement was taken from the old interview.

"When I left her to-day Mrs. Piper said: 'Of course I shall keep my agreement with Imperator.'"

The editor of Boston Morning Journal continues:

## NOT "SPIRITISTIC."

The next sitting, according to arrangements, will not be held for about three months.

Mrs. Piper still holds and expresses her view that the manifestations are not spiritistic. In this opinion she differs from Dr. Hodgson, but agrees with Prof. James. She feels that the telepathic theory is more probable than the spiritistic hypothesis, and her opinion is derived from intelligent study of the reports of the Society for Psychical Research in addition to other literature.

There is no doubt of Mrs. Piper's perfect honesty in the matter. She is unwilling to have it appear that she believes herself capable of communicating with discarnate spirits, but she admits the mysterious power is not easily understood or accounted for.

The Boston Advertiser of the date of October 25th contained the following announcement to which Dr. Hodgson alludes in the following letter:

## MRS. PIPER'S OWN DENIAL.

Boston Advertiser, Oct. 25, '01.

Arlington, Oct. 24.—Mrs. Leonora Piper dictated this statement to a representative of this paper tonight:—

"I did not make any such statement as that published in the New York Herald to the effect that spirits of the departed do not control me. The article says:

"I most truthfully say that I do not believe that spirits of the dead have spoken through me, when I have been in the trance state as investigated by scientific men of Boston and Cambridge and the English Psychical Research Society, when I was taken to England to be studied. It may be that they have, but I do not affirm it."

"I did not make that statement.

"My opinion is today as it was 18 years ago.

"Spirits of the departed may have controlled me and they may not, I confess that I do not know.

"I have not changed.

"I fancy a feeling of envy prompted this statement.

"I make no change in my relations."

This is Mrs. Piper's first statement about herself to any newspaper for years.

In the first clause the sensation which has stirred this country and Europe is punctured. In the last the allegation of severed relations with the Psychical Society is stripped of its fiction.

The same journal adds:—

Mrs. Piper, positively shrinks from publicity and shudders at notoriety and the thought of eyes prying into her own private, domestic life, which is sacred to her. For this reason she is very, very reluctant and chary about saying anything even in her own defense.

She is keenly sensitive to what is said. The appearance of the story published in New York, which was reaffirmed only yesterday as authentic, culminated in the dictated utterance given above, which breaks a long and trying silence, and pulls down on the heads of those who have made the mis-statements the whole fabric of their pens.

Mrs. Piper has been nearly prostrated. Newspaper men have flocked to her home during the past few days, but she felt obliged even under the exasperating circumstances to deny herself to all, until finally a statement seemed advisable.

She says it is all she has to say, not one single syllable more, not one syllable less. Envy and malice, it is said, are the key to the



incident, first and last. Mrs. Piper is to-day, was yesterday and will be to-morrow, as she was 18 years ago. The publication of the New York story is perhaps due to what the Lydia Pinkham of the soul would term M. A. M.

Another root which has been growing in the public mind, that Mrs. Piper has been giving sittings to individuals outside of the Psychological Research Society, is also pulled out by her statements. Not even a fibre remains. She says she has not given a sitting to any one outside of the society.

People have asked her repeatedly, and besought her, but not a sitting has there been. Mrs. Piper stands by this assertion with great positiveness. There have been intermissions in her work for the society, but even in these there have been no sittings for others. A Rev. Mr. Free, Unitarian clergyman, is one who has been named as having been honored with a sitting. Investigation shows that he sought one, but was refused and all others have been refused.

The Journal also says:—

As a resident of Arlington Heights, as a member of the social and church life of the town, as a generous and delightful neighbor, as a wife, as a mother, as a matron in her own home, the life of Mrs. Piper is as near ideal as he is found here below.

She has lived in Arlington many years, about a decade, and there where she is known best, where she is seen day by day, among those who come in direct relationship with her, she is beloved the most.

Her life, her work, is in her own delightful home on Oakland ave., where the neighbors love to drop in, and where a most cordial welcome awaits all. There is no isolation by Mrs. Piper. She mingles as unaffectedly and warmly with her friends and neighbors as any woman. The care of her own home, which she has built on a most pleasant spot, and the attention of two young daughters who are attending school, are naturally the first to occupy her mind, and when she is not enveloped in her work for the Psychological Research Society, which demands her mornings, then, as any mother in a home, she moves among her friends and neighbors.

Often it has been rumored that she lived in a world of her own, and to this she says, yet in a kindly spirit:—

"I have had no intention of isolating myself, and have not intentionally done so. My duties have been such that they have confined me to my home during the past year or two. Up to that time I always went about, was friendly disposed to my neighbors, and they towards me, so far as I know."

Her neighbors know her, and speak of her as a representative American woman. Her neighbors say she contributes to charity, she attends their church, sends her children to their schools, and joins in their social diversions.

Psychical subjects are not tabooed, either. She as freely discusses them with those about her as with Prof. James or Dr. Hodgson. Oftentimes a neighbor will ask a question, and to all she has an interesting answer.

And concludes as follows:

She attends the meetings of the Woman's Club, goes to church fairs, and is an active member of the whist club, playing with a keen interest. As she talks with her neighbors about herself, when they have an inquiry to make, she says she does not know what the power is that she has. It came to her while a girl. She has never claimed to them, as they say, that she is a spiritualist.

She has frankly spoken of the power to tell of things that have occurred, but she never has claimed power to look into the future.

And here again her neighbors confirm her own remark about sittings. Not a neighbor has ever had a sitting. True, some admit they have sought them, but while many might have thought themselves called, not one has been chosen.

"Have you ever had a sitting with Mrs. Piper?" I asked a prominent resident, a neighbor, before I had seen Mrs. Piper herself, and he replied: "Not I, and I don't believe anyone else has."

Her neighbors say that all the mis-statements about Mrs. Piper have come from those who have been refused sittings.

Mrs. Piper has been sick a good deal, as many cares there are to worry her, but she pursues the even tenor of her way, quietly, happily, serenely, which is the way of her neighbors, and the regard and respect is mutually deep and sincere.

Dr. Hodgson of the Psychical Research Society visits her, as he has done almost daily this week as he has in the past, but outside of her own home her work never becomes "shop" talk.





MRS. M. LOUISE THOMAS,  
VICE-PRESIDENT FROM NEW YORK STATE TO THE MEDICO-LEGAL  
SOCIETY OF NEW YORK,  
AND  
VICE-PRESIDENT PSYCHOLOGICAL SECTION  
EX-PRESIDENT SOROSIS.



TELEPATHY, HYPNOTISM, SPIRITISM AND MRS.  
PIPER.

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BY MRS. M. LOUISE THOMAS.

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Mr. Clark Bell, Esq., Dear Mr. President:

I am glad that the subjects treating on soul and matter are entering upon the realm of pure science where they justly belong. It seems to me that the subject of spiritism is closely allied to the electric impulse; when the one becomes clear the other will be luminous. When Prof. Morse planned to bring together the two shores of the Atlantic it never occurred to him that it could be done without a visible line of cable from shore to shore. Marconi has accomplished the same thing without using anything, save the vibrations in the air about us. In the same way the soul sees, hears and speaks to those who open their consciousness to its workings. I think we are on the very eve of wonderful developments. I do not believe in passes and strokes, and staring into the eyes to obtain control over some mind weaker than that of the operator; that is the very lowest phase of the mighty science. I do not believe in it, and I would throw guards around it by the law to protect weak women from designing men. But, when such men as Judge Daily, Mr. Marsh, Mr. White, Prof. Sudduth, J. Minot Savage, Rev. Mr. Hepworth and others such as you have named, enter into the subject, we have no need to fear that it will be treated in any other, save a dignified and earnest manner.

If I live to return to my villa in Fordham, I shall hope to have some discussions on the subject held in my parlors, for with all earnestness I can declare that as the body fades away the soul takes on fresh strength and power. I am,

Sincerely your friend,

M. LOUISE THOMAS.

## RESULTS OF PSYCHICAL RESEARCH.

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BY REV. MINOT J. SAVAGE, D. D.

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"It—the Society's work—is the most important work which is being done in the world—by far the most important."  
—GLADSTONE.

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The Society of Psychical Research was organized in England in the year 1882. Its first president was Professor H. Sidgwick, of Cambridge. It is well known that he is one of the greatest ethical writers of the age. He challenged the common sense, the intellect and the scientific knowledge of England by the statement that it was a "scandal" that such alleged facts should go so long without any serious attempt at investigation. He was president of the society from 1882 to 1884. He was followed by Professor Balfour Stewart, F. R. S., who held the position from 1885 to 1887. Then from 1888 to 1892 Sidgwick again took the presidency. In the year 1893, the Rt. Hon. A. J. Balfour, M. P., F. R. S., was

Contributed to the Medico-Legal Society and its Psychological Section by the author, through the courtesy of Ainslee's Magazine.

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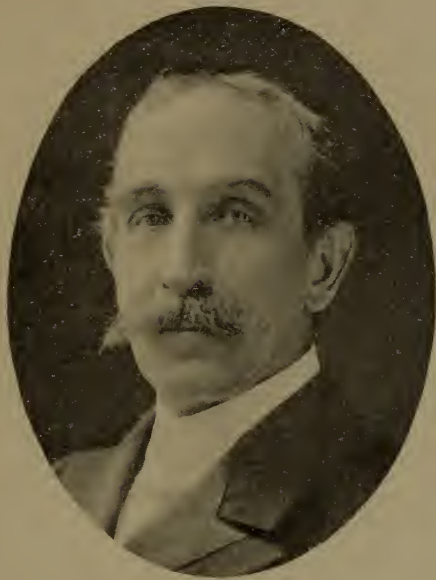
NOTE—By the Editor.

Rev. Minot J. Savage had accepted the invitation of the President of the Medico-Legal Society, for the December meeting, and his name was printed in the programme, but the state of his health and other causes prevented his coming, which he explained.

Later, when the discussion was resumed at the February meeting, he again wrote that he would be present and he was again announced to take part in the discussion. Again circumstances prevented his attendance, and he was so sure of attending that he gave no notice, and his seat was reserved till the end of the session.

The Society voted that his paper be printed as if he had attended, and the state of his health forbidding his attempting the preparation of a formal paper, he wrote suggesting that the Society accept the paper he had prepared on the subject for Ainslee's Magazine as a favor to him, which would appear in the March number of that magazine, or such extracts from it as would meet the editor's approval, with consent of that periodical.

Ainslee's Magazine, on learning of the situation, most kindly consented that the article by Dr. Savage might appear in the Journal, and its compilation of the papers on this theme by all the authors, and our members and readers are indebted to the courtesy of that magazine for the paper Dr. Savage contributes to the discussion.



REV. MINOT J. SAVAGE, D. D.  
NEW YORK.





president. He was succeeded by Professor William James, of Harvard, for the years 1894 and 1895. From 1896 to 1899, the position was held by Sir William Crookes, F. R. S., the inventor of the famous Crookes tube, which was the stepping-stone to the discovery of the X-rays. During the year 1900, Frederick W. H. Myers held the presidency. The present president is Dr. Oliver Lodge, F. R. S., a prominent member of the British Association for the Advancement of Science. These men are mentioned as indicating the kind of persons in England who have been willing to enter upon this work. The society in this country was organized in 1885. After a time it was found better to make the American society a branch of the English, so as to give its members the advantage of the work done on the other side of the sea.

One of the first, and as a preliminary, one of the most important results of the society so far has been to make the study respectable. Under the shadow of these great names a man can look into these things without having his sanity impeached. "Good society," to be sure, has as yet no place for it, and one's friends may regard him with a tolerant smile; but he can investigate as much as he pleases now, without being regarded as anything worse than "peculiar."

There are many reasons why these matters should be studied. There are thousands of people in the modern world, to speak within limits, who are accepting reports of such stories as true, and who are shaping their lives by the beliefs which are connected with them. It seems to me clear that the matter involved compels us to choose one of two alternatives. We are here face to face with the greatest truth of the universe, or else with the most lamentable delusion, one or the other; and I, for one, cannot conceive that there is any other problem more important to be decided upon.

The kinds of facts which constitute the subject matter of the society's investigation are not at all new.

Reports of happenings of this kind are inextricably bound up with the origin, the contents and the history of every religion on the face of the earth. Indeed, it is hardly too much to say that they are the visible roots out of which the religions have sprung. They are the credentials which have been offered to authenticate all the revelations. Every religion is

full of them; every Bible is full of them. In making this statement, the Hebrew and Christian religions and Bibles are not excepted. Apparitions, visions, dreams, voices, spiritual and mental exaltations supposed to be connected with the communication of divine truth, transfigurations, levitations, annunciations, warnings—what are these but supposed facts woven into the very warp and woof of all the religions? They are of precisely the same kind as those alleged facts which are asserted to be taking place to-day, and which it is the object of the Society for Psychical Research to investigate. These alleged facts, then, are not new. Sporadic cases have been reported from all over the world and through all time.

The history of the world is full of reported apparitions or ghosts. Do such things as ghosts exist? I am perfectly certain that they do. This does not mean that I feel that I am ready to explain their origin or nature. I simply recognize the fact. Whether they are purely subjective or whether they represent some objective reality—this is a question to be settled in each particular case. I have many instances in my notes; but they must be omitted for the present.

There is one case, however, which is of a very extraordinary kind. It occurred about a couple of years ago here in the immediate vicinity of New York. There was a certain young man who had been studying abroad. He had been at Heidelberg University. He was of anything but an imaginative temperament. Tall and stalwart in build, he had a reputation as an athlete. His favorite studies were mathematical, physical and electrical. He had returned home from abroad, and so far as anybody knew, was in perfect health. He was at the summer home of his mother. It was his habit, after dinner, to go out on the piazza and walk up and down while smoking his pipe. One evening he came quietly in, and without talking with anybody, went up to bed. The next morning he went into his mother's room before she was up, and laid his hand on her cheek in order to awaken her quietly. Then he said, "Mother, I have something very sad to tell you. You must brace yourself and be strong to bear it." Of course she was startled and asked him what he

was talking about. He said, "Mother, I mean just what I am saying. I am going to die, and very soon."

When his mother, startled and troubled, pressed him for an explanation, he said: "Last night, when I was walking up and down the piazza, smoking, a spirit appeared and walked up and down by my side. I have received my call, and am going to die." The mother, of course, was seriously troubled, and wondered whether anything might be the matter with him. She therefore sent for the doctor and told him the story. The doctor made a careful examination, said there was nothing the matter, treated the whole thing as a bad dream or an hallucination, and told them that within a few days they would be laughing at themselves for letting such a thing worry them. The next morning the young man did not seem quite as well as usual, and the doctor was sent for a second time. Again he said there was nothing the matter, and tried to laugh them out of their fears. The third morning the young man appeared in still poorer condition, and the third time the physician was summoned. He now discovered a case of appendicitis. The young man was operated on and died in a couple of days. From the time of the vision until his death not more than five days had gone by. Some time after this experience the mother visited a psychic here in New York. She made no previous appointment, but went as a perfect stranger and waited her turn. The son claimed at once to be present, and told his mother a whole series of very remarkable things, which by no possibility could the psychic ever have known. Then, in answer to the question, "Who was it that you saw that night?" (the question being purposely so framed as not to seem to refer to any one out of the body), he at once replied: "It was my father." The father had been dead for some years, and the mother had been married again.

Telekinesis is the technical term which psychological researchers have agreed to use as covering cases of the movement of physical objects, which seem to require as explanation some force other than muscular, or, indeed, any kind which is ordinarily recognized by science. Space will not permit my detailing experiences of this kind. I wish however, to note that they exist, and must be dealt with as a part of the problem.



I wish now to detail as briefly as possible, and yet with some clearness, a considerable number of typical cases which are generally classed as mental phenomena. My purpose in this is to place the intelligent reader in such a position that he may be able to make up his own mind as to what theory seems best fitted to account for the facts. The two theories which at present are rivals in the field will be presented and dealt with after the cases are outlined.

I prefer to deal chiefly with such occurrences as I have been personally familiar with. Almost all of them find their parallels in the published proceedings of the Society for Psychological Research; but in detailing cases which I have personally known there are two advantages. First, they are of course fresher and more vivid in my recollection; and, secondly, they will serve the purpose of re-enforcing and confirming the observations and experiences of others which have been already published.

First, I had sittings with Mrs. Piper years ago, 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. She described my father and my half-brother, neither of whom she had ever seen. She described the death of this half-brother which took place in Michigan long before. But details of this are omitted for lack of space.

Second. Mrs. Piper had moved from the West End of Boston to a house in Roxbury. My daughter made an engagement for a sitting with her. She did this through a friend who was living in Roxbury, having this friend write the letter making the appointment, and having the reply come to her house under an assumed name, at least two miles away from where I was then living. My daughter went to meet the appointment, of course utterly unknown. A friend had given her three locks of hair. She placed them in a book, one at the front, one at the back, and one in the middle, so that they should not come in contact with each other. She knew nothing about them, not even as to whether they had been cut from the heads of people living or dead. After Mrs. Piper had gone into a trance, these locks of hair were placed in her hand, one after another. She



told all about them, gave the names, the name of the friend who had asked her to take them, told whose heads they were from, whether they were dead or living, and in regard to one of them, asked why they had cut it off at the extreme end of the hair where it was lifeless, instead of taking a lock nearer the head. My daughter, of course, did not know whether any of the names given or the statements made were correct or not. She made notes, however, and found that Mrs. Piper had been accurate in every particular.

Third. I have a lady friend who was the daughter of a New England clergyman, and whose husband in later years was also a minister. When she was a girl, this mediumistic power, whatever it may be, would take possession of her, not only without her will, but sometimes against it. She never sat for pay, but would occasionally oblige a friend who desired to witness experiments of this sort. One day a young German, apparently a "gentleman," whom she had never seen before, came and begged of her to give him a sitting. He said he had heard of her power, and had a very important reason for his request. She consented, and among other things, began, as she supposed, to jabber in the use of sounds which to her were without any meaning. When the influence had left her, she felt troubled and ashamed, and was going to apologize by explaining that she had seemed forced to utter these sounds and was not able to control herself. The young German told her she need not apologize or explain. He said she had rendered him an incalculable service. He assured her that she had been speaking German, that his father had been talking to him. Then he went on to explain that this father had died suddenly, leaving his business affairs entangled so that they were utterly unable to straighten them out. This, he said, his father had now given him through her, and that the matter was perfectly plain. He wanted to pay her liberally for the service, but she declined. He afterwards sent her a valuable present as an expression of his gratitude.

Fourth. I now come to refer to a class of experiences of the most remarkable sort. To go into this with sufficient detail to make the whole matter perfectly clear, would necessitate the writing of a small volume. A few years ago there was a famous preacher to the poor in the City of Boston.

He and his wife both were particularly interested in those who had few other friends. They used to refer to these people as "my poor." In the old age of this minister he had a colleague. Both he and his colleague were intensely orthodox in their views, and naturally had nothing whatever to do with occult phenomena. After the minister's death, his former parishioners, these poor people, were naturally scattered in different parts of the city. Some of them in course of time moved to the suburbs, and even to other towns further away. It is a common objection brought against these manifestations that they seem matters only to amuse the curious, and never show an interest in any serious work of any kind. Now come some hints as to the nature of certain extraordinary facts. I asked the privilege of writing a small book detailing many of these experiences at length some years ago, but received a message purporting to come from the other side, forbidding my doing it. The reason given was that it would call attention to what was going on and interfere with the work. The work referred to was like this. For a series of years a loving labor of charity and help was carried on, involving no glory, no notoriety, no publicity, but the opposite. It cost effort and money to carry on this work, and nobody but two or three intimate friends were ever let into the secret. The widow of the colleague of this old clergyman was the "medium." She had never herself seen a medium in her life. She had had nothing whatever to do with ordinary spiritualism, did not believe in it, and, in fact, was opposed to it. She was, and is still, if living, not only orthodox, but intensely religious in her feelings. Such, then, was the situation. This old clergyman and his wife were the claimed agents in the unseen, who spoke through this widow of his former colleague, and made her the agent in their charitable undertakings. She lived in a town not far from the City of Boston. She would receive orders to go into town to such a street and such a number, and would be told that there she would find such and such a person or persons in such or such a condition, and she was to render them the service that was needed. Cases like this occurred over and over again. She would follow these directions, knowing absolutely nothing about the case except that which had thus been told her, and she said that there

was never a mistake made. She always found the person and the condition as they had been described to her, and she did for them what their case required. In one instance she traveled to a city in another state under orders like these, knowing not even the name of the person she was to seek out, except that which had been told her. She found the case, however, as it had been reported, and rendered the called-for assistance. Not all of these were cases of mere physical need. Some of them were instances of rescue from moral peril, the description of which would read like a chapter in a sensational story. As a part of this general ministry, another happening is worthy of record. The daughter of this old minister received explicit orders claiming to come from her father, and through his colleague's widow as the medium, to enclose twenty dollars in an envelope and send it to another town, directing it to an address of which she had never heard. She hesitated about sending the money in this way, and wanted to wait and get a check so as to avoid risk of loss. She was peremptorily ordered, however, not to wait, as the matter was one of immediate and vital importance. She sent the money as thus directed, two ten-dollar bills. I have had the privilege of reading the letter acknowledging its receipt. It was written with difficulty, in the use of a lead pencil, and the grammar and spelling were poor. One could, however, almost hear the drip of tears as he read it. It told a story of abuse and desertion on the part of her husband. The forsaken wife had done all she could to keep her little family together. She had reached the end of her endeavor, had just pawned her last bit of decent furniture, and with the proceeds had bought some charcoal and was making preparations to go out of the world and take her children with her when the money arrived.

Fifth. There are cases of prophesy—I only note the fact; but cannot stop for special instances.

Sixth. Under this head, I will only say that, at my request, the invisible intelligence has sometimes gone away for me, found out some fact unknown to any one present, then come back and told me about it.

Seventh. I have already referred to one case where the invisible intelligence goes at my request to find out something and report to me. This was in the city. I now refer



to another illustration of the same kind, only more remarkable still. In this case the invisible intelligence went at my desire and reported occurrences taking place at the time in the State of Maine.

Eighth. I was having a sitting in my study with a friend, a psychic. During this sitting I held an hour's conversation with what was claimed to be a "dead" friend—as natural a conversation as I ever had with her living. The psychic did not know that such a friend had ever lived.

I was holding sittings with this friend, acting as psychic, once a week. Soon after this, at the very beginning of our next sitting, this same friend claimed to be present, and at once began to tell me of mental experiences and sufferings through which her sister in Maine was at that time passing. The psychic knew nothing whatever of this sister, and I was entirely ignorant of the existence of the troubles referred to. The communicator calling her sister by name, said, "She is passing through the greatest sorrow of her life. I wish I could make her know that I care. I wish you would write to her for me." When I asked her the nature of the trouble, there was a distinct and definite hesitancy about replying. The impression made on me was that I was treading on delicate ground, and that the question was being considered as to whether I had better be told. At last, as though no other way out of it was seen, she told me that the difficulty was caused by the unfaithfulness and cruelty of her sister's husband. I had never seen this husband but once, and had no way of knowing that the marriage was not perfectly happy. I wrote a letter of inquiry, however, asking whether any special trouble existed, and if the nature of it was such as to make it possible for me to be told what it was. I received a letter by return mail, confirming every word that had been told me, and begging me that the letter might be burned as soon as it was read. In this letter there was a little human touch that impressed me a good deal. What claimed to be the sister in the invisible, had said, "I wish I could make her know that I care." In the letter I received from Maine there was the same human feeling out after sympathy which had appeared on the invisible side. She wrote: "When my sister was alive I had some one to whom I could go in my troubles. Now I am all alone." I confess that this attempting to



bridge the gulf by these corresponding outreachings for human sympathy seems to me most natural and very impressive. The peculiarity of this experience lies in the fact that here the intelligence in Boston, which has shown itself capable of telling where a person is and what she is doing two hundred miles way, now reaches beyond the external physical facts, and gets at the existence of secret sorrows of the heart and comes and tells me of them in the most natural and simple way in the world. And these were precisely such things as this friend would have come to me with had she been living and able to do so. At the same time, let me repeat, they were things of which the psychic by no possibility could have known anything, or of which I should have even dreamed or guessed, and that they came to me with a great shock not only of sorrow, but of surprise.

Ninth. I am now to detail a little experience which seems to me to have about it certain features which are very unusual, and therefore worthy of special remark. Never in my life, until my son died two years ago, did I attempt to get into communication with any special person at any sitting held with any medium. I have always taken the attitude of a student trying to solve the general problem involved. On two or three occasions, however, within the last two years, I have tried to see if I could get anything that appeared to be a message from my boy. He died two years ago last June at the age of thirty-one. I was having a sitting with Mrs. Piper. My son claimed to be present. Excluding for the moment all other things, I wish definitely to outline this one little experience. At the time of his death he was occupying a room with a medical student and an old personal friend, on Joy Street, in Boston. He had moved there from a room he occupied on Beacon Street since I had visited him, so that I never had been in his present room. I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say. He said: "Papa (and this with a great deal of earnestness) I want you to go at once to my room. Look in my drawer and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once." He would not be satisfied until I had promised to do this. Mrs. Piper, remember, was in a dead trance at the time, and her hand

was writing. She had no personal acquaintance with my son, and, so far as I know, had never seen him. I submit that this reference to loose notes and papers which for some unknown reason he was anxious to have destroyed is something which would be beyond the range of guesswork, even had Mrs. Piper been conscious. Though my boy and I had been intimate heart-friends all our lives, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant, or why he wanted this thing done. I went, however, to his room, searched his drawer, gathered up all the loose papers, looked through them, and at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer which he would not have had made public for the world.

Tenth. Years ago, a world-famous naturalist came to Boston and delivered a course of lectures before the Lowell Institute. He had been trained in his youth as a clergyman of the Church of England. He told me that in his early life he had looked upon all these matters with contempt, but had been startled into making them a study by some personal experience. The result of it was that he and other friends organized a circle composed of sixteen people. They held sittings every week when they were in London, during a period of seven years. There was no one possessing mediumistic powers in this circle at the time when they began the sittings; but as they went on, psychic powers of every description were developed within the limits of their own membership. Among these sixteen are the names of people known all over the world, and who would be readily recognized if I should mention them. It would seem like a chapter out of the "Arabian Nights" if I should detail the things which this naturalist told me as having occurred at their sittings. What I have said is only an extraordinary introduction to one little incident which I wish to detail. This naturalist himself became an automatic writer. One member of the circle had a brother who was an officer in the army. They had talked over these things, and the brother had promised that if he died first he would try, if possible, to communicate. This gentleman came into the private room

of the naturalist one day and said, "I wish you would see if you can get any writing." He did not feel like it, but as a matter of accommodation sat down and took paper and pen. Pretty soon his hand began to move, made certain meaningless scrawls at first, and then began to string letters together in the form of words. As, however, he looked on what he had written, it seemed to him without any meaning. He told me that if they were words at all, they were not words in any language with which he was acquainted. The friend asked him what he had obtained, and he remarked, carelessly, "Oh, nothing. It's nonsense; at any rate, it has no meaning to me." Whereupon, the friend himself came and looked over the paper, and started with surprise. He said, "Perhaps it has no meaning for you, but it has all the meaning in the world for me." And then he explained that this brother, who at this time was dead, had made up certain words out of his own head. They were not words in any language, but they were arbitrary arrangements of letters which appeared like words. He had given these to his brother, and had said, "If I can ever come to you I will bring these as a test. If I do not bring them, you need not believe that it is I." And here the naturalist, in absolute ignorance of these facts, had reproduced the identical combinations of letters which the officer years before had made as a proposed test for his brother.

Eleventh. There is a lady living in a small town in the northwestern part of the State of New York. Her husband died a few years ago. On one occasion she had a sitting with Mrs. Piper, but did not get results which were wholly satisfactory to her. About a year ago, on the occasion of some anniversary—whether of his birth or their wedding, I do not know—she went to the cemetery to place on his grave some flowers of a special kind of which he had been fond. Suddenly, and to her great surprise, she felt a vivid impression of his presence. It was so marked that she spoke to him as if he were there. Then she said, "If you really are here, you go straight to Dr. Hodgson through Mrs. Piper, and tell him so. Tell him what I am doing. Do this as a test, so that I may know." It happened that at this very hour Dr. Hodgson was having a sitting at Arlington Heights with Mrs. Piper. Into the midst of the sit-



ting, breaking into the communication that was supposedly being received from some other source, this personality came. He detailed at length and in particular the fact that he had just been to his wife's home, and had found her at the cemetery placing flowers on his grave. He told what these flowers were, and said, "She has begged me to come and tell you about it as a test, and I am here." Careful note was made of these facts, and as soon as communication could be made by mail, they were verified in every particular.

Twelfth. An English girl was engaged to be married to a young American who had been a student abroad. They had met at Heidelberg. He died suddenly after returning to this country. She came over here shortly afterward to visit his mother. While in New York she went to a medium. There was no appointment beforehand, and there was no way by which the psychic could know who she was. Taking her turn, she sat down by the medium, who went into a trance and began to speak. Immediately the girl's lover claimed to be present. He told her a number of things which only they two had ever known. He recalled circumstances connected with their acquaintance abroad. Now, it so happened that this young lady's father was an English officer in the war in South Africa. Among other things which the young man told was this: He said, "I am glad that I have been able to save your father's life once or twice during the past summer." Now comes the strange coincidence, if coincidence only it be. The father writes home from South Africa, being entirely ignorant of all that had taken place here, and relates what seems to him a somewhat remarkable fact. He tells how he was sitting in his tent one day when there came upon him suddenly an unaccountable impression that he was in danger. It was as though some one were trying to make him feel this and induce him to move. So strong was the feeling that he got up and went over to the other side of his tent. He had hardly done this before a shell struck the chair where he had been sitting. Had he remained there he would have been instantly killed. Of course, it is not asserted that this is anything more than a coincidence; but the suggestion is made that coincidences of this sort have been so very frequent as to make one wonder as to whether there is not some deeper meaning in it all.



It may be worth while now, roughly to classify the kinds of facts which are communicated. This will help us to see as to whether one theory or another seems more easily to fit the case.

First. There are hundreds of facts communicated with which one or more of the sitters who are present are well acquainted beforehand.

Second. There are things told which none of the sitters ever knew, but which it is possible the psychic may have known.

Third. There are no end of facts communicated which the psychic by no possibility could ever have known, but which may have been known to some of the sitters.

Fourth. There are facts related which no person present, sitter or psychic, ever knew.

Fifth. There are things told which are not known by any of the persons present, but which presumably may have been known by some living person somewhere in the world.

Sixth. There are cases of facts communicated which no living person in the world knew at the time or could possibly have known.

The object of this classification is only to call attention to the point that the theory which is ultimately accepted must be one capable of including and explaining all this variety of facts.

It must also be remembered that apparitions and the movements of physical objects must be accounted for.

## TWO THEORIES.

Now, there are only two theories which at the present time claim the serious attention of serious people. These are what have come to be widely known as the telepathic and the spiritistic theories. So zealously is the telepathic theory held to and advocated by the determined opponents of the spiritistic that the impression is made on the public mind that we know a good deal more about telepathy than we really do. Let us see just what it is that we know.

## TELEPATHIC THEORY.

There are sporadic cases of impressions or definite communications made between living minds at a distance. There are enough of these, and they are definite enough to pre-

clude the theory of coincidence, so that they are recognized by all serious students as real. They are, however, as I have said, generally sporadic. The law in accordance with which they take place is not known, and they are not producible at will. Attempts have been made to communicate definitely from mind to mind, but with somewhat indifferent success. There have been hits enough to show that something real was taking place, but the hits have not been so numerous as the misses. This, then, is the real state of our knowledge in regard to telepathy. The theory is stretched and made almost all-inclusive, and the supposed agent at work is credited with almost unlimited powers and universal knowledge. This is done, not because there are any facts in existence to support such a claim, but merely because it seems to be the only alternative if the serious student wishes to escape the acceptance of the spiritistic theory.

#### OBJECTIONS TO TELEPATHIC THEORY.

That the sub-conscious self can go at will and get facts, now in one country or state, now in another; that it can seek out at will the friends of the particular sitter who happens to be present; that it can select facts which concern both living and dead, and which are apart from each other by years in time, as well as by thousands of miles in space; that it can combine separate qualities so as to successfully simulate a personality and that the particular personality which the case requires; that it can at different sittings bring together just the facts to fit the person claimed to be present; that at a subsequent sitting it can remember all these multitudinous details, begin where it left off weeks before, and go on in perfect consistency with all the facts brought out before; that all this is possible to the subliminal seems to pass the bounds of belief.

If, now, the reader will carefully look over the numbered list of cases which have been presented, he will be able to make up his own mind as to what ones of them would seem to be explicable on the theory of telepathy and what ones would not. There are at least half of them, which, in my judgment, telepathy does not touch. If any one chooses to assume that the subliminal consciousness of somebody can do any conceivable thing; travel over the world and find out any conceivable item of knowledge; tell of things that no-

body in the world knows; resurrect facts from a long-distant past, and move physical objects without physical contact—if, I say, any one chooses to assume a theory like this, why, there is nobody who can prevent his doing it. But if he claims that it is scientific or that there are any known facts or adequate reasons for such an assumption, then, I submit that he will be likely to place under suspicion his reputation as a sane, fair-minded and careful investigator.

### SPIRITISTIC THEORY.

Let us now turn for a little and consider the spiritistic theory. It is an axiom of science that one must keep to the nearest and seemingly most natural theory in attempting to explain facts which are not yet scientifically accounted for. We must not explain the unknown by something else which is still more unknown. But it seems to me that a reasonable claim may be set up in favor of the statement that the spiritistic theory is nearer to the natural and normal than such an expansion of the telepathic as would seem necessary to account for the facts with which we are dealing.

If we assume the existence of the people who used to inhabit this earth, their agency might easily explain and account for all the wide varieties and classes of experiences which we have been considering. This theory would naturally account for all the mistakes and failures which have been recorded. We know that people in this world make mistakes and forget, and there is no reason to suppose that the moment a man dies he becomes either a perfect angel or a perfect devil. There is nothing in the fact of death with which we are acquainted to suddenly change one's nature or personal characteristics. What the difficulties of communication are on the spirit side—if there be any spirit side and any communications—we do not know. That difficulties should exist, it is not unreasonable to believe. It is no part of my present purpose to go into a discussion of what these may be. I only wish, in a general way, to assert that I have never had an experience or known of a well-authenticated account of one which might not be rationally explained on the supposition that there are invisible beings about us, who are interested in our affairs, and who, under certain conditions, can come into contact with our lives.



It may be important, however, to note briefly a few objections which, so far as my study of these matters is concerned, have been frequently brought up.

#### OBJECTIONS TO SPIRITISTIC THEORY.

First. It is commonly said that the communications which are claimed to be received from the other life are trivial. They seem to me to be very much what we ought to expect, on the supposition that death does not radically or suddenly change people, whether as to character or intelligence. People have frequently asked me what sort of messages I have received; and I have sometimes said that they were about on the level of my daily mail. I get wise letters and commonplace ones and foolish ones; but those which really come from noble and wise people are not always over-dignified, nor do they deal with the great problems of the universe. They are frequently taken up with the simplest, commonest, most personal matters; but they are perfectly natural and fitting in the circumstances which called them forth. If people after death are just "folks," substantially the same kind of people they were here, introduced into new conditions, and with infinite possibilities of growth and progress ahead of them, there is no reason why we should not get from them at first simple personal messages, if we can get any.

And it is to be remembered that if their object should happen to be to convince the friends left behind that they are still alive and that they maintain their personal identity, this could be more readily done by reference to old and common and simple things than in any other way.

Second. It is said that we get no satisfactory descriptions of another world or another life. Here two points may well be made.

In the first place, if they should enter into elaborate and magniloquent descriptions of another world, we should feel at once that the statements were open to suspicion. At any rate, there would be no way of our testing the matter and finding as to whether what they had told us was true or not; and the one thing of importance, at the outset, at any rate, is, if such a thing is possible, to establish the fact of continued existence and of personal identity.

It may well be true (and this is what the intelligences communicating have told me over and over again) that it is im-



possible for them to give us comprehensible descriptions of their present state of being. A very little thought will show us that all our knowledge is limited by human experience. If, then, the conditions of that life transcend human experience—and most certainly we should expect them to do so—then by so much as they transcend what we have so far experienced here by so much they must remain unknown to us until we get there. It may be possible and practicable to establish the fact of continued existence, and yet it may remain impossible for us to get a clear and definite idea as to the nature of that other life. This seems to me precisely what in the nature of things we should expect.

Third. If by important communications from the other life it is meant that no high and fine ethical and spiritual teaching is received then the statement simply is not true. If any one will take the trouble to make himself acquainted with the best literature in this direction he will find that there is no nobler religion, no grander morals, no sweeter humanities, no more hopeful outlook for the world to be found anywhere on earth than is to be found here.

Fourth. It is sometimes said that the spirits have done no good. The question is asked as to why they do not help somebody; why they do not solve our perplexing mysteries, unravel judicial tangles, give evidence in courts of justice or engage in works of philanthropy. The answer is, that so far as these law points are concerned, though I have seen them suggested more than once in the newspapers, they are absurd on the face of them. Is there any judge in Christendom who would accept testimony from this source as a part of any judicial trial? There are on record no end of cases where mysteries have been solved and family tangles unraveled. There are a good many other cases where attempts have been made in this direction, but where the persons concerned have refused to have anything to do with them. There are on record a large number of cases (and with many of them I am familiar) where great services have been rendered, sometimes even to the saving of life. As to good being done, among the cases which I have offered in this article, are those of practical philanthropy, wide-spread and long-continued.

Fifth. Another objection offered frequently as against the spiritistic theory is that so many sittings are failures. Here let it be remembered that a great many who claim to be mediums are outright and intentional frauds. There are others among them who are undoubtedly honest, but self-deluded. Certain strange things happen, and they straightway fly off to another world to find an explanation for them, when it might easily be discovered nearer home. The failures that occur in the presence of those who possess genuine psychic power, seem to me to be very easily explained. If these communications do come from real people in an invisible world, then of course the psychic has no more control over them than does a telegraphic operator over a message that may be received for transmission at the office. If there is no one who wishes to communicate, or if the one who is desired is not present, then of course the sitting, from the point of view of this world, would be a failure; but the psychic would not be to blame. Indeed, on this theory the frequent failures of the psychics are a point in their favor. If they were expert tricksters merely, there would ordinarily be no need of failure; and on the theory of telepathy it would seem that they ought not so frequently to occur. In other words, it seems to me that this fact is a point against the telepathic theory and in favor of the other.

#### CONCLUSION.

In conclusion, then, let us take note of a few facts. All normally constituted people wish to continue to live beyond the incident of death. It was this great faith which more than anything else or all other things combined gave the young Christianity its power of conquest over the Roman world. But the happenings which made the early Christians feel sure took place a good many years ago. The witnesses for them are now not accessible. We have not the first-hand testimony of a single eye-witness to any of them. The modern spirit of inquiry has raised the spirit of doubt in thousands of minds. The world would like, and the world needs, a re-enforcement of its trust in this direction, if it may be legitimately obtained. The great representatives of the Christian faith are constantly lamenting that our modern civilization is in danger of being submerged beneath the floods of dark materialism. In our great cities the pos-

session of wealth appears to be the great object of the majority of human beings. The churches lament that the methods by which a man becomes wealthy are easily forgotten, and that the simple fact of wealth assures a man high position in society, and a preponderating influence even in the church itself. On the other hand, the great mass of the world's laborers are restless, and the foundations of our social and industrial order seem to be threatened by the upheaval of this wide-spread discontent. The Socialists in Europe are openly saying, "It used to be the church and the nobility; now it is the church and the bourgeois. They have been telling us from time immemorial that we ought to be contented in the position in which Providence has placed us, and look for our reward in another world. We no longer believe in any other world, and we propose to have our share of the good things in this. If we cannot get them by peaceful means, we propose to get them anyhow." And, after all, can any serious thinker very much blame them? If this world really is only a cosmic dog-kennel, whose roof is the over-arching blue; and if, when we get through here, that is the end of us, why should one fortunate animal sit beside a huge pile of very attractive bones a thousand times more than he himself can devour, and, like the dog in the manger, spend his life in keeping them from being devoured by anybody else? If the time ever comes when the belief in another life has entirely faded out, then our present slowly-progressive order of affairs will experience such earthquakes as the past has never known. I believe that a real working conviction that man is a soul and has a body, and that Browning's saying is true that the only matter of importance is "the culture of a soul," is more vital to the welfare of the world than all our development of wealth, all our inventions, all our discoveries, all our enormous advance of knowledge in any other direction. Buckle, the author of "the History of Civilization," says, "If immortality be not true it matters little whether anything else is true or not." This conviction would put meaning into the life of the rich man and make him feel that the real thing to live for is the development of the character of men and helping them to find and live out their true selves. On the other hand, it would be an unspeakable boon to the poor. It would not make them con-



tented to go without the means of decent living, of culture and of self-development; but it would help them to know that the real man was something more than the means of living. It would make them know that the best things of the world are no monopoly of the rich or favored class. It would make them know that he who is true to himself and to his high ideals is living the only successful life. It would make them know that this world is only a primary school. It would help them to remember that the important thing is not a cushioned seat in the school-house, nor velvet-covered text-books, nor rich stuffs for clothing. They would understand that the only important thing is to get one's lessons well and be ready to graduate. It seems to me, then, that I say well that a new, a great, a working conviction in this direction, as revealing to man his essential self, is the most important object of knowledge for the modern world.

There is no fresh evidence likely to be discovered along any other lines than those of psychical research. As said at the outset of this article, these statements of fact which are being investigated now are of precisely the same kind and general character as those on which the great religions of the world have been based in the past. The advantage is with the modern statements, because the happenings can now be investigated, and the witnesses to them can be cross-questioned. But while the world would like a re-enforcement of its faith in the hereafter, all sane and honest men desire above all things else that the simple truth should be known. All honest inquiry will exert itself to the utmost to avoid any bias likely to lead it astray. As the result of the careful investigations of serious-minded inquirers, a large body of facts has at last been satisfactorily established. These things have not been done in a corner, and they can no longer be simply sneered at and set aside. Statements of facts which are acknowledged by all competent students of these matters have been presented in this article. Enough of them have been set forth to give the intelligent reader grounds for judgment as to their importance. Only two theories have been seriously advanced to account for them. One is telepathy, or mind-reading, and the other is that they are the work of invisible intelligences. I confess that I strongly incline to accept the latter theory. It seems to



me more simple, more natural, nearer to what we really know, and better fitted to explain all the facts. I am compelled, therefore, to accept it as a provisional hypothesis. If somebody can explain my facts in some other way I should be bound to consider what he might have to offer; for no man can afford to close his mind to new truth. He must be ever ready to reconstruct his theories and make them accord with any newly discovered facts.

Here, then, I rest for the present. The reader must, if he be serious-minded, not put these things one side, but consider them carefully. Then, as to what they mean, "let every man be full persuaded in his own mind."

## SPIRITISM AND MRS. LEONORA E. PIPER.

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BY PROF. J. H. HYSLOP.

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I stated to Prof. J. H. Hyslop the situation our discussion occupied before the Medico-Legal Society and called his attention to the article in the New York Herald containing an alleged report of an interview recently published, as it appeared in the Herald, and in the same issue one with Rev. Dr. J. Minot Savage, and asked his permission to publish it as authorized by him as a part of the pending discussion.

He said he would correct the Herald's article, and send it to me as he corrected it for that purpose. The following is his letter containing the article in the Herald as corrected by him:—

Saranac Lake, N. Y., March 9th, 1902.

Mr. Clark Bell,

Dear Sir.—The interview in the Herald to which you call my attention is not accurate or complete. The first part of it is very inaccurate and some of it entirely false. The part of it which I enclose is more nearly what I said, though quite fragmentary, and in some features of it incomplete. I cannot at this date repeat it, and content myself with the statement that what I enclose of it may be good enough to represent my sentiments. What I have omitted in the rest of the interview may be considered as either wholly false or misleading. The incident about the oil lands in West Virginia is very incomplete, and does not show why I regarded it as an interesting case of chance. I mean some day to show this with a collection of like cases. The quotation of this interview by the New York Sun in the issue of March 3rd, is misleading. It quotes an incident as if I intended it to be spiritistic, while the Herald account does not indicate that I did so, and when I quoted it to the reporter I indicated it as a coincidence. Our poor newspaper editors are, as usual, as bemuddled on these matters as if they had been taking too much champagne.

"We pay no attention to what Mrs. Piper thinks of psychical phenomena or even regarding her own powers. We would be fools if we did so. Our task is simply to investigate the origin of the messages she transmits while she is an unconscious agent.

The following is from the Herald:

"I know of an instance of a man who called on a friend. While seated alone in a room he saw an apparition, the distinctive features of which was a standing collar on which two turned down points were visible, with a stringlike tie about it.

"When the friend entered the room the man asked him what he had been thinking about. He said he had been wondering whether he would wear a standing or a turn-down collar.

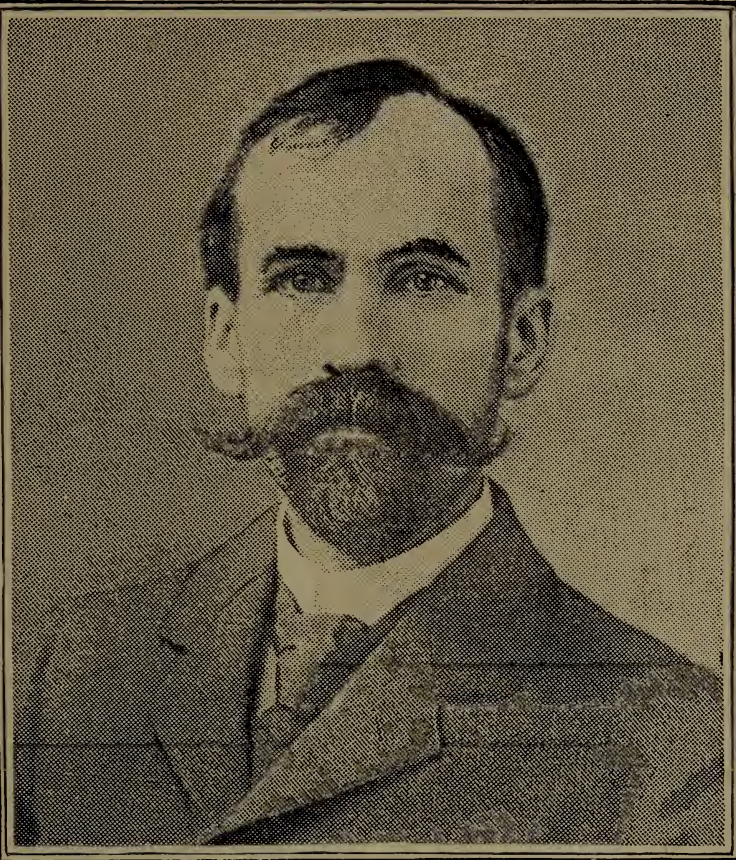
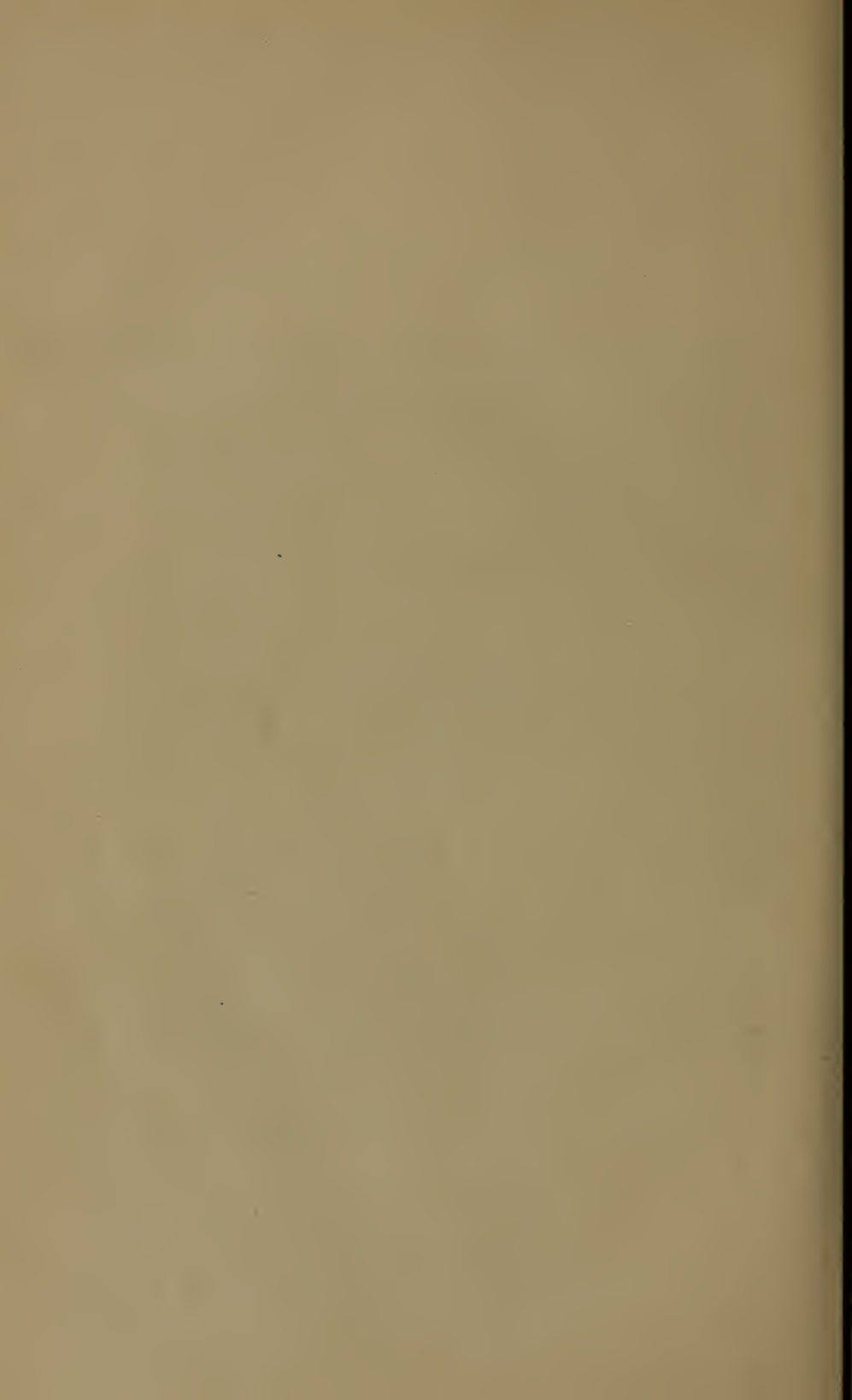


PHOTO. BY PACH BROS N.Y.

PROF. JAMES H. HYSLOP

[Through the Courtesy of the N. Y. Herald.]





## SUBJECT IS COMPLICATED.

"Well, what was that? You may call it mental telepathy or what you will. We are trying to learn how such matters originate. The subject, however, is more complicated than any other scientific one. The general public has no idea of the complications.

"Still, we have made some advances since the Society for Psychical Research was founded, in England, in 1882. We have gone so far as to be able to classify the subjects for investigation. We may never learn anything from our study of the subject, or it may be that one hundred or one thousand years may pass before any important discoveries are made. Still, it is, as Dr. Savage says, the only way, through the field of science, in which we may learn anything about a future life.

"We know at least that we ought to investigate the phenomena in order to determine whether such things are really spiritual manifestations or merely hallucinations. If we do that, and learn the origin of the mysterious happenings from the days of the Witch of Endor to our time, we will have accomplished something.

## SHOULD UNDERSTAND MUCH.

"Nobody should engage in this work of psychic research who is not familiar with all forms of hallucination, insanity, secondary personality and all the methods of charlatanism.

"It is undoubtedly true that frauds and charlatans seek to impose on persons who believe in spiritual manifestations, but the experienced investigator can easily detect their tricks. Nor should the element of chance be overlooked in occurrences of this kind.

"Chance plays many curious tricks. I know of the case of a man who returned home hungry, but who found that his dinner was not ready. While waiting he picked up a book. While leaning against an open window the book fell from his hand. He caught it as it fell against the window sill. The edge of a page was turned up by striking the sill, and on looking at the page he saw a passage referring to a person who was waiting for a meal while hungry. That was mere chance.

"I once visited a so-called psychic, accompanied by two friends. The psychic told me that I had recently been interested in oil fields in West Virginia which had been involved in litigation, during which two men had perjured themselves.

"Now, those statements were true, but his words were merely a random shot. Nevertheless, it is the duty of the investigator and teacher never to let his pupils get ahead of him. He must inform himself on all matters whose origin is involved in doubt."

Very truly,

J. H. HYSLOP.

## SPIRITISM AND TELEPATHY.

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BY C. VAN D. CHENOWETH, OF WORCESTER, MASS.

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Among the most gifted members of the Psychological section is Mrs C. Van D. Chenoweth, of Worcester, Mass., one of the vice chairmen of the section, who is a thoughtful student of all psychological questions, to whom I wrote to take part in this discussion and who wrote me that circumstances and accident had prevented her from making any study of Mrs. Piper's phenomenal work, and who preferred on that account not to participate, but on my asking her for a few lines on certain aspects of the subject sent me the following:

Clark Bell, Esq.

Worcester, Mass.

Dear Mr. Bell.—Any reader familiar with the published proceedings of the Society for Psychical Research in their relation to Mrs. Piper, must be deeply interested in the valuable papers upon the same subject contained in the Medico-Legal Journal for December, 1901.

With regard to telepathy, it is so much easier to believe than to disbelieve, that the great thought-producing power of man may have latent means of transmission not yet discovered, that I hold myself prepared for most interesting development in this direction.

I understand that telepathy recognizes the genuine interchange of thought, not necessarily confined to the humble symbols by means of which we are accustomed to express ourselves.

That thought, now so imperfectly transmitted through the medium of language, may be communicated in all its primal vigor and splendor by one intelligence to another, perfectly in accord, is rather an overpowering suggestion; but if I read my Wordsworth aright, that most mystical and emotional as well as most practical of English poets, this is precisely the view he indicates.

The wonderful mechanical devices of the day greatly foster the idea of poorly directed, as well as sadly wasted, mental energy; and I dare say that the time will come when we shall so clearly comprehend the carrying power of these good machines which we possess within us, that telepathy will seem less strange than wireless telegraphy.

If ever we get at facts touching the life beyond, I think we shall find telepathy between the living to have been the first step.

But life everlasting is such an inconceivably great thing that it seems to me the few years spent upon this earth might very well be the merest phase of being which could readily drop away from the



C. VAN D. CHENOWETH  
WORCESTER, MASS.





wrapt consciousness of a soul strenuously bent upon higher development. An idea which would not preclude of future meeting when we too have attained.

As you know, I have never felt the slightest desire for any one to mediate between my beloved dead and me, and doubt, moreover, the ability of any one to do so.

The thought is distasteful.

I had the honor and privilege to be one of the somewhat early members of the Society for Psychical Research, and none values more highly the disinterested labor of this learned body.

The great names upon that roll command the world's respect and gratitude. I remain, my dear Mr. Bell,

Most sincerely yours,

C. VAN D. CHENOWETH.

BY THE EDITOR.

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In closing this discussion I do not see how it would be at all justifiable in me to omit the statement made by Mrs. Piper as published in the New York Herald of October 20th, 1901, on which the controversy was initiated and on which it must of necessity largely hinge. The following is the statement as published by the Herald, who gives its permission to allow it to be published in this discussion, although copyrighted by the Herald, to whom we are also indebted for the portraits of Mrs. Piper, Prof. Hyslop and the contribution of the Rev. Geo. H. Hepworth.

The Medico-Legal Society and its Psychological Section are further indebted to the New York Herald for notices of some of the articles which have been contributed to this discussion by several of the authors, and the Medico-Legal Journal and its editor feel most grateful for the kind courtesy of the Herald in this regard.

The title of the article in the New York Herald was

MRS. PIPER'S PLAIN STATEMENT,

BY LEONORA E. PIPER.

The time having presented itself when it seems possible for me to be liberated from the Society for Psychical Research, I desire to state a few facts.

I will begin by saying that publicity has always been distasteful to me. My home duties have been and are the chief source of my greatest pleasure. But as my name has been before the public for fourteen years, while my case has been studied, and as the subject of psychic phenomena has, especially of late, aroused public attention, I believe it is right for me, in resigning from the service of the Psychical Research Society, to speak frankly to the public in my own individuality, in response to the request of the New York Herald.

NOTE BY THE EDITOR:

We have followed the Herald typographically, and have put in small capitals some sentences as they appeared in the New York Herald.

We have omitted some explanatory head notes which form no part of her statement.



MRS. LEONORA E. PIPER.

[Through the Courtesy of the N. Y. Herald.]





In the service of the Society I have acted simply as an automaton, going into what is called a trance condition to be studied for purposes of scientific investigation, and also for the comfort and help of many suffering souls who have accepted the spiritistic explanation of the words which I unconsciously spoke while in this dreamy state.

It is undeniably true that many bereaved people have been at least temporarily comforted in sorrow. This is in itself a compensation for long devotion to this work. Apart from this, I do not feel that the world at large has derived a sufficient benefit from the many years' investigation of my case to warrant my continuing in it. Besides, personal circumstances are such that it would be impossible for me to do so.

After having given so many years of my life to this work, I now desire to become a free agent, and devote myself and my time to other and more congenial pursuits.

The world to-day knows that among scientific men the opinions on psychic phenomena are many and varied. I have always maintained that these phenomena could be explained in other ways than by the intervention of disembodied spirit forces.

The theory of telepathy strongly appeals to me as the most plausible and genuinely scientific solution of the problem. To strengthen this opinion are many authentic experiences which have all been satisfactorily explained by means of the telepathic hypothesis.

I am inclined to accept the telepathic explanation of all of the so-called psychic phenomena, but beyond this I remain a student with the rest of the world.

The lamented Phillips Brooks once said, after a sitting with me, when I asked him for his candid opinion on the subject:—

“It may be the back door to heaven, but I want to go in by the front door.”

I also prefer to go in by the front door if I am fortunate enough to enter.

I must truthfully say that I do not believe that spirits of the dead have spoken through me when I have been in the trance state, as investigated by scientific men of Boston and Cambridge and those of the English Psychical Research Society, when I was taken to England to be studied. It may be that they have, but I do not affirm it.

In leaving the service of the Psychical Research Society I wish to state as clearly and definitely as possible my true position in regard to my relations with the society and my own views on the subject, which has aroused so much public attention during the last few years.

Only by the merest chance did I discover that I possessed a power wholly unexplainable to myself and mystifying to my family and friends. It was on account of my desire to understand the phenomenon and prove its nature that I gave myself up to scientific investigation and willingly placed myself in the hands of honored scientific men, who expressed the wish for me to do so, with the full understanding on both sides that I should submit to any form of test they might see fit to apply. In doing this, however, the thought of making it a remunerative occupation never once occurred to me, although since then I have as a matter of fact done so.

I must say that after having been associated with the society for about fourteen years I have no more definite knowledge concerning the subject than when I began.

During the experience of these fourteen years innumerable questions have been asked regarding my belief, some of which I will answer here and now:—

“Are you a spiritualist?”

No. I have never considered myself one.

“Have you never had any convincing proof of the possibility of spirit return?”

I cannot truthfully say that I have.

“Were you ever thrown in company with mediums or spiritualists before you took up this work?”

I never knew anything about mediums or spiritualism. In fact, the subject never had any attractions for me.

“Then why have you remained with the society so long?”

Because of my desire to ascertain if possible whether I were possessed or obsessed.

“What position do you consider that you have filled with the society?”

Simply that of an automaton.

“You say you are not a believer in spiritualism. What, then, is your opinion in regard to the utterances made by yourself while in a state of trance;”

I have often thought that if I could see myself as others see me, and hear my own utterances, I should be better able to form an opinion.

Many wise and good people have had sittings with me under the auspices of the Psychical Research Society, and some of them I have asked for an explanation when I came out of the condition. But I have never heard any explanation given, which seems to me conclusive.

For my own part, I cannot see how it can be scientifically proved that we can hold communication with the so-called spirit world.

As St. Paul says, spiritual things can only be spiritually discerned, much less handled.

On the other hand, I confidently feel that there is a grand, although mysterious, reality in the phenomenon which has arrested the attention of so many profound and brilliant intellects, and to which they have given so much time and thought. However this may be, I am glad that it has been of any comfort to people in sorrow.

But I believe that truth is a higher and deeper comfort than any such anodyne.

There have been many curious incidents connected with my sittings for the Psychical Research Society. They first heard of me in the simplest fashion. My home is in Arlington Heights, in what was once West Cambridge, not far from Harvard University. I was then living in Boston. My maid of all work told a friend who was a servant in the household of Professor William James, of Harvard, that I went into "queer sleeps," in which I said "many strange things." Professor James recognized that I was what is called a psychic, and took steps to make my acquaintance.

He at once expressed a wish for me to connect myself with the Psychical Research Society, and that is the way my work began.

At first when I sat in my chair and leaned my head back and went into the trance state the action was attended with something of a struggle. I always felt as if I were undergoing an anaesthetic, but of late years I have slipped easily into the condition, leaning the head forward. On coming out of it I felt stupid and rather dazed. At first I said disconnected things. It was all a gibberish, nothing but gibberish.



Then I began to speak some broken French phrases. I had studied French two years, but I did not speak it well.

After a while my automatic utterances announced the personality of one Dr. Phinuit, said to be a physician of France who died a long time ago. This so-called "control" returned for several years, and was the one consulted by many people and first studied by the Pysical Research Society.

All at once this went. It was gone like the snapping of the fingers. Then for a time a literary man who had died—the one called "Pelham" in the reports of the Society for Psychological Research—was impersonated. Friends of his felt assured that he talked to them by using my voice, or by automatic writing, while I was in the trance state, and to many of them these experiences seemed a sacred revelation.

A Boston lady who had many sittings with me used to get answers not from Phinuit, but from a supposed spirit friend, who is called T. in the reports of the Society for Psychological Research. In her report for the society she said:—

"T. was a Western man, and the localism of using 'like' as a conjunction clung to him, despite my frequent correction, all his life. At my sitting on December 16, 1886, he remarked:—'If you could see it like I do.' Forgetful for the instant of changed conditions, I promptly repeated 'As I do.' 'Ah,' came tht response, 'that sounds natural. That sounds like old times.'"

Professor Peirce had a sitting with me some years ago, and he said that he received no testimony or impression to strengthen the theory of a communication with the departed. He never for one instant felt himself to be speaking with any one but me. He said that if he had seen or heard anything else he would gladly have borne testimony to it; because "a real communication with the glorious dead would surely be the greatest conceivable satisfaction to one who could not be many years separated from the state in which they abide."

After Professor Shaler saw me he wrote to the Society for Psychological Research that he was "curiously and yet absolutely uninterested." He also said "close observation of the medium made the impression on me that she is honest."

It was at a residence in Boston that I wrote automatically about a certain famous man called in the report Mr. Marte. I wrote under the so-called control of Pelham, saying, after a reference to this Mr. Marte:—



“That he, with his keen brain and marvellous perception, will be interested, I know. He was a very dear friend of X. I was exceedingly fond of him. Comical weather interests both he and I—me—him—I know it all. Don’t you see I correct these? Well, I am not less intelligent now. But there are many difficulties. I am far clearer on all points than I was shut up in the prisoned body (prisoned, imprisoning imprisoned you ought to say). No, I don’t mean to get it that way. ‘See here, H., don’t view me with a critic’s eye, but pass my imperfections by.’ Of course I know all that as well as anybody on your sphere (of course). Well, I think so. I tell you, old fellow, it don’t do to pick all these little errors too much when they amount to nothing in one way. You have light enough, I know, to understand my explanations of being shut up in this body, dreaming, as it were and trying to help on science.”

I do not see how anybody can look on all that as testimony from a person in another world. I cannot see but that it must have been an unconscious expression of my subliminal self writing “such stuff as dreams are made of.”

When I read over the reports of the Society for Psychological Research it all seems to me that there is no evidence of sufficient scientific value to warrant acceptance of the spiritistic explanation.

Andrew Lang contributed to the proceedings of the Society for Psychological Research for February, 1900, a criticism of the spiritist theory. He said that if students reject the idea that I am an impostor or in collusion with “Mrs. Howard,” “we must try to produce some other hypothesis.” Mr. Lang says he is inclined to explain the remarkable things that I say in trance, as well as the confused and muddled ones, by music reading or “telepathy a trois.” He says he believes “there is something here into which it may not be a waste of time to inquire.”

A physician reported for the Society for Psychological Research:—“At my first sitting with Mrs. Piper, Phinuit said, ‘Get the medium to cut off a lock of your hair for me to examine and then prescribe some medicine for you.’ This was done and the medicine sent to me and I used it for a time. I took a small vial of it in my pocket before visiting Mrs. Piper again, as I wished Phinuit to tell me what it was. I took it from my pocket during the trance and handed it to

her, when she removed the cork and wet her finger, either from the cork or vial, and placed it to her forehead. Phinuit remarked that it was all right, correctly prepared.

"It contained among other things uva ursi and wild carrot. I now remember asking the question:—'Why was it necessary for you to have a lock of my hair to examine before prescribing for me when you had me right before you?' His answer was to the effect that the medicine might be examined by him after its preparation to see that it was all right. He then instanced a case he had prescribed for, where a wrong salt was used by the apothecary to the injury of the lady having the seance. I made no further experiment as to the seat of the sense of taste."

Of course it is understood that in speaking of "Phinuit" in this way it was merely for convenience, to indicate the seemingly distinct personality who talked while I was in trance.

At another time some onion was put into my mouth. It was reported by the Society for Psychical Research that "Dr. Phinuit seemed to taste the onion. The tongue moved about in the mouth and smacked on the lips for several seconds."

I had among other sittings when in New York one at the house of a doctor. The "control" was the one known as "George Pelham." An Italian lady was the sitter. It was in the report that Pelham gave the first names of both sitter and communicator, very uncommon names. The name of her dead sister was given. The Italian words for "It is well, patience, patience," were whispered by me at the end of the sitting.

I never called the people who came to me "my sitters" but "my clients." The upstairs room, my working room, where I used to see them in my own home, I always called the red room, because of the color of the wall paper and decoration. I also have there my little writing desk and my sewing machine.

My last impersonations were called "Imperator," "Rector" and "Pruden."

In deciding to release myself from "Imperator" I do not wish to antagonize any student of psychical phenomena, either here or in Europe, but I do not believe that the genuine spirit of science can be antagonized, nor any of those who humbly

love science as Professor Agassiz loved it, ever ready to "appeal to nature," and like him, look through nature up to nature's God.

Because the spiritistic theory does not appeal to me after my experience I do not deny to any mortal a perfect right to accept it, if it seems consistent.

I have never heard of anything being said by myself while in a trance state which might not have been latent in (1) my own mind, (2) in the mind of the person in charge of the sitting, (3) in the mind of the person who was trying to get communication with some one in another state of existence, or some companion present with such person, or (4) in the mind of some absent person alive somewhere else in the world.

Not one of us present may have been conscious of any knowledge of facts stated, yet somewhere in my mysterious subliminal consciousness, which was in abnormal activity when I was in condition, the knowledge might have rested unknown to myself in my waking life. It might in the same manner have been latent in the mind of one of those present and have been transferred by unconscious telepathy from one of their minds to my own.

The wonders of wireless telegraphy and the use of the X-ray developed of late years in the realm of physical science make me feel that it would not be becoming, for me to say what may or may not be possible transference of thought in the subjective mind by laws not yet formulated. My reading has not shown me that all the laws of the objective mind are understood.

I have said that if the knowledge of facts stated by me while in the condition was not latent with me or with any of those present in the room with me at the time of a sitting, it might still have been in the mind of some other person alive somewhere in the world. It might have been latent, or it might have been active knowledge, and have been transferred to the mind of one of those in the room, then to my subjective mind, then automatically uttered or written by me. I do not find it is as hard to grasp this theory as that of a disembodied spirit telling the things.

If thought could be unconsciously transferred to me from a person in the room I do not see any reason why that person could not have received a thought message from somebody



at a long distance and then telephoned it, so to speak, in thought, direct to me. If telepathy is possible between two people, why not among three, just the same as with telegraphy?

Everybody is familiar with the common coincidence of letters crossing between two people who had not written for a long time and who then wrote to each other at the same time. Distance does not seem to make any difference about such meetings, in, perhaps, the spirit; there are many instances of that sort of human wireless telegraphy; there are also instances of a third person learning by the same means of facts known to two other persons.

An interesting case of what seems like direct thought transference in the subjective mind was when I gave intelligible answers, in English, of course, while in the condition to questions asked of me by a sitter in Italian, a language I do not understand. All the communication seemed to be entirely between the subliminal thought of the sitter and myself. I sometimes think that may be the way we shall all talk to each other when in the future state.

It has sometimes happened that things I have said at a sitting were not at all consoling or important to those who were trying to satisfy their minds or hearts by these psychical experiments.

Once when an old Boston physician had a sitting with me it seems that I talked most about a pencil which was put into my hands, it having been the property of a deceased friend. When I came out of the condition he drew himself up in his chair and said, with excusable gruffness:—

“What made you talk about nothing but the top of an old pencil? Why didn't you talk about God and the angels;”

“What do you know about God and the angels?” I could not help retorting. He was good enough to smile, for of course the pencil was part of the scientific test and the other talk would not have been.

Once when another and still more famous Boston doctor came to see me, he said afterward that he “found Mrs. Piper huffy, but got on the good side of her by caressing her children.”

A literary man said:—“I know Mrs. Piper is conscious, because she listened when the door bell rang.” One sitter asked me if I had the face of my clock illuminated so that I



could know when the hour was up, as I did not make it a practice to remain in the condition for more than an hour at a time. It has, however, at times been much longer.

Cultivated people have often been surprised at first meetings that I did not seem peculiar or unlike other women, and some of them expressed their wonder.

When I was taken to England the wife of one of the celebrated English men of science met me with the explanation to her husband:—

“Is this Mrs. Piper? You don’t mean to tell me that this is Mrs. Piper!” Then to me:—“I thought you would be sure to be very fat, and like magneta color and wear friselettes!”

These words in her rich English voice made us both smile, but we afterward became good friends.

I have been so fortunate as to make good friends and pleasant acquaintances through my work. Some of them do and some do not believe that spirits have spoken through me. I do not think that even those who do have liked to see me mentioned in print, as I have been, as “the human telephone to the next world.”

Such expressions were of course never used concerning me in the reports of the Psychical Research Society or in such articles as those of Mr. Lang, or of Professor Hyslop in the *Literary Digest*, the *Arena*, &c.; in Mrs. Katherine Tillman Bull’s article in *Harper’s Magazine* last year, or in any similar articles published at home or abroad. I am grateful for all thoughtful, profound or kindly intentioned articles. I am aware that I run the risk of the disapprobation of some people by voluntarily ceasing to be a “case” for study. But most students and lovers of science and humanity will, I hope, understand.

Phillips Brooks said in a public address:—“There is a belief in God which does not bring Him, nay, rather say, does not let Him come into close contact with our daily life. The very reverence with which we honor God may make us shut Him out from the hard tasks and puzzling problems with which we have to do. Many of us who call ourselves theists are like the savages who in the desire to honor the wonderful sun dial which has been given them built a roof over it. Break down the roof; let God in on your life!”

He also said:—"How every truth attains to its enlargement and reality in this great truth, that the soul of man carries the highest possibilities within itself."

LEONORA E. PIPER.

### THE SUBJECT RESUMED.

The New York Herald, in addition to the statement of Mrs. Piper published the views of some other eminent gentlemen.

Among others the Herald published views from both Prof. Hyslop, Dr. Richard Hodgson and Dr. Thomson Jay Hudson, but as these gentlemen have contributed to the discussion the Herald's version of their views is not quoted here.

Prof. Wm. James, of Harvard, is quoted by the Herald in the same issue, as follows:—

Prof. Wm. James, Professor of Psychology at Harvard, said:—

"Taking everything that I know of Mrs. Piper into account, the result is to make me feel absolutely certain that she knows things in her trances that she cannot possibly have had knowledge of in a waking state, and that the definite philosophy of her trances is yet to be found.

The Herald still further quotes Prof. James as follows:—

"As regards the spiritualistic hypothesis, I am still 'on the fence.' I said something about the alternatives to it in a notice of Hodgson's report on Mrs. P., which I wrote for the Psychological Review in 1898.

WILLIAM JAMES.

"Silver Lake, N. H., Sept. 18, 1901."

"Mrs. Piper's trance memory then is no ordinary human memory, and we have to explain its singular perfection either as the natural endowment of her solitary subliminal self or as a collection of distinct memory systems, each with a communicating "spirit as its vehicle. The choice obviously cannot be made offhand. If I may be allowed a personal expression of opinion at the end of this notice, I would say that the Piper phenomena are the most absolutely baffling thing I know.

"Of the various applicable hypotheses, each seems more unnatural than the rest. Any definitely known form of fraud seems out of the question; yet undoubtedly, could it may be made probable, fraud would be by far the most satisfying explanation, since it would leave no further problems outstanding.

"The spirit hypothesis exhibits a vacancy, triviality and incoherence of mind painful to think of as the state of the departed; and coupled therewithal a pretension to impress one, a disposition to 'fish' and face round and disguise the essential hollowness which are, if anything, more painful still. Mr. Hodgson has to resort to the theory that, although the communications probably are spirits,

#### NOTE BY THE EDITOR :

For fear that questions might be raised as to the correctness of the New York Herald's report respecting the views of Professor James, I wrote him as to the accuracy of the Herald's report. Professor James replied that the Herald's report was substantially correct.

they are in a semi-comatose or sleeping state while communicating, and only half aware of what is going on, while the habits of Mrs. Piper's neural organism largely supply the definite form of words, &c., in which the phenomenon is clothed.

"Then, there is the theory that the subliminal extension of Mrs. Piper's own mind masquerades in this way, and plays these fantastic tricks before high heaven, using its preternatural powers of cognition and memory for the basest of deceptions. Many details make for this view, which also falls well into line with what we know of automatic writing and similar subliminal performances in the public at large.

"But what a ghastly and grotesque sort of appendage to one's personality is this, from any point of view! The humbugging and masquerading extra-marginal self is as great a paradox for psychology as the comatose spirits are for pneumatology.

"Finally we may fall back on the notion of a sort of floating mind-stuff in the world, intra-human, yet possessed of fragmentary gleams of superhuman cognition, unable to gather itself together except by taking advantage of the trance states of some existing human organism and there enjoying a parasitic existence, which it proovges by making itself acceptable and plausible under the improvised name of a spirit control.

"On any of these theories our 'classic human life,' as we may call it, seems to connect itself with an environment so 'romantic' as to baffle all one's habitual sense of teleology and moral meaning, and yet there seems no refuge for one really familiar with the Piper phenomena—or doubtless with others that are similar—from admitting one or other, perhaps even all of these fantastic prolongations of mental life into the unknown.

"The world is evidently more complex than we are accustomed to think it, the absolute 'world ground' in particular being further off than it is the wont of either the usual empiricisms or the usual idealisms to think it."

The Herald also publishes the following statement by William S. Walsh, Esq.:—

"The woman in this case is an excellent and irreproachable character. She is Mrs. Piper, a resident of Arlington Heights, near Boston. Her husband is a tailor in very moderate circumstances. She has two children. Her age is about thirty-eight. She is an intelligent woman, but not what you would call an intellectual one. She is neither handsome nor homely, neither tall nor short, neither blonde nor brunette. She is just an average woman—a good wife and a good mother, as thank Heaven! the average woman of the United States has ever been.

"In 1882 or thereabouts she underwent a dangerous surgical operation. The physician who brought her through successfully was a spiritualist by belief. He detected in her spiritualistic possibilities. With her consent he made a medium of her, just the average, ordinary medium, who gives spiritualistic seances for a consideration.

"But, unlike many of her fellow workers, Mrs. Piper was absolutely honest. She had no explanation to offer of the strange powers with which she found herself endowed. She had no consciousness of what happened during the hypnotic trance. When she returned to her normal state she had no remembrance of what she had said or done, or what other forces had said or done through her agency.

"It was this transparent simplicity and ingenuousness of character, this lack of the hocus and mumbo jumbo of ordinary mediumship, that made Mrs. Piper conspicuous above the common herd of clairvoyants and similar charlatans.



"For fourteen years or more she has been under the close observation, first of Professor James, afterward of Dr. Hodgson and other competent persons.

"She and her husband have been shadowed by detectives. Her personal luggage has been searched, her correspondence read, her goings out and comings in closely watched. Yet, in all these years not the smallest circumstance has come to light reflecting in any way upon her honesty.

"Certainly no other medium has ever been subjected to so stringent an ordeal. And, in view of the fact that, under far more meagre supervision, Dr. Hodgson himself and other less competent inquirers have succeeded in bringing home the charge of dishonesty to many professional mediums, it is a fact entitled to much weight that this medium should have passed through the most searching and prolonged inquiries without even a rumor of exposure or the discovery of any suspicious circumstances.

"And so it was that she attracted an uncommon class of patrons. Educated and intelligent people flocked to her. Among the rest came Professor William James, of Harvard University.

"He hardly needs an introduction to our readers. Son of Henry James, the mystic; brother of Henry James, the novelist, and he himself the greatest of living American psychologists.

"It has been said of him and of his better known but no less eminent brother that the one writes psychology like a novelist and the other writes novels like a psychologist. In other words both are possessed of imagination as well as insight, but the imagination of the psychologist, though most restrained by scientific methods, is most in evidence.

"As one of the vice presidents of the Society for Psychical Research Professor James was naturally attracted to a case of mediumship which seemed to invite the serious attention of the society and its officers.

"In 1885-86 he visited Mrs. Piper about a dozen times and sent a large number of persons to her, making appointments himself for most of these people, whose names were in no instance announced to the medium. His investigations convinced him that Mrs. Piper was a person of supernormal powers.

"As to the exact meaning and value of those powers, his attitude has been and is very frankly that of suspended judgment. Of one thing only is he certain—the suspicion of fraud is untenable. He almost wishes this was not so, for if this suspicion could be made plausible, 'fraud would be by far the most satisfying explanation, since it would leave no further problem outstanding.'

"But the fraud hypothesis being eliminated, bewildering problems remain waiting for an answer. He therefore called the attention of the society to this extraordinary case, with the hope that some light might be thrown upon the attendant problems.

"These are the words with which he introduced Mrs. Piper:—'In order to disprove the assertion that all crows are black, one white crow is sufficient. My white crow is Mrs. Piper.'

The Herald also quotes Dr. F. Wallace Patch of the Massachusetts General Hospital:—

"It is a pleasure for me to say that the Herald, replying to a question in regard to my acquaintance with Mrs. Piper, long known as the gifted instrument of the Society for Psychical Research, that she is a woman of rare sweetness of nature, fair minded, just and truthful. She has good mental qualities and is perfectly capable of exercising discretion in matters with which she may be connected.



"Her position of open mindedness on psychical matters is most refreshing to meet in one who has been through her peculiar experiences. This renders her work all the more valuable from a scientific standpoint, whether we see fit to accept or discard the once prevalent doctrine of Spiritualism.

"It would seem to one who has followed the discussions on this subject for many years that the spiritualistic theory utterly fails to account for the phenomena of so-called 'mediumship.' We can never hope to form a union between the individualities of Heaven and those of earth by any such finite means as those in question.

"It is probable that the phenomena of the trance state will yet be adequately explained—if, indeed they are not already so—along the well known lines of hypnosis, mental suggestion and telepathy. The seeming mystery will quietly melt away as the further light of modern research penetrates more deeply the mass of evidence now gathering."

## NATURAL OR SUPERNATURAL?

### "SPIRITS" OR TELEPATHY?

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BY F. E. DANIEL, M. D., AUSTIN, TEXAS,  
Vice-Chairman, Section Psychology, Medico-Legal Society, &c.

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It has ever been the tendency of the human mind to attribute to super-natural causes, phenomena which cannot be explained or accounted for by natural laws. It has not been a great many years since all electrical phenomena were so regarded, and at one period in the world's history even thunder and lightning were said to be an expression of the "wrath of Jove." To this day, the ignorant assign to some extra natural agency certain phenomena which the more enlightened understand perfectly well. And this is quite natural. But in this age of enlightenment, and progress in every line of human thought and achievement—unless I except theology—it is to me most surprising that educated men,—men of strong mentality, vigorous intellect and reasoning powers cultivated and stimulated by study, reflection and daily exercise and practice, should still hold on to the worn out and exploded doctrine of "spiritism" or "vitalism." These dogmas of the church dominated the intellectual world for ages, and kept the human mind in the bonds of superstition. They held that man's life, or "spirit" was, "from himself a thing apart;" a something—nothing,—external to man, which entered his body at birth, dominated it, controlled it, shaped his acts, and at death left the body and maintained a separate existence for all time and eternity. To hear able, and otherwise sensible men speak seriously of "disembodied spirits," and of "communications from the dead to the living" strikes me as being absurd. For my part, I utterly repudiate all such agency as "spirits." It is superstition pure and simple. The "dead" cannot "communicate with the living." There is no such thing as "spirit," any more than there are



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"angels," with material wings; both are purely mythical. It is transcendental. Man cannot know anything except through his senses. Hence, all knowledge is empirical. He can conceive of nothing that he cannot symbolize in his mind, hence the attempt to symbolize God results in the anthropomorphic idea of God. True, man can have a reasonable faith in the existence of things which he cannot know,—which cannot be rendered tangible to any of his senses. He can arrive at conclusions, often correct, by reasoning from the known to the unknown. By inductive reasoning he "knows" that atoms exist, that ether exists. No man ever saw an atom; but there is reason for the belief or faith that atoms do exist.

In this way, reasoning from observed effects on the neighboring planets, and without ever looking into the sky, Leverrier reached the conclusion that there was a large body outside of and beyond the orbit of Uranus. He sent his calculations to the observer at Berlin, and told him to turn his telescope to a certain point in the heavens at a certain hour, and he would find a large planet, which, he was suré, must be there. Behold, the discovery of Neptune.

Matter (mass) may be divided and subdivided until the vanishing point is reached. There is no reason for the belief in "spirits," and no proof or evidence can be adduced in support of the belief. It is contrary to reason and common sense. It is a falling back upon the supernatural to account for the phenomena which, in the present state of the human mind and knowledge are inexplicable, but which, in time, will be understood and accounted for by natural laws. The belief in "spiritual beings," "disembodied spirits,"—"immaterial substance," it is called, (a contradiction of terms) is not hard to account for on the principle of heredity and (misdirected) education. The idea of a "spiritual being" without form or shape—(concepts of the human mind)—and having no corporeal existence, but yet is credited with the physiological functions of a material organism—finds the culmination of absurdity in that dogma which ascribes to a "spirit" or "ghost" (called "holy") the powers of reproduction of the human species—purely a human physiological act. Men laugh at the amours of the mythical Jupiter of the Greeks, whose chief pastime seems to have been the begetting of children by men's wives, yet they accept in all seriousness the statement that the Jupiter of the Jews, "Jove," "Je-

hovah," "Yehveh," the myth upon which the Christian religion is founded, "overshadowed" a 'virgin' and begot a son, who, like the progeny of Jupiter, at death, "ascended into heaven" and became a god. This is superstition in its rankest form, a "miracle," and yet learned men believe it. Parthenogenesis, ("the creation of a new individual of a species from a female cell without the intervention of the male element"), is an established fact in biology, but has never been known to occur in man or any of the higher animals, but it does occur in certain plants, and in certain of the lower forms of animal life. (Alternate generation. Heterogamy.)

The late Professor Norman, of the University of Texas, at one time thought that he had produced young sea urchins by chemical means, from the unfertilized ova of the female; and Professor Loeb of the University of Chicago, is now engaged and with hope of success, in endeavoring to produce, synthetically, the "male element," whereby, he expects to fertilize the ova of the sea urchin, and thus produce a living animal.

Surely those learned gentlemen who hold to the faith ("faith, the sleep of reason") in a spiritual existence, and talk and write learnedly of "disembodied spirits," attributing to them the physiological functions of the living organism, have not made themselves acquainted with the wonderful advances and discoveries in physiology, chemistry, embryology, anatomy, and in general physics, that have been made and become public property in the last half of the nineteenth century. I will speak of this later.

I take the mechanical view of life, that held by most physicists and biologists, and taught by the great expounders of the monistic philosophy, and of what has come to be known as the Science of Energy or Energetics.

I assume that those who read this are sufficiently familiar with the Law of Conservation of Energy and the Correlation of Forces, promulgated (1845) by Robert Mayer, a young physician of Wurtemberg, and elaborated and forever firmly fixed in the mind of all scientists by Helmholtz in his celebrated essay on the subject; and with the Law of the Indestructibility of Matter (Lavoisier, 1789), "nothing is created, nothing is lost, all is change of forms,"—and I need not do more than allude to them, further than to say that the Science of Energetics applies to all phenomena, seeks to explain all

phenomena of the universe, including those of human life. It embraces and unifies all other sciences, and has brought or will bring them under its dominion. "According to most physicists the phenomena of the universe call into play, two, and only two, elementary and fundamental things: to wit: matter and energy. All that we see consists of changes in the one or the other of these two forms. This, one might say, is the postulate of experimental science." (A Dastre. *Revue des Deux Mondes*, 1898.)

I need not say that all energy is derived from the sun; nor more than allude to the reciprocal functions of animal life and plant life. Plants store the sun's energy, and we find it, after millions of years, still stored in the coal we dig from the bowels of the earth, where it has remained all these centuries in the latent or potential state. Plants split up the carbon dioxide of the air, freeing the oxygen,—man's vital necessity and that of all breathing animals, and store the carbon in wood, starch and sugar. It is the action of oxygen on the carbon, whether in coal or wood, or in our own aliment, (essentially carbon and nitrogen compounds) which liberates this energy, converting it from the latent, or potential state into active (kinetic) energy. This, in the animal economy is subdivided or specialized, and expressed in the various well known forms of 'radiant' energy, 'thermal' energy, 'kinetic' or moving energy, 'chemical' energy, and 'electric' energy, (including magnetic). These forms are all correlated, and are intró-convertible, transformable, the one into the other, except heat energy. That is not transformable directly, into any other form of energy. Take the locomotive for an illustration. The combustion of the coal put into the furnace (a chemical process, oxidation) liberates the potential energy stored in the coal by the sun. It is expressed in those "modes of motion" (molecular) known as heat and light. The heat changes the molecular arrangement of the water in the boiler, converting it into an expansive vapor, which, being confined seeks to escape, and thus drives the piston which moves the engine and train, (mechanical energy, kinetic energy.) The steam also propels the dynamo, whereby a part of this liberated energy is "specialized," and transformed into electric energy, which is expressed in the head light that blazes on the locomotive's front, and in the incandescent light, whereby the coaches are lighted.



Man's energy, (his life force) and that of all animals is derived from the food put into his stomach, and from the reserves of nutrition already stored in his tissues. All food that has nutritive value, is essentially carbon and nitrogen in endless combination. The liberation and conversion of this latent (potential) energy is effected by chemical means, oxidation, combustion, and it is expressed in all the phenomena associated with the life of the animal; heat, muscular motion, (kinetic energy, mechanical or "work" energy;) secretion, digestion, assimilation, metabolism (destructive and constructive\*) and consciousness, the fundamental state upon which rests the mind, with its multifarious phases or functions of thought, volition, memory, ideation, all the higher intellectual faculties. How consciousness arises no one knows, yet, any more than he knows how 'life' began—what gave to "matter" (protoplasm, the primitive cell), sensation, motion and I am sometimes disposed to think intelligence, consciousness. But consciousness is doubtless a product of the food taken into the stomach. It is a part of the life energy liberated by the chemical reaction between carbon compounds of the aliment, (and the tissue reserves) and the oxygen taken in through the lungs, and is specialized or told off for special work, by the wonderful electro-chemico dynamic apparatus we call the 'nervous system,' properly, the net work of special cells, (neurons) that ramify in and connect every part of the body. It is electrical. The mind in all its phases, is the function or product of the brain. It is a force, a specialized force, and is electrical. We see, hear, feel, think and act by electricity. The touch, the thrilling kiss, is but an electrical discharge. This force, the mind, can be directed by the will. It is a power capable of overcoming gravitation and lifting ponderable matter, to some extent. We have the authority of Elliot Coues for saying that he has seen three legs of a heavy dining table leave the floor, when he and his wife were alone in the room, and without the application of any other force than that of the mind. He calls it "levitation." It can be directed towards a person, say across a hall, or church, or theatre, and that person be made to feel it. It will wake a sleeping person to look at him—the force being expressed

\* "The power that organized bodies possess of continually using up and renewing the matter composing the body," Cuvier's "vital vortex," the endless circulation of matter and energy from the outside world through the human system by ingestion, secretion and excretion.



through the eyes. We all know how an eloquent speaker can sway men's thoughts, and move them to overt acts,—even to commit violence.

The mind, then, (and when I say mind, I mean all that is understood by the term), including what is called the 'soul,' whatever that may be thought to be, is electrical energy, generated by chemical action, and is purely mechanical; it is a mode of motion, generated by a living organ, the brain, and as surely ceases when the combustion which has produced it ceases, when the brain dies, as does the flame of a lamp when the oil or wick gives out. I can as nearly understand and believe that the light of the incandescent lamp by which I pen this, exists and persists, for all time, as this special and individual, separate light, as that a life force, generated in precisely the same way (combustion, oxidation of carbon) and specialized into the electrical form of energy, can continue after the death of the organ, and consequent cessation of the processes whereby it was produced. It is now known that all animal life is of a kind, differing only in degree of development; and if man has a "spirit," (*spirare*, to breathe) or a "soul" (*psucho*, breath, to breathe), every breathing animal, at least, has a spirit or soul. In fact the line cannot be drawn anywhere from the amoba or the moneron, to man.

I conceive of life then, in all its phenomena, including the psychic, as chemical in its origin, chemical in the union of the male and female cell in utero—an expression of chemical affinity in exact fulfillment of an immutable law, and that the building up of the resulting embryo—and fetus—and child—and finally the man, is a purely mechanical process; the result of combustion, the conversion of potential into active energy which is expressed in all the various modes of molecular motion, kinetic energy, radiant energy, thermic energy, electrical (including magnetic) energy; and is exactly comparable to the process we see in the furnace and the lamp. I will not here enter into an explanation of what is called the "initial impulse" which starts the combustion, the respiratory process whereby the oxygen is admitted and the dioxid of carbon is exhaled; but being started, like a fire, it continues to burn, as long as fuel (food) is supplied. If any one doubt that consciousness and all mental states are evolved from the aliment, within and by, the human machine, let him withhold all food and see how long consciousness will remain. It

would be as reasonable, it seems to me, to speak of the immortality of digestion, as of the immortality of the spirit, for the 'spirit' is the breath, the function of respiration, the intake of oxygen, the output of carbon dioxide.

The question of soul—spirit—life,—of consciousness, is not transcendental. It is purely a physiological problem,—partly already solved in the biological laboratory. When solved it will be found to fall within the domain of physics and chemistry, and come under the laws which govern molecular mechanics. There are no 'two minds.' I am not acquainted with any authority that admits the postulate upon which Mr. Hudson bases his elaborate "Laws of Psychic Phenomena," unless I except Maudsley, and I think he was laboring under a delusion, just as, in my opinion, Mr. Hudson is.

There are many phases of one mind, consciousness being fundamental. Consciousness is a part of the higher activities of the mind, (soul?) and as such, is dependent on the normal structure of its psychic organ, the brain.

The most important discovery in the anatomy and physiology of the brain in recent years is that of the organs of thought. (Flechsig). "They are the real organs of mental life; the highest instruments of psychic activity that produce thought and consciousness. At death their psychic activity is extinguished like every other physiological function." (Haeckel.) This, and other discoveries and advances along the lines of biological (zoological) research, and in general physics have, in the scientific mind, destroyed the myth of "spiritism;" but blind faith, faith in most preposterous things, faith in "miracles"—by heredity and ceaseless iteration and reiteration by tongue and pen, is so firmly fixed in the mind of the great majority, the enlightened (on all else) as well as the unenlightened, that reason will never uproot it.

Mrs. Piper's exhibitions of a wonderful faculty as little understood by herself as by anyone else, defy, in the present state of knowledge, a satisfactory explanation. Clairvoyance and clairaudience, Dr. R. M. Bucke, of London, (*Evolution of the Human Mind, New York Med. Record*) calls "the dawning of a sixth sense." I, of course, offer not a suggestion of an explanation. I incline to the belief, however, that "telepathy" gives a cue which, like the mythical thread given Theseus by the beautiful Ariadne, would, when he shall have slain the Minotaur, lead him out of the Cretan labyrinth, may

guide us to light. I am satisfied in my own mind that, however inexplicable all the manifestations of this mysterious faculty, all the so-called psychic phenomena witnessed at her seances are,—they were the emanations from a living brain, present or absent.

Regarding mind as an electrical form of energy, a force which expresses itself in such puzzling phenomena, a mode of molecular motion, waves—vibrations—bearing a strong resemblance to the electrical energy generated artificially, and which the immortal Marconi has demonstrated can be projected through space and awaken response on the part of a suitable receiver 2,000 miles away, I see no reason why, at no remote day, the laws that govern what we all are bound to recognize as thought transference, clairvoyance, etc., should not be revealed to man by investigation along this line. The gateway has been opened by Helmholtz and Hertz; the possibility of transmission of electrical energy thro' space has been demonstrated by the great Marconi, "psychic phenomena" may, in time, be explained upon the principle and in accordance with the laws that govern all electrical phenomena.

I append two quotations quite apropos of the subject, and with which my views are entirely in accord.

"The principle of energy, and the correlative idea of the unity of natural forces on the basis of a common origin are now accepted by all competent physicists, and are regarded as the greatest advance of physics in the Nineteenth Century."—Haeckle, *Riddle of The Universe*.

"The phenomena of life can and should be explained solely by the working of the physical forces which control the material universe. Among those forces electricity plays a pre-dominating part." (Ernest Solvay, Address at Brussels, December, 1893.)

[In an article like this, which must conform to the requirements of the occasion (a symposium, etc., "views as to psychic phenomena, tersely expressed") I cannot go into a discussion of the question raised by other contributors as to the nature and limitations of telepathy; whether it is limited to two persons, or may be transmitted through several living brains. Nor can I even allude to the details of electrical en-



ergy as generated in the living animal organism—and its mode of transmission; nor touch Faraday's (now accepted) theory of electrified or vitalized atoms.]

NOTE BY THE EDITOR :

The Brain is the organ of the mind—the instrument the mind employs in its work. It is impossible to say that the mind is the product of the brain. Thought is the production of the mind and in a sense "thought" may be called the product of the mind, as the result of the use of the instrument on which the thought is created. The same as the tune or arrangement of some product by the artist on the violin. That tune is only a memory, but like thought it is an entity. The mind is undoubtedly a force, a specialized force, an electrical force, but is not a function or a product of the brain. We have no evidence that the mind is generated by chemical action, or that the soul of man is within the law of physics, chemistry or molecular mechanics. It would require an imagination of great activity to accept any such hypothesis. It would not be in accord with our ideas or knowledge of natural laws. We shall be willing to recognize any truth that science demonstrates or brings to our consciousness. It has not yet come to us. Dr. Daniel, who has no faith in matters spiritual, shows a magnificent faith in the final illumination which may come some day to his consciousness, and which he sees already with the eyes of his marvelous faith. The blind devotee of any form of religious faith has never reached the heights and attenuations of such a mind, that can accept his hopes, his aspirations and his dreams, even, instead of demonstration. "Faith is said to be the evidence of things hoped for, but not seen," and this superb and splendid illumination of the scientist, contrasted with the similar phantasies (as he regards them) of religious believers, exhibits marvellous examples of the mysterious workings of a human soul. No! "There are more things in Heaven and earth than are dreamed of in thy Philosophy, Horatio."



## CONCLUSION AND SUMMING UP OF THE DISCUSSION.

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BY THOMSON JAY HUDSON, PH. D., LL. D.

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Has spiritism no better method of refuting the arguments in favor of the telepathic theory than to exaggerate, distort and misrepresent it in order to find an excuse for answering it with a point-blank denial or a sneer? It seems not.

Dr. Hodgson, the official spiritistic propagandist of the S. P. R., set the pace some years ago, and the rest have obediently followed in his foot steps ever since. Thus, in his report on the Piper phenomena (See p. 394, Part XXXIII., Proc. S. P. R.), he tells us just what must be presupposed if we are to accept the telepathic explanation of said phenomena. To do the learned Doctor justice, he begins by candidly admitting that "if the information given at the sittings, both in matter and form, was limited to the knowledge possessed by the sitters, we should have no hesitation in supposing that it was derived from their minds, telepathically or otherwise." But, as some of the information given out was held not to be thus limited, he proceeds to say:

"We must then make the arbitrary suppositions that Mrs. Piper's percipient personality gets into relation with the minds of distant living persons, (1) who are intimate friends of the sitters at the time of the sitting, and (2) who are scarcely known, or not at all known, to the sitter. And many of these distant living persons had, so far as they knew, never been near Mrs. Piper. These cases then compel us to assume a selective capacity in Mrs Piper's percipient personality, and not only selective as to the occurrences themselves, but discriminative as to the related persons."

If all this were true, it must be confessed that the telepathic hypothesis would be hedged about with serious logical difficulties. Fortunately it is not true, as I shall show later on.

But this is nothing compared with the logical consequences involved in the telepathic hypothesis, which are, in part, set forth by Dr. Hodgson in words following, to wit:

“And I may add here that these arbitrary suppositions may be increased yet further to cover other forms of evidence that may be obtained hereafter, such as the giving of information supposed to be possessed by the dead alone, or the manifestation of knowledge not yet acquired by the human race, so far as we are aware, such as the existence of heavenly bodies previously unknown, or the customs of the inhabitants of other planets, verified, let us assume, in future years.”

It will thus be seen that the learned Doctor has found no difficulty in frightening himself away from the telepathic hypothesis by the simple process of constructing a few “arbitrary suppositions.” And it must be admitted that the “supposition” that the inhabitants of this earth can communicate telepathically with the inhabitants of “unknown” planets, is well calculated to frighten almost anybody who is not a spiritist, especially if he is told that he must believe it as a logical penalty for believing in the telepathic explication of Mrs. Piper’s phenomena.

But, robust and strenuous as are Dr. Hodgson’s suppositions, they are feeble in comparison with those of his pupil, Dr. Hyslop. As I have shown in my opening article, that gentleman holds that the telepathic explanation of the Piper phenomena is absolutely untenable except under the presupposition that that lady is “omniscient,” or at the least is endowed with the ability to draw at will upon “the whole universe of intelligence.” Thus believing, he is enabled to quiet his logical conscience when he ignores the real issue in the case.

Hon. Luther R. Marsh is another who finds a way to avoid the necessity for argument by the same general process. He tells us that the telepathic hypothesis requires the assumption that the sitter must be omniscient, or words to that effect. That is to say, his mind must be filled with “an endless arcana of knowledge,”—“chuck-full” of “all things that have ever transpired in the world, and in the spirit sphere.”

This is a decided modification of the assumptions of Doctors Hodgson and Hyslop, who hold that the telepathic hypothesis requires us to assume that the medium is “omniscient.” To do Mr. Marsh entire justice

it must be said that his assumption is just as sensible, and just as near the truth, as that of Doctors Hodgson and Hyslop. They are both designed, apparently, to exaggerate the claims of their opponents for the purpose of denying them.

Judge Dailey presents another modification of the same polemical weapon. It is not so extravagant as those we have named; but the design is identical. I refer to what he says of my proposition relating to telepathy by three. He quotes the proposition and then proceeds to say that it means something that is obviously foreign to its plain import. (See Judge Dailey's article.)

And now comes the Rev. Dr. Savage, with still another modification of the same assumption, in which "unlimited powers" and "universal knowledge" is supposed to be necessary to enable the medium to do her work by the aid of telepathy. (See his article under the sub-head of "Telepathic Theory.")

Now, let us examine this question in the light of what is known of telepathic powers, and see if these extravagant assumptions are really a necessary part of the telepathic theory when it is invoked to account for spiritistic phenomena.

First, however, let us try to find a common ground of agreement, to the end that the issue may be more clearly defined. I think I may take it for granted that all intelligent spiritists, who know anything about telepathy, will admit that when a medium, acting under test conditions, states a fact that the sitter already knows, telepathy cannot be eliminated from the list of possible causes. Indeed, no scientific psychological researcher would for a moment consider the possibility of any other explanation. Why? Simply because he knows telepathy to be a *vera causa*, and he does not know anything about spirits. At least he is not certain about them; and most likely he is an adherent of the scientific axiom which Dr. Savage has given us, namely—"we must not explain the unknown by something else that is still more unknown." I have quoted Dr. Hodgson as an adherent to this principle, and F. W. H. Myers, in his "Science and a Future Life," (see p. 32), tells us that, forgotten or unforgotten, active or latent, "whatever has gone into the mind may come out of the mind." We may, therefore, safely assume that all are agreed that whatever the sitter knows must be presumed to



be available to the medium. Nor will it be disputed that the sitter may obtain access to knowledge telepathically.

Now, if the exhaustive investigations of the S. P. R. count for anything at all, it must be admitted that they have demonstrated two things in regard to telepathy, namely, (1) that telepathy is a power belonging exclusively to the subjective mind, or subliminal consciousness; and that, consequently, information may be received from, or imparted to, another subjective mind, without the knowledge or consent of the objective mind of either. The evidence for this in the Society's reports is overwhelming. (2) It is also in evidence that relatives, friends and acquaintances are always *en rapport*, and that they are always either actually or potentially in communication. Of 830 cases reported in "Phantasms of the Living," only 36 were between strangers. But that number is sufficient to show that rapport, for telepathic purposes, is not exclusively confined to relatives or intimates.

We have, then, a basis of admitted facts and principles to start upon, namely, (1) that telepathy must be presumed whenever the sitter has prior knowledge of the fact communicated by the medium; (2) that subliminal knowledge may be acquired telepathically, unconsciously to the percipient. The only point likely to be in dispute, therefore, is as to whatever telepathically acquired knowledge can be conveyed telepathically to the psychic or medium. If it can, we have an easy telepathic solution of all the phenomena of which we have been speaking.

To put the case in concrete form, so that my meaning may not be misunderstood or distorted, let us apply the principle to one of Dr. Savage's test cases, namely the communication supposed to be from his deceased son. All that is necessary is to suppose, (1) that Dr. Savage and his son were in telepathic rapport during the life time of the latter; and that, (2) for some reason, he desired to have his private papers taken care of by his father, his best friend,—his heart-to-heart confidant during all the years of his life. Thus far no one will dispute the assumptions. (3) Next we must suppose that the desire was conveyed from son to father by the only means available at the time, namely, by telepathy. No one who is conversant with the work of the S. P. R. can doubt this for a moment. Of the 830 cases cited in "Phantasms of the



Living," a large proportion were cases showing that the dying agents were endeavoring to acquaint their relatives or friends with some unsatisfied desire, or at least with the fact that they were in extremis. Indeed, it may be said that if the investigations of the S. P. R. render anything approximately certain, it is that dying persons make an effort to inform their relatives and friends of their condition, especially if there is any special object to be gained by so doing. If, then, the friend or relative toward whom the effort is directed happens to be endowed with psychic powers, the effort is successful; and the information conveyed to the subliminal consciousness is thereby elevated to the supraliminal. On the other hand, if the friend is not a psychic the information remains latent in the subliminal, and may never rise above the threshold.

But, in such a case, if the person afterwards becomes subjective from any cause, there is likely to ensue an uprush of the contents of the subliminal, and he thus becomes conscious of the information that had been telepathically conveyed to him originally. This phenomenon has been designated by Myers as "deferred percipience," several instances, some of them experimental, being cited in "Phantasms of the Living." (See pp. 56, 70-1, 201-2, 265, 325 and 519.)

These cases demonstrate that information telepathically conveyed, unconsciously to the percipient, reaches his subliminal consciousness nevertheless, and remains latent until an opportunity presents itself for elevating it above the threshold of normal consciousness. This may happen spontaneously, as when the percipient happens to attain the proper psychic conditions; or it may be brought about by the percipient coming in contact with a psychic who is endowed with telepathic powers, as in Dr. Savage's case.

This latter supposition, singularly enough, marks the parting of the ways. Why? I do not know why it should be denied that information telepathically received from one party can be telepathically conveyed to a third person, unless it is because the admission of the truth of the proposition would be equivalent to an abandonment of the spiritistic hypothesis, and an admission of the entire validity of the telepathic explanation.

Dr. Savage's case presents the issue in its simplest form. He will not deny that he was in telepathic rapport with his

son. Nor will he deny that it was possible that the latter conveyed, telepathically, the information relating to his private papers to his father. But he will doubtless deny that it was possible for Mrs. Piper to obtain, telepathically, the content of that message from the mind in which it was lodged.

That would be "*telepathie a trois*," or telepathy by three; and the average spiritist becomes hysterical whenever that subject is broached. Why? Is it because he sees that, if it is once admitted that information telepathically received can be telepathically transmitted to a third person, the claims of spiritism must be abandoned in favor of the telepathic hypothesis? I can imagine no other adequate cause for either the emotional and insensate denial of the proposition or for the studied attempt to ignore it. Much less can I see any other cause for the assertion that the telepathic hypothesis requires the presupposition of "omniscient" intelligence on the part of the medium. Be that as it may, the fact remains that, if "telepathy by three" is a telepathic potential, it does afford a full and complete explanation of every case yet reported where the psychic was shown to possess supernormally acquired knowledge not objectively in the possession of any one present. It affords, for instance, an easy explanation of each of the twelve cases reported by Dr. Savage, as well as of all the cases cited by Prof. Hyslop. It covers, in fact, every conceivable case of the kind.

It becomes important, therefore, to know whether telepathy by three is a telepathic potential. Fortunately for our present purposes, Dr. Clark Bell has quoted Mr. Lang on that subject, and he reports several cases of the kind. (See Dr. Bell's article.) It is, in fact, a very common phenomenon, although little attention has been paid to it, for the reason that its scientific value as bearing upon the subject of spiritism has not been fully appreciated by scientists until quite recently. In the cases cited by Mr. Lang spirits were out of the question, for nobody was dead; and numerous instances might be cited in experimental telepathy by means of hypnotism or mesmerism, where all concerned were alive and well.

It is true that in some cases the source of the telepathic message may be difficult to trace, as in the one reported by Judge Dailey. But no particulars possessing the slightest evidential importance in his case have been verified. A *soi*

*disant* spirit comes to him and tells him that his name is John Taylor ;that he was born in New Bedford; that he ran away when a boy and went to sea; that he had a very checkered career, which he described with great particularity; that everybody that he ever knew in New Bedford was dead; for he had not visited his native place for over 60 years. All this Judge Bailey thinks he has "verified," "to a certain extent," by going to New Bedford and finding that "Taylor was a very common family name" in that city, (as it is in most other cities) that there were names on tomb-stones that Taylor had mentioned; that there were streets there that he had named, etc., etc. But not one item was verified that tended to establish the personal identity of John Taylor, or to show that any one of his numerous stories were true.

Now, Judge Dailey tells us that he is "a lawyer, and claims to know something of legal principles." But he does not say that he is an expert in weighing the value of evidence. If he is, what would he say of the weight of a witness' testimony should he claim to have witnessed a murder, and, in the absence of the *corpus delicti*, seek to verify his statement by showing a street in the city where the tragedy was alleged to have occurred, and by naming somebody whose patronymic could be found on a tomb-stone in the city cemetery? I may appear to be straining a point in Judge Dailey's favor when I say that I still have enough confidence in his legal ability to believe that he would summarily dismiss the jury and throw the case out of court, if that was the only evidence in the case. And yet it exactly parallels the evidence by which he seeks to establish the personal identity of John Taylor, and verify the history of his life as given through the medium in the case. Well may the learned Judge ask me who telepathed the personal history of John Taylor to the medium. I confess that I do not know. But I do know that all the facts bearing upon the case which the Judge learned on his scientific pilgrimage to New Bedford, could easily have been learned from a local history of that city.

As I remarked, it is sometimes difficult to trace the telepathic connections so as to say just where the information conveyed to the medium originated. But they are generally just such cases as that upon which Judge Dailey pins his faith; that is to say, cases that cannot be either verified or



disproved. I confess that I am not sufficiently well versed in Judge Dailey's legal standard of evidential values to see clearly just how it is that an absence of facts tends to prove or to disprove, anything in an inductive investigation. Nor can I quite appreciate the logic of that attitude of mind which impels a hysterical shout of triumph from every spiritistic throat whenever a medium tells a long and weird tale that can neither be disproved nor verified. To the mind of the average spiritist such cases are the most convincing, for they can then triumphantly ask "How can telepathy account for this?" To which the obvious answer is that telepathy is not called upon to account for unverified statements.

This class of cases, however, are not the ones that present the real difficulties that may sometimes occur, although they are very rare. Let us suppose an extreme case: Suppose a *soi disant* spirit presents himself at a seance and announces himself as a stranger to all present; and then proceeds to relate facts entirely unknown to those present. Then suppose that those facts should be afterwards fully verified. Obviously, in such a case, it would be difficult to trace the telepathic connection. But would anybody but a spiritist imagine that the telepathic hypothesis had been disproved by an occasional failure to find the facts in such a case? I think not. And yet these are the cases upon which spiritists rely to establish their own theories and to "disprove" the telepathic hypothesis. In other words, it is the essence of the logic of spiritism to rely chiefly upon the absence of facts when conducting an inductive investigation. Is Judge Dailey's legal education responsible for this principle of his logic? If so, he would hang a man for murder simply for the want of evidence to establish either his guilt or his innocence.

Logically, the case stands thus: (1) There are sporadic cases where it is difficult to determine from what source a telepathic communication originated.

(2) On the other hand, there are innumerable cases where the telepathic connection is obvious, as in all of Prof. Hyslop's cases, in all of Dr. Savage's cases, and in most of those cited by Judge Dailey.

(3) In all cases where the facts are known, "telepathy by three" affords a complete telepathic explanation.



I submit that those few cases in which the facts are not known should not be allowed to weigh one hair against the great mass of cases where the telepathic connection is obvious; especially since the latter can all be explained on the telepathic hypothesis,—assuming, of course, that “telepathy by three” is a telepathic potential.

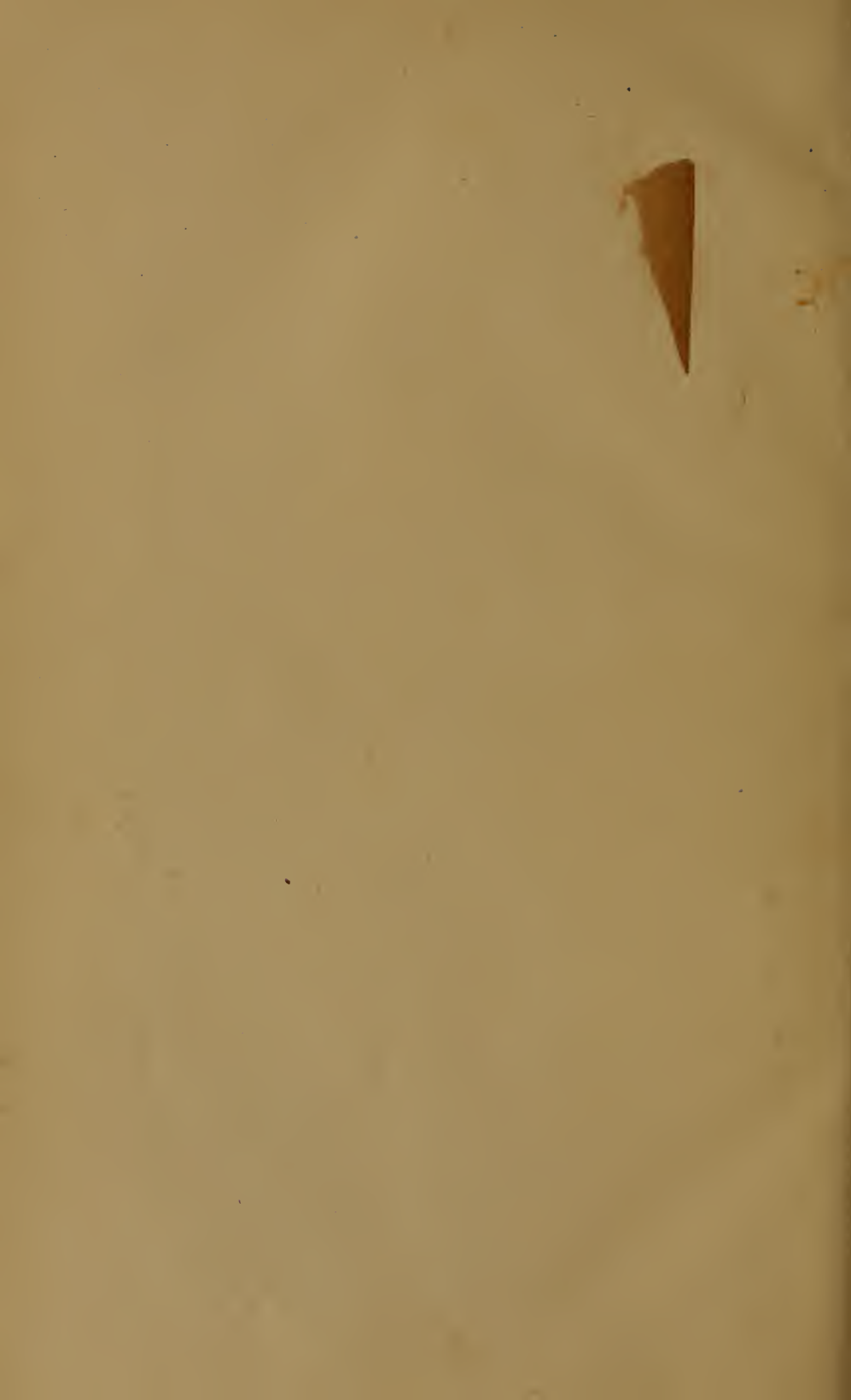
I re-submit my original proposition:—If A can, by any known means of communication, convey a message to B, B can convey the same message by the same means, to C, other things, of course, being equal.

If not, why not?

I have repeatedly submitted this proposition to spiritists, and as repeatedly asked the same question. If it is not true there must be a valid answer to the proposition; but that answer has never been attempted otherwise than by the bare assertion, without argument, that “it is carrying telepathy too far.” On the other hand, if the proposition is true, spiritism, considered as a scientific proposition, is disposed of. Nor can this question be successfully evaded by an attempt to ignore it, nor by substituting for argument such assertions as that the telepathic theory requires the presupposition of “omniscience” on the part of the psychic.















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