


Bridging *The*
Great Divide

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BRIDGING THE GREAT DIVIDE



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DIVIDE**

Between

**THE PHYSICAL AND THE SPIRITUAL
WORLDS**

By

A. SOPHOMORE,

**A Clergyman, Who Is Also a Psychical Researcher
and Natural Scientist.**

GREAT DIVIDE SERIES

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Addressed to All Who Seek
the Light and Love the Truth

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FOREWORD.

The substance of this volume is the result of a truth-seeker's painstaking researches. Again and again he had to make the humiliating confession of Goethe's Faust:

I've studied now Philosophy
And Jurisprudence, Medicine,—
And even, alas! Theology,—
From end to end, with labor keen;
And here, poor fool! with all my lore
I stand, no wiser than before, . . .
And see that *nothing can be known!*—

Although intuitively believing in the immortality of the Soul, the author was not cognizant of any scientific possibility that could raise this belief to a demonstrable certainty.

Inspiring and comforting as the pages of the New Testament were to him, even they proved to be inadequate fully to satisfy the Soul's Craving for *Knowledge*.

Faith—"the intuitive conviction of that which both reason and conscience approve"

—did not help him to say: “I know.” Psychological phenomena occurred which, to him, were enigmatical in their nature and problematical in their import.

For many years he wandered in darkness regarding the fundamental and basic principles which underlie the so-called occult or spiritual incidents and manifestations that are being published from time to time in the daily press, in magazine articles and in the many volumes from the pens of scientists who have dared to investigate psychical phenomena at the risk even of being ostracised, seeking to solve the greatest problem of the ages, “*If a man die, shall he live again?*”

For years he read and studied every book that was presented to him. He searched the libraries in the great cities in which he found himself at various times in his life. He was seeking elucidation of even one of the simplest psychical phenomena which from every side were continually being presented to the men of science to whom the world usually looks for a solution of all supernatural occurrences. But he continually failed. Not one item of information of really scientific value came to him. Hundreds of writers had

ideas, and from these ideas they proceeded to compose books containing many ingenious hypotheses, but no really satisfactory explanation. Remarkable psychic phenomena, under the most severe test conditions, were subjected to the most rigid, painstaking, conscientious investigation, *but the fundamental principles and real causes underlying these manifestations of psychical import remained unsolved.*

During Dr. Hodgson's time the author had joined the Society for Psychical Research the membership of which, scattered throughout all the world, is largely composed of scientific men, thinkers and delvers in the domain of the yet unknown Laws of Nature, but nothing really satisfactory resulted from his studies, until he was about to proclaim that the basic and fundamental principles of all psychical facts and manifestations were "*unknowable,*" a modern setting of the confession of Goethe's Faust:

*That knowledge cuts me to the bone
To see that "nothing can be known."*

Fortunately, however, he was saved from making this humiliating statement as an ultimatum of his researches, when his atten-

tion was directed to the volumes of the *Harmonic Series* wherein this bold assertion is made: "*Life after physical death is a fact scientifically demonstrable.*"

"Scientifically demonstrable?" — I was amazed.

"Yes," said Dr. S. who had offered me the loan of his copies, "*scientifically demonstrable,*" adding that, according to Florence Huntley, the author of the first of these volumes, entitled "*Harmonics of Evolution:*" "Life here and hereafter has a common development and a common purpose."

You, dear reader, can but feebly understand the throbbing of my heart when, after years of wandering, reading, studiously searching for some positive evidence regarding the great quest of the ages, I found at last one who could positively say: "I KNOW."

The statements made by Florence Huntley in Vol. I and by TK in Vols. II and III of the above named series are not equivocal, not hypothetical, but positive and authoritative "with due appreciation of their importance." They are based on incontrovertible facts which everybody can verify for

himself, if he has but the intelligence, courage and perseverance.

Here, indeed, is a "Philosophy of Individual Life based upon Natural Science" which answers to the deepest longings of the Soul. Facts of Nature are arrayed which really do explain those phenomena that, in all the ages of the past, have perplexed scientists and philosophers alike.

It is this philosophy which the author of the present volume intends to substantiate by voluminous quotations from the records of the *Society for Psychical Research* and other publications of renowned psychical researchers with the object of arousing the interest of the intelligent public regarding that Philosophy of Natural Science which has brought great peace, joy, happiness and enlightenment to many sorrowing, anxious and disconsolate hearts that were groping in the dark.

If this initial volume should prove helpful to others in solving the mystery that has surrounded so many manifestations of spiritual existence after physical death; helpful as a means of breaking down the barriers erected by physical science asserting that the "Supernormal" must ever remain the

“Unknowable,” and placing limitations on the knowledge which shall come to men and women who “live the life” in accordance with the constructive principles of Nature, as elucidated by the School of Natural Science,—then its author will be amply rewarded for the labor and time expended in preparing and presenting the incidents herein set forth from the *Proceedings of the Psychical Research Society* as corroborating and elucidating the contents of the *Harmonic Series*—published by the Indo-American Book Company, Chicago, Illinois—viz: *Harmonics of Evolution*, by Florence Huntley, *The Great Psychological Crime*, by TK, and *The Great Work*, by the same author who, be it observed, is a Master in that Great School of Wisdom which for ages has been seeking to present to the children of men the great Philosophy of Life and the important Truths therein contained.

Of TK it may truly be said what Professor Richet says in the *Proceedings of the Society for Psychical Research*, Vol. XIX, p. 7, of Sir William Crookes, viz: “I admire him for his scientific courage. The philosopher’s courage consists in declaring the truth and in braving, for truth’s sake, ridi-

cule and contempt. It seems to me that this courage, the professional courage of the scientist, compares favorably with the valor of the soldier who storms a battery under fire." The truths presented by TK to the world are, perhaps, a stumbling-block to ignorant or deluded hypnotizers, psychics, mediums and spiritists, and may seem foolishness to unprogressive, dogmatical scientists, but the progressive intelligence of the age will not fail to admire the courage of him who braves even ridicule and contempt rather than fail at this point.

"How is it possible," asks TK on page 443 of *The Great Work*, "for the world ever to know of these things"—referring to the conscious departure of the Soul, or Ego, from the body, before as well as at the moment of death, and of the possibility of witnessing such a transition—"if those who demonstrate them close their lips and refuse to speak? Is it not better that those who *know* shall suffer for the Cause of Humanity than that the Cause of Humanity should suffer through their Cowardice?"

In his third Presidential Address to the Society for Psychical Research, as reported in the *Proceedings*, Vol. XVIII., Sir Oliver

Lodge says: "Think of a man who, having made a discovery in Astronomy,—seen a new planet, or worked out a new law,—should keep it to himself and gloat over it in private. It would be inhuman and detestable miserliness; even in a thing like that of no manifest importance to mankind. The only excuse would be if he lived so much in advance of his time that, like Galileo with his newly invented and applied telescope, he received nothing but rebuffs and persecution for the publication of his discoveries. But even so, it is his business to brave this and tell out what he knows; still more is it his business so to act upon the mind of his generation as to convert it gradually to the truth, and lead his fellows to accept what now they reject."

Now this is exactly what TK is trying to do, viz., to impart to the world the knowledge of another world on another plane even at the risk of ridicule and persecution on the part of physical science. With admirable courage he *is* braving the rebuffs of those whose business it would be to at least investigate his claims. He is fully aware that, for example, the statement of his having seen the separation of the spiritual body

from the physical in the process of physical death "will tax the credulity of many honest and earnest seekers after Truth." But how shall he get his knowledge before the world if his courage should fail him?

In the opinion of Sir Oliver Lodge, as stated in his celebrated address to the British Association for 1913 on *Continuity*, page 103, the evidence obtained by serious and prolonged study goes to prove "that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence, and of the conditions regulating intercourse across the chasm."

This is exactly what TK claims to have attained, independently of mediumism or spiritism, on the strength of evidence by "personal experience," viz., the understanding of an ethereal existence of man after physical death, and of the conditions regulating intercourse across the chasm. More than this, he claims to know,—and his personal experience can surely not be denied,—what the fundamental principles really are

that underlie all the various psychic phenomena of mediumistically dependent as well as of independent intercommunication between physically embodied and physically disembodied intelligences. And not only he, but *all* full members of the School of Natural Science, as definitely stated in Chapter VI of *The Great Work*, have demonstrated with absolute certainty the continuity of life after physical death through a "personal experience" and, when properly prepared, "possess even the power to withdraw voluntarily from their physical bodies and travel independently and at will in the world of spiritual nature, with all their faculties and powers awake, alert and under their own control; and they are able to return again to the physical, in perfect and conscious possession of all they have experienced in the realms of finer nature. It is in these and other 'personal experiences' that they demonstrate with absolute certainty the continuity of life after physical death."

Immanuel Kant's, the German philosopher's, prophecy is surely being fulfilled, quoted by Professor W. F. Barrett in Vol. XVIII of the *P. R. P.* (Psychical Research Proceedings), page 346, viz.: "Sometime in

the future, I do not know where or when, it will yet be proven that the human soul even in this life stands in indissoluble community with all immaterial natures of the spirit world, that it mutually acts upon them and receives from them impressions, of which, however as man, it is unconscious as long as all goes well."

Surely, if TK knows things which physical scientists do *not* know, and which some of them even do not deem respectable to know because of their mysteriousness, is it then not time to become less respectable scientifically and more respectably scientific? Science owes it to the world at large, and to sophomores in particular, to face the claims of those who assert to know more than physical scientists in certain fields of scientific research. If scientists can disprove these claims, they should do so, and not shift or evade the responsibility; if they can *not* disprove them, they should certainly not obscure them, however distasteful they may be to their dogmatic predilection. But even then it is the duty of science to examine claims which are of the most momentous importance. The public is entitled to press "Physical Science" for an answer to the

statements and claims made by representatives of "Natural Science" in the three volumes known as the *Harmonic Series*, which really contain the key to many psychic and so-called occult phenomena.

One scientist who did read these books wrote that TK ought to "take scientific men into his confidence." TK is surely perfectly willing to do so, but even to the greatest scientist he could not demonstrate independent spiritual sight objectively. He expressly states that the psychic knowledge and powers he possesses can not be obtained by anything short of *personal experience and adjustment to the preliminary conditions for such personal experience*. If, therefore, scientists will not comply with these conditions, *how* is TK to build a royal road for them?

The author of the present volume is acquainted with some physicians and scientists who secretly hold similar views as he does now, but who are still afraid to proclaim them publicly for fear of being ostracized by the medical fraternity and physical science. The time is coming, however, when these secret disciples will acknowledge that science, when "viciously dogmatic," is forfeiting the respect of the true savant who

recognizes the absurdity to insist upon physically objective evidence for phenomena which, by their very nature, are not discernible by the physical senses. "The scientific man," exclaims Professor Hyslop pertinently on page 179 of his latest book *Psychical Research and the Resurrection*, "strangely demands as proof of a future life communications which are absolutely unverifiable in the present stage of the inquiry."

Objective Demonstrations of the spiritual body's transition at the point of physical death must forever remain impossible to the physical eye. Phenomena described by TK on pages 442, 452 and 454f. of *The Great Work* can, by their very nature, never be discerned physically, nor demonstrated objectively. But should we refuse to believe them?

"We do not refuse to believe," says Professor Barrett in *P. R. P.* (Psychical Research Proceedings), Vol. XVIII, pp. 331ff., "in the fall of meteoric stones unless we can see one falling. We may require a good deal of well-attested evidence for their fall, but, once the fact is established, the stringency of the evidence demanded immediately relaxes.

“Now, unquestionably there are at present more capable witnesses who can speak from personal and careful inquiry as to the fact of telepathy, or of what is called spiritualistic phenomena, than there are persons living who can testify to having seen the actual fall from space of meteoric stones. The fact is, our scientific friends do not realize *the profound difference that exists between the conditions of a physical and of a psychical experiment.** We know what conditions are requisite in the former case, we do *not* know what they are in the latter, and hence the difficulty of all psychical investigation and the uncertainty of the reproduction of any given phenomenon.

“A moment’s consideration shows that the demand made upon us by physical science for the demonstration at any moment of a particular psychical phenomenon is inconsistent with the very object of our inquiry” . . . “The lesson we all need to learn is that what even the humblest of men *affirm from their own experience,** is always worth listening to, but what even the cleverest of men, in their ignorance, *deny,* is never worth a moment’s attention.”

*Italics are mine whenever marked with an asterisk.

These words uttered in behalf of the Society for Psychical Research teach a most needed lesson equally to those who, *brevi manu*, deny the statements made in the Text Books of the Harmonic Philosophy. "Science has no authority in denials." Whenever science demands a physical demonstration of spiritual phenomena, it demands the impossible. "To demonstrate immortality," says Mr. F. C. S. Schiller in *P. R. P.* (Psychical Research Proceedings), Vol. XVIII, p. 443, "by a single dramatic *coup de théâtre* is impossible." The reality is not the impersonal, external nature, but the consciousness of our own personality. For this reason conclusive evidence of personal immortality—apart from numerous, but not conclusive indications—can be obtained by nothing short of "PERSONAL EXPERIENCE," as clearly proclaimed in Chapter VI of *The Great Work*, where TK speaks from "his own experience," which is surely "worth listening to," while "what even the cleverest of men, in their ignorance, *deny* is never worth a moment's attention."

If, then, at the present time communications from beyond the "Great Divide" are not verifiable in strict compliance with the

demands of *physical* science, and yet are considered as probably true when the communicator is able to prove his identity, why, then, should the positive claims of the progressive and courageous TK command less respectful consideration? He, too, states that the life beyond the "Great Divide" can not *objectively* be demonstrated. But he goes further and says that *anyone who wants to know must furnish the evidence himself by "personal experience."*

Everybody can verify for himself the statements made in the three volumes of the *Harmonic Series*, "if he has but the intelligence, courage and perseverance." A royal road there is none. There is but one way by which the physical scientist will ever be able to make the scientific demonstration of a spiritual world and a life beyond, as indicated on page 104 of *The Great Work*, viz.: "the development within himself of a higher power of perception," by which method he may reduce the demonstration to the basis of "personal experience" which, in fact, is the ultimate criterion of our knowledge.

Truly, if even the destructive process of spirit control points to continuity after death,—and modern Psychical Research has

fairly good evidence for it,—then personal psychic experiences, verifiable in many cases afterwards, can surely not be laughed out of court. Educated people all over the civilized world are more and more sedulously studying the volumes of the *Harmonic Series* and find therein, as the present writer did, a more satisfactory and rational theory of evolution than that of Darwin, Haeckel, and even of Drummond; a more intelligent explanation of mediumship *versus* mastery in self-control than that given by many so-called psychists or mediums; and a better hope for the moral man than that which is held forth by spiritists on the one hand, and by physical scientists on the other.

The reader will not be surprised at the eulogy of the books mentioned, viz., *Harmonics of Evolution*, *The Great Psychological Crime*, and *The Great Work*, for it is to their authors that the writer owes a larger hope than he ever had before, since his hope of immortality has become a most blessed certainty. The hope of meeting his beloved ones in another world was, in truth, a real one to him ever since he had made that Christian experience, known as regeneration, which changes the whole moral attitude of

man and inspires him to lead an altogether different life from that self-centered one which is the main characteristic of the egoist. But a scientifically legitimate assurance of the life beyond in conformity to Nature's Constructive Principles was not offered to him until he read the books of TK and Florence Huntley in whose books, it may not be needless to say, he has no financial interest whatsoever. Neither has he had the privilege of meeting either of them, and he may never have this pleasure granted him while on this physical plane. Yet he feels confident that, on other planes of existence, he may be permitted to thank them both for the moral, spiritual, psychic and scientific facts they have given to humanity in this, the twentieth century, and particularly for the inspiration and the enlightenment which their writings have brought to the author.

The reader will now understand why so much space has been given in this Foreword to other books rather than to the present volume, for the latter would not have been written without the inspiration derived from those other ones. To corroborate their contents from the pages of the *Psychical Research Proceedings* and similar publications

of acknowledged scientific value is the object of this initial volume the title of which, "*Bridging the Great Divide*," is suggestive mainly with regard to this object.

And if it should prove to become a Guide-Post to direct the reader toward the Light, the result will be counted as imperishable gain by

THE AUTHOR.

INTRODUCTION.

Owing to a personal letter from Dr. Richard Hodgson, the well-known secretary of the American Branch of the Society for Psychical Research, the author recalled Huxley's professional advice to students and men of science generally, viz., "Sit down before facts as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abyss nature leads, or you shall learn nothing."

In that letter, dated Nov. 8, 1901, Dr. Hodgson answered some questions of the author and wrote, regarding Mrs. Piper's condition when going into and coming out of her mediumistic trance. "In this borderland state she apparently is in relation with discarnate spirits," continuing, "I have referred to this in my report in Part XXXIII of our *Proceedings*; see specially pp. 397 to 401."

When looking up the reference the author found statements like these: "She seems to be partly conscious, as it were, of two

worlds." . . . "She sees figures and hears voices before she has completely lost her consciousness" . . . In a deeper trance state she seems "to possess, not the dreamy consciousness of the previous stage, partly aware of two worlds," . . . "but a fuller and clearer consciousness" . . . "which is in direct relation, however, not so much with our ordinary physical world, as with another world" . . . "What I believe happens is that Mrs. Piper's normal or supraliminal consciousness becomes in some way dormant, and that her subliminal consciousness withdraws completely from the control of her body and takes her supraliminal consciousness with it" . . . "The upper part of her body tends to fall forward, and I support the head upon cushions on a table. About this time, or shortly afterwards" . . . "the right hand and arm manifest a control by what seems to be another consciousness and begin to make movements suggesting writing" . . . "The upper part of the body including the left arm is then usually controlled by one personality and the right arm by another" . . . "the personalities controlling respectively the *hand* and the *voice* showed apparently a complete independence.

Whether 'spirits,' as they assert, or not, Phinuit and the consciousness controlling the hand appeared to be entirely distinct from each other, and frequently carried on separate and simultaneous independent conversations with different sitters." . . . "The writing produced is very different from Mrs. Piper's ordinary writing," . . . "and the hand behaves at times as though one consciousness withdrew from the hand to make room for another; at other times as though the sudden arrival of another 'indirect communicator' nearly ousted the 'direct communicator' from the hand."

These communicators all assert that we on the physical side have bodies composed of "luminiferous ether" enclosed in our flesh and blood bodies.

To quote again: "The relation of Mrs. Piper's ethereal body to the ethereal world, in which the communicators claim to dwell, is such that a special store of peculiar energy is accumulated in connection with her organism, and this appears to them as 'a light.' Several 'communicators' may be in contact with this light at the same time" . . . "Very few can produce vocal effects, even when in contact with the 'light' of the head, but prac-

tically all can produce writing movements when in contact with the 'light' of the hand'' etc., etc.

Sitting down before facts like these the author was led to conclude that such phenomena point to a supernormal origin, indicating another world and other planes of existence than those known to physical science. But wherein did they consist? And what were the underlying principles of these phenomena? Was it true that man had a spiritual body surviving the death of the physical? Was it true that intercommunications between the incarnate and the discarnate man could be established?

All these and many other questions arose in the author's mind and, as previously stated, he searched for years to find an answer which would satisfy both his reason and intelligence. But all the numerous indications of immortality in the *P. R. P.*, as I shall abbreviate for *Psychical Research Proceedings*, and in other publications of scientific value could not give him that positive assurance which alone could quench his thirst for *knowledge*.

It was not until he read, first, *The Great Psychological Crime*, then *The Great Work*,

and finally *Harmonics of Evolution*, that the various indications of immortality became to him as many different arguments in favor of man's survival of bodily death. These indications the author now intends to give to the public as the results of his researches and as corroborations of the statements made by Florence Huntley and the courageous TK, with the distinct reservation, however, that the Society for Psychical Research is not responsible for the personal views and opinions of any of its members, no matter how extensively they may be quoted in this or in subsequent volumes; for the present volume will have to be confined mainly to the evidence for the spiritual body as necessarily prerequisite to further investigations in the domain of Psychical Research.

The following quotations from the works of eminent men of science are intended to indicate the general scope of the present volume whose author claims no authority beyond that of a sophomore. For the convenience of the average reader technical and scientific terms are eliminated as far as possible or briefly explained, while critical readers and students will appreciate the references

to the original sources given with the adduced facts.

Sir Oliver Lodge, in his previously cited Presidential Address on *Continuity*, pp. 102ff., summarizing *the results of thirty years' experience of psychical research*, expresses his convictions "that occurrences now regarded as occult can be examined and reduced to order by the methods of science," and by saying "that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death."

On p. 70 he says: "Denial is no more infallible than assertion. There are cheap and easy kinds of skepticism, just as there are cheap and easy kinds of dogmatism; in fact skepticism can become viciously dogmatic, and science has to be as much on its guard against personal predilection in the negative as in the positive direction. An attitude of denial may be very superficial" . . . "Science has no authority in denials. To deny effectively needs much more comprehensive knowledge than to assert."

Speaking to scientists he concludes, on

p. 105: "Let us not fall into the mistake of thinking that ours is the only way of exploring the multifarious depths of the universe, and that all others are worthless and mistaken," which is only a reminder of the statement on p. 83: "So if ever in their enthusiasm scientific workers go too far and say that the things they exclude from study have no existence in the universe, we must appeal against them to direct experience. We ourselves are alive, we possess life and mind and consciousness, we have first-hand experience of these things quite apart from laboratory experiments."

Sir William Crookes, a savant of like renown, delivered an address as President of the Society for Psychical Research, reported in the *P. R. P.*, Vol. XII, pp. 338ff., in which he refers to certain phenomena, as "apparitions at the moment of death and the like," and remarks that the evidence, as collected by the Society, "failed to impress the scientific world," and that "it is shirked and evaded."

This may be true, to some extent, even now. But certainly Mr. Crookes himself does not belong to the shirkers when, as one possible line of explanation for apparitions

and the like, he points to the "vibrations we trace, not only in solid bodies, but in the air, and in a still more remarkable manner in the ether." Of these vibrations he says that they "differ in their velocity and in their frequency," and he shows how the vibrations from 34,359,738,368 to 35,184,372,088,832 a second and those of a still higher rate leave "two great gaps, or unknown regions, concerning which we must own our entire ignorance as to the part they play in the economy of creation."

The above quotations are, in fact, *an ante eventum corroboration* of Florence Huntley's statement in *Harmonics of Evolution*, p. 45, that "with the law of vibration clearly in mind some of the mysteries of life are cleared up," which law she defines on p. 33 as "the spiritual principle of polarity" . . . and "which has to do primarily with the refinement of matter and its rate of vibratory action." If "coarse particles vibrate slowly" and "fine particles vibrate rapidly," why should it be thought a thing incredible that apparitions are sensed vibrations emanating from spiritual bodies of incarnate or discarnate souls affecting the perception of those who are "tuned to that particular key?"

Should such phenomena as "apparitions and the like" absolve the world of science from considering them on the *a priori* assumption that they are impossible? Do not most students of Nature, as Mr. Crookes remarks, "sooner or later pass through a process of writing off a large percentage of their supposed capital of knowledge as a merely illusory asset?" Surely all progressive scientists do. Viciously dogmatic ones, however, should be careful not to mislead on the strength of acknowledged or assumed authority. To obscure knowledge, merely because it extends beyond the physical spectrum, or on account of dogmatic predilection, would be nothing short of intolerance, as Professor William James points out when he says as President of the Society for Psychological Research, according to the *P. R. P.*, Vol. XII, p. 9: "It is the intolerance of science for such phenomena as we are studying, her peremptory denial either of their existence, or of their significance except as proofs of man's absolute innate folly, that has set science so apart from the common sympathies of the race."

The author—who is simply a sophomore, connected with the Psychological Research Soci-

ety at Dr. Hodgson's time, but as independent in his personal views as any other member of that society—desires to turn the tables upon those who deny psychic phenomena without even as much as investigating them, because they are distasteful to them. This does not refer to Mr. Podmore and other honest sceptics who, in fact, do search into those phenomena which transcend the powers of the physical organism, but to those who decide, *brevi manu*, that such things as, for example, leaving the physical body—as Dr. Wiltse and Rev. Bertrand are reported to have done, to which incidents reference will be duly made in the present volume—are impossible, *ergo* they can not be true. Facts can not be laughed out of court. If dogmatists do not care to witness phenomena which they dislike, they are at liberty to ignore them. But if they attempt to censure those who prefer to do their own thinking instead of taking every utterance for granted because of its coming from a source which claims to speak *ex cathedra*, then the writer challenges these self-appointed authorities, *not to deny, but to disprove* the claims made in the volumes of the *Harmonic Series*.

The facts and incidents set forth in this

initial volume from the pages of the *P. R. P.* are too well authenticated to be denied, while derision would prove a most dangerous boomerang which a wise man would rather not handle. Ignorance only may don the garb of denial or ridicule. Consciousness of ignorance, however, will prove a healthful stimulant for independent investigation. And if the reader finds in this volume material to incite his own inquisitiveness and to guide him toward a clearer understanding of life here and hereafter in harmony with the constructive principles of Nature, then the object of its publication will be considered as accomplished by

THE AUTHOR.

I.

THE EGO.

When one reads the statement made by one of the greatest and most renowned Psychological Researchers, Mr. F. W. H. Myers, in *P. R. P.*,—which abbreviation I shall use for “Psychical Research Proceedings,”—Vol. X, p. 419, that in the deliberate projections of personality “there is something more than a thought which travels,” one will naturally ask what this “something more” might be. Is it a mental creation? a physical substance? a spiritual essence? *What is it?*

There are at present comparatively few persons living who are able to say “I know.” Personal knowledge only, based on “personal experience,” is entitled to this claim. Well says T. K., the author of *The Great Work, op. cit.*, p. 11:

“Some things we know, and we know that we know them.

“Some things we assume to know, but we know that we do not know them.

“Some things we believe, but we do not know them, nor do we even assume to know them.

“All other things we neither know, nor assume to know, nor do we even believe them.”

Most of us will admit that we do *not know*, for instance, what telepathic images, phantasms, apparitions and the like really are. It will not do to say: “They are nothing but hallucinations.” This would be too easy to put off any serious enquiry. If we do not know it, then let us be honest enough to say so. If, however, we claim to know, then let us give a scientific explanation instead of mere assertions and prove what those phenomena really are which puzzle the educated public and the scientific investigator alike.

I, for one, do not claim to know positively what apparitions and kindred phenomena are. Continued studies, however, lead me to propose that the respective agent in each case is an *Entity of Consciousness* which is able to say “I am;” in other words: I propose that this Entity of Consciousness which I consider to be the agent is nothing less than the *Ego*, regarding which Mr. Myers, in *P. R. P.*, Vol. IV, p. 2, states as his conviction “that we

possess—and can nearly prove it—some kind of soul, or spirit, or transcendental self, which even in this life occasionally manifests powers beyond the powers of our physical organism, and which very probably survives the grave.” To corroborate this view he then quotes, on p. 3, from Read’s *Intellectual Powers of Man*: “My personal identity” . . . “implies the continued existence of that indivisible thing which I call myself. Whatever that self may be, it is something which thinks, and deliberates, and resolves, and acts, and suffers. I am not thought, I am not action, I am not feeling: I am something that thinks, and acts, and suffers. My thoughts and actions and feelings change every moment; they have no continued, but successive existence; but that *self* or *I*, to which they belong, is permanent.”

This Entity of Consciousness, then, is the Ego which makes use of the body, but is not identical with it. I am not body, but I am “I,” Ego, a Soul, as Dr. McTaggart maintains, in his book *Some Dogmas of Religion*, viz., that man is a soul rather than that he has one, as the possessive case would indicate that man himself was his body. This also is the opinion of that eminent scientist,

Sir Oliver Lodge. "The body," says he in *The Immortality of the Soul*, p. 16, "is the instrument or organ of the soul." The latter he defines, *op. cit.*, p. 20, as "that controlling and guiding principle which is responsible for our personal expression and for the construction of the body, under the restrictions of physical condition and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience. The body is its instrument or organ."

Surely, the physical body is merely an instrument or organ of the Ego, or Soul. As a Soul I am "I," Ego; as a body, what?—? Soul, Self, Ego, is "I." Hence by the "Ego" I understand that Entity of Consciousness, that Psychical Unity, which constitutes our *Permanent Individuality*. Personality is transitory; individuality is permanent. This individual Ego I hold to be the agent in cases of thought-transference and also of apparitions, no matter whether we know what these phenomena really are, and no matter whether the Ego is normally or only subconsciously aware of its own activity.

Let us now turn to the *Harmonic Series* and see what its authors have to say on the subject of man as an Ego, or Soul, and whether their statements are not more or less corroborated by the above quotations of well-known psychical researchers and scientists.

Florence Huntley writes in *Harmonics of Evolution*, p. 108:

“The birth of the human has been scientifically, though poetically, expressed in Genesis. The poet says, ‘God breathed into his nostrils the breath of life and *man became a living soul.*’* The higher science regards this as merely a poetic version of a literal truth. That is to say, when the dual organisms of animal man reach a certain stage of refinement and vibratory action he becomes susceptible to the potencies of the highest Life Element in Nature. When this evolutionary stage is reached, the infant so prepared breathes it as the breath of a higher life, thus becoming ‘A Living Soul.’ ”

On pages 39, 135, 140 and 196 of the same volume the author makes the following statements:

“Man has a physical body and a spiritual body which are controlled and operated by

the highest entity, the intelligent ego, the soul." By the aid of the physical organism, "the instrument or organ of the soul," as Professor Lodge calls the physical body, "the intelligent ego or soul becomes cognizant of different external physical objects, elements and conditions. The recognition by the ego of these external physical objects, elements and conditions constitutes what we term physical sensation."

"*Man is a living soul** and he has two bodies, the one physical and impermanent, the other spiritual and more enduring. When the student is able to intelligently leave the physical body for investigation upon the spiritual plane, he discovers certain facts that have a bearing as to this basis of evolution." Among other things, he discovers "that the voluntary acts of men are directly referable to that highest, and apparently indestructible entity, the self-conscious intelligence or soul. Science, therefore, determines in reference to man, that this persistent, intelligent Ego operates both bodies in this physical life and departs with the spirit at physical death."

"The self-conscious intelligent Ego knows

*Italics are mine whenever marked with an asterisk.

itself to be an individual. Man feels and knows that every impulse of his nature, every concept of the brain, every act of his life, every aspiration of the soul, emanates from himself and has its effects upon himself as an individual."

In other words: Man is not body, but soul, an entity of consciousness which "thinks, and acts, and suffers," as Mr. Read has it, to whom Mr. Myers refers. I am not body, but soul. If I were to say, "I have a soul," what am I then myself? A body? —? To quote Mr. Read again: "My thoughts and actions and feelings change every moment; they have no continued, but successive existence; but that *self* or *I*, to which they belong, is permanent."

"The body is the instrument or organ of the soul" according to Sir Oliver Lodge. For comparison I now quote words of TK from pp. 222f. of *The Great Work*: "The Soul, or Essential Entity of man, manifests itself upon the physical plane through and by means of its physical *instrument*,* the physical body. In other words, scientifically speaking, the physical body is simply the physical phenomenon of the Soul, and not the Soul

*Italics are mine whenever marked with an asterisk.

itself.”

“You can see your physical body, and you say of it—“It is MINE.” You know it belongs to you, for a time at least, but you know also that it is not YOU. You know that some day the body will cease to respond to your commands. It will become useless to you as a means of expressing yourself. Then you will throw it away, or just creep out of it and let others who call themselves ‘I,’ bury it, or burn it, while YOU will go on about your business in another world of conditions.”

According to Dr. Hodgson’s report in *P. R. P.*, Vol. XIII, pp. 431 and 434, the control known to students of the *P. R. P.* as G. P. or George Pelham—evidence for whose identity will be submitted in a subsequent volume—asserts that “after the Ego . . . leaves the material organism, it goes on existing just the same as in the material, only is much more free, and can express itself in a much clearer sense than when in the material.” He says: “Here I am as the Ego of George Pelham” . . . “as a spiritual Ego,” claiming that “in my present life everything is expressed by thought.”

Whether this be true or not does not con-

cern us at present. The vital point is the stress laid on the Ego. When eminent men of science base their belief in immortality mainly on the Ego, or the Soul, as our Permanent Individuality, then we may grant to TK and Florence Huntley that *man is a soul*. But what about the assertion that he has *two bodies*? Will this claim, based on "personal experience," be also substantiated?

Mere opinions will not suffice. Whether we call man's individuality his "Self," "Ego" or "Soul" is only a matter of opinion. Concerning the spiritual body, however, as a perfect counterpart of the physical, we must have *facts*. Facts, then, and incidents will be given in this volume which, to my mind, amply corroborate the claim that "Man is a living soul and he has two bodies, the one physical and impermanent, the other spiritual and more enduring."

II.

POSTULATIONS OF A SPIRITUAL
BODY.

Professor von Schrenck-Notzing in a new work on the subject of ghosts, entitled "*Materialisations Phaenomene*," to which reference will be made in Chapter VII of the present volume, "seems now to have abandoned his impression," as stated in *Current Opinion*, August, 1914, p. 113, "that ghosts are a sort of self-deception or the product of an obscure faculty of the imagination, a visualization of mere thought." This former view of this well-known psychical researcher coincided with that of Mr. Podmore, who quotes some of Dr. von Schrenck-Notzing's experiments in his book, *Apparitions and Thought-Transference*, pp. 54f. and 239f. The investigations of this eminent physician lead him to declare, according to *Current Opinion*, that "for the mind which is not hopelessly entangled in the net of conventional or constitutional skepticism and which will take the trouble to study the evidence, the entire ques-

tion as to the reality and objectivity of these mysterious phenomena may now be regarded as settled." Whether the words just quoted are Dr. von Schrenck-Notzing's, or whether they are those of the noted student, Professor J. Godfrey Raupert, the reviewer of the former's work, is almost immaterial as to their import; the most astonishing point is rather Professor Raupert's intimation that science is not telling the whole truth about the matter. With this he refers, not to the indications of immortality themselves, but to the dangers attending the evocation of mediumistic and spiritistic phenomena, when he says:

"We hear nothing at all about the effects, moral and physical, which attend the evocation of these phenomena, of the permanent undermining of health and character and well-being which result from them, and of the terrible disorder which the disclosures emanating from this source are apt to produce in the social and family life." He then quotes Sir Wm. Barrett as saying that "he had observed the steady downward course of mediums who sit regularly," and Sir Wm. Crookes as writing, after his experiments with Home: "I could scarcely doubt that the

evolution of psychic force is accompanied by a drain on vital force.”

Professor von Schrenck-Notzing himself is quoted upon this point as follows: “While the phenomena under investigation were in progress, the medium, a woman, groaned and trembled. When she was restored to normal consciousness after the sitting, which lasted for fully an hour and a half on this occasion, she was in a state of absolute exhaustion. The loss of blood sustained by the medium on this particular occasion was very considerable. In addition to her feeling of exhaustion was the fact that she spoke in a very hoarse voice and coughed a great deal. As a general thing it was two days before the medium recovered from the state of nervous prostration induced by the experiences she went through.”

The strange thing now is this, that, years ago, T. K. has most emphatically pointed out, in *The Great Psychological Crime*, that the practice of mediumism, which is nothing else but a subjective process like hypnotism, involves the gravest danger to the medium, intellectually, morally and psychically, here and hereafter.

Truly, it is high time for scientists to ac-

quaint themselves with the volumes of the *Harmonic Series*, if they do not wish to remain—as dogmatically prejudiced, physical scientists have done again and again—behind their times. Their petrified opinions are continually being contradicted by facts, and *contra facta nulla argumenta*. If Professor Raupert had been acquainted with *The Great Psychological Crime*—and it is surely not his fault that he has never heard of this psychically scientific work—he would never have written: “We hear nothing at all about the effects, moral and physical, which attend the evocation of these phenomena,” etc., for T. K. shows clearly the detrimental effects of mediumism upon the physical, mental, moral and psychic nature of the poor victims of the whole destructive process.

But I shall discuss this subject more fully in a subsequent volume. Reference has been made to it merely in connection with Dr. von Schrenck-Notzing’s change of opinion, viz., that he no longer holds that ghosts are a sort of self-deception or the product of an obscure faculty of the imagination.

Now ghosts, “apparitions and the like,” can not be seen at all *objectively*, unless they are *real bodies*. These bodies are supposed

to consist of an ethereal substance. *An ethereal body* is postulated by Sir Oliver Lodge, in *P. R. P.*, Vol. XXV, p. 163, as implicated in a sort of mediumship, for an elucidation of which opinion he refers the reader to his little book, *The Ether of Space*.

The George Pelham control asserts, when communicating with Dr. Hodgson through Mrs. Piper, according to pp. 309, 301, 400, 439 and 434 of Vol. XIII of the *P. R. P.*, that the bodies of discarnate intelligences are "ethereal"; that "we have an astral facsimile of the material body"; that even incarnate persons have bodies composed of "luminiferous ether" enclosed in their "flesh and blood bodies"; that the "ethereal" body is the "spiritual body," and that he, the discarnate G. P., manifests himself "as a spiritual Ego."

If these assertions are correct—and the latest work of Professor von Schrenck-Notzing seems to substantiate them—then we need no longer be surprised, for instance, at visions of dying persons whose eyes are, indeed, being opened to the spiritual world in proportion to the soul's progress of separation from the physical body which, then, is no longer needed as an instrument of the Ego. or the Soul.

Visions of the Dying may, for all we know, be of a far more veridical nature than the physical scientist would concede. From *P. R. P.*, Professor Hyslop quotes, for illustration, the following case on p. 100 of his book, *Psychical Research and the Resurrection*:

“*Manchester, November 9th, 1884.*—My brother, John Alkin Ogle, died at Leeds, July 17th, 1879. About an hour before he expired he saw his brother, who had died about sixteen years before, and looking up with fixed interest, said: ‘Joe! Joe!’ and immediately after exclaimed with ardent surprise: ‘George Hanley!’ My mother, who had come from Melbourne, a distance of about forty miles, where George Hanley resided, was astonished at this, and turning to my sister-in-law, asked if anybody had told John of George Hanley’s death. She said, ‘No one,’ and my mother was the only person present who was aware of the fact. I was present and witnessed this.” (Signed: Harriet H. Ogle.) In answer to inquiries, Miss Ogle states: “J. A. Ogle was neither delirious nor unconscious when he uttered the words recorded. George Hanley was an acquaintance of John

A. Ogle, not a particularly familiar friend. The death of Hanley was not mentioned in his hearing.”

Visions of the Dying, as a rule, are not evidential like the one just related, but on that ground no one could *a priori* deny their reality. The writer knows of at least two incidents where the dying person was the percipient. Both described the departed friends whom they asserted to see, and who were beckoning to them, so vividly that the bystanders did not doubt one moment the reality of the visions of the dying friends.

Such visions, to be sure, are personal experiences and can not be demonstrated evidentially to those whose spiritual sight is still as undeveloped as Gehazi's before his eyes were opened. To deny, however, the reality of these experiences is absolutely illegitimate as long as they can not be scientifically proven to be unveridical.

Rev. Dwight L. Moody says in his dying hour: “Earth recedes, heaven opens up before me. I have been beyond the gates. God is calling. Do not call me back. It is beautiful. It is like a trance. If this is death it is sweet.” Then he exclaims, his face lit up, in a voice of joyful rapture: “Dwight!

Irene! I see the children's faces," referring to two little grandchildren, gone before.

His faithful wife, in her own dying hour, exclaims: 'Why! there is Sister Charlotte here, and mother and father and Brother John and Sister Mary! And now they have brought Bessie Heap!! They are all here. Oh! how beautiful! Cannot you see them?'

Who would have the audacity to assert that these visions were merely hallucinations of the senses of the dying percipients? If the apparition of George Hanley was veridical—and the evidence is strong indeed—why, then, should other visions of the dying be less true? Our departed friends can not be expected to accommodate themselves to the demands of physical scientists, when trying to manifest themselves to their beloved ones at the time of their unmooring. And even if they would try to do so, the question is still, whether they could, for we do not know anything of the conditions beyond by personal experience, excepting we are able to voluntarily and independently leave our physical bodies to commune with the spiritual realms and to "travel in foreign countries."

But supposing the reader were actually able to do so. Would there be just one physi-

cal scientist who would believe what the reader were to tell him? Would not science still demand objective evidence for an experience of the soul which can not be obtained on a physical plane? How, then, would the reader demonstrate the truth of his experience in another world?—How?—?

The physical scientist is not satisfied with assertions of personal experiences, but demands evidence of individual continuity; in fact, evidence of spirit identity. Such evidence will, as previously stated, be submitted in the sequel. The present volume must be confined to "apparitions and the like" as indicating a spiritual body which, as we shall learn, is composed of etherial, or spiritual, substance, visible to spiritual vision only, excepting cases where physically disembodied intelligences materialize a part or all of their own bodies to the physical sense of sight, as Florence Huntley has it on p. 99 of *Harmonics of Evolution*, where she continues: "The spiritual man does not, however, really create a body of flesh and blood. All that he does is to control sufficient of the living physical substance near him to thinly cover a part or all of his spiritual body. This is a common occurrence in the seance room."

The Report on the Census of Hallucinations, in Vol. X of the *P. R. P.*—signed by Henry Sidgwick, Alice Johnson, Frederic W. H. Myers, Frank Podmore and Eleanor Mildred Sidgwick, all of whom are Psychological Researchers of acknowledged renown—states on p. 260 that “it seems natural to assume that it is the dying person” . . . who acts as agent in hallucinations coinciding with death, since “the dying person’s thoughts were specially directed to the percipient. The mere fact, however, that the apparition represents a particular person does not prove that that person was the agent. It is possible for an agent to transfer to a percipient an image of some third person, and it is possible for a percipient to embody an impression telepathically received in a form suggested by his own mind and not by the agent’s.”

There are cases on record which substantiate this statement, since apparitions not only represent occasionally living persons as well as dead ones, but also infants, and even animals, which could hardly be considered as agents of their own images in cases of telepathy; and moreover, scenes of inanimate objects and unrecognized phantasms. The

cases given in the report, however, constitute nevertheless "a strong body of evidence showing that apparitions are seen in certain places independently by several percipients, under circumstances which make it difficult to suppose that the phenomena are merely subjective, or that they can be explained by telepathy."

To this opinion that certain apparitions constitute "a strong body of evidence," as stated on p. 362 of the Report, we may add the following quotation from p. 394: "Between deaths and apparitions of the dying person a connection exists which is not due to chance alone," to which utterance of the committee Mr. Myers personally remarks, on pp. 419 and 422, "that in these deliberate projections of personality *there is something more than a thought which travels,*" and "*there must be somewhere a physical structure, a physical concomitance, for all these things.*"*

This "physical structure" is claimed by some investigators as *the spiritual body consisting of spiritual matter at a higher rate of vibration*. This spiritual body would be the counterpart of the physical or natural body,

*Italics are mine whenever marked with an asterisk.

being merely of finer material, but material just the same, though not of the coarse, slow-vibrating kind of the body of flesh and blood.

“Every real personal existence must have a double aspect,” as Sir Oliver Lodge says in *The Immortality of the Soul*, p. 10f., “not spiritual alone nor physical alone, but in some way both,” which he asserts to be “by no means out of harmony with science.”

When such a master-mind asserts, after thirty years' experience in Psychical Research, that the double aspect of man, “not spiritual alone nor physical alone,” is “by no means out of harmony with science,” should we then not at least consider the claims made by the author of *Harmonics of Evolution* when telling us wherein that very *harmony* consists? It is just this double aspect, the spiritual and the physical, which is emphasized in the *Harmonic Series*, viz., that “man has a physical and a spiritual body which are controlled and operated by the highest entity, the intelligent ego, the soul.”

Should anyone have asserted, fifteen or twenty years ago, in his club or at the fire-side, to “*know by personal experience*” that man has a *spiritual body* which “permeates the physical and constitutes the model upon

which physical matter integrates," would not his hearers have thought him mentally unbalanced? Yet this very assertion is made now as a scientifically demonstrable fact, not in a corner, but openly, in the pages of the *Harmonic Series*.

This spiritual body has even been *seen*, not indeed with the physical eye, but "with the clear vision of Independent Spiritual Sight." Some there are who *know* whereof they speak when asserting that discarnate intelligences inhabit spiritual bodies which are visible to them whose independent spiritual vision has been developed far enough to reach *beyond* the physical ends of the spectrum. But there are only a few who have ever seen the spiritual body of a dying man or child *leave* his physical environment. One of these few is T. K., the author of *The Great Work*, who writes, *op. cit.*, p. 442:

"Three times within the last twenty years the writer has witnessed the phenomenon of the separation of the spiritual body from the physical in the process of physical death. In one of these instances the transit was that of his own and only son. He has witnessed this wonderful transition with the clear vision of

Independent Spiritual Sight. He knows whereof he speaks.”

This passage the reader will find quoted again in the present volume in some similar connection. Nevertheless it should have a certain weight, even now before it is being corroborated in Chapter IV, entitled: “Travels of the Ego,” though the heading, “Out of the Body,” would be equally legitimate.

For the present chapter the spiritual body is only postulated; more evidential indications of its reality will be adduced in due order and at the proper time.

Referring the reader to the passages quoted in the chapter on THE EGO, from pp. 39, 135, 140 and 196 of *Harmonics of Evolution*, I add the following quotations from pp. 45, 42f. and 60, viz.:

“The earth man is, therefore, the inhabitant and operator of two distinct instruments for the uses of his intelligence. One instrument is of coarse physical material, whose individual particles move upon one another very slowly. The other instrument is of fine spiritual material, whose individual particles move rapidly upon one another. Though interdependent the two bodies are not identical. Each performs functions peculiar to its own

plane of matter. Neither body is more than a mere vehicle for the uses of the operating ego."

"The spiritual body of a man is composed of 'spiritual material.' That is, of matter much finer than the finest physical matter, and moving at a higher rate of vibration than the finest particles of physical matter moving at their highest possible rate. The spiritual body permeates the physical and constitutes the model upon which physical matter integrates. The spiritual body, like the physical, is provided with five sensory organs. They are adapted to receive and register vibrations of spiritual material only; that is, of matter lying upon the same plane of vibratory action as the spiritual body itself. By the aid of these organs the intelligent ego becomes cognizant of different external spiritual objects, elements and conditions. The recognition by the ego of these objects, elements and conditions constitutes what we term spiritual sensation. Each one of the spiritual sensory organs receives and registers a different range of vibration. The whole surface of the spiritual body is itself so constructed as to become a medium of spiritual vibration."

“When the student is able to consciously and intelligently release his own spiritual body from the physical he proves another fact. He proves that statement of St. Paul which has been the subject of controversy for nearly nineteen hundred years. He proves that there is a ‘natural’ or physical body and that there is also a ‘spiritual’ body. He finds that this spiritual body is a material body which in form and expression is but a finer representation of the physical organism he has temporarily quitted.”

“Man in his normal condition,” says the author of *The Great Work*, on p. 127, “upon the physical plane inhabits two bodies, the one composed of physical material and the other of spiritual material. Each of these two bodies has its own set of sensory organs, the one corresponding to the plane of physical matter and the other corresponding to the plane of spiritual matter.” And in the chapter on “Man and His Two Organisms” in *The Great Psychological Crime*, p. 38, the same author, T. K., gives the following extracts from Vol. I of the *Harmonic Series*:

“Man is composed of body, spirit and soul. This means that man has a physical body and a spiritual body, which are controlled and op-

erated by the highest entity, the intelligent ego, the soul. The physical body is composed of physical matter. The particles which are coarse in texture move at a correspondingly low rate of vibratory action. The physical body is provided with physical sensory organs. Nature has conditioned these organs to receive and register the vibrations of physical matter only. These vibrations are registered upon the physical brain, through which instrument they become cognizant to the intelligent soul. By aid of these organs the intelligent ego or soul becomes cognizant of different external, physical objects, elements and conditions," etc., as just quoted above. He continues:

"It must now be clear that the physical sensory organs are adapted to receive and register only the vibrations of physical matter. It must also be clear that they are adapted to receive only a limited range of physical vibrations.

"The spiritual body of man is composed of 'spiritual material.' That is, of matter much finer than the finest physical matter," etc. "Each one of the spiritual sensory organs receives and registers a different range of vibration.

“By use of these spiritual organs, each registering a different range of vibratory activity upon the spiritual plane, the intelligence or soul is brought into conscious relation with a very wide range of vibrations of spiritual material.

“These spiritual organs register the vibrations of spiritual material only. They are also limited in their capacity on the spiritual plane in a manner analogous to the limitations of the physical senses.

“That which is important in this connection is the fact that the spiritual sensory organs do *not** register the vibrations of physical matter.

“It now becomes possible to conceive of two planes of matter, life and intelligence, correlated yet separated by apparently impassable barriers. *This knowledge explains how matter upon one plane is invisible and intangible to intelligence upon another. It explains how sound on one plane is silence on the other; how the light of one plane is darkness upon the other,*” etc.*

The accuracy of the above statements I do not claim to prove. Personally I do not know whether they are infallibly correct or not.

*Italics are mine whenever marked with an asterisk.

But—since “fools deride, where philosophers investigate,” or since “real philosophy,” to speak with Bulwer Lytton, “seeks rather to solve than to deny”—I hold myself entitled to subscribe to the view that *Man is an Ego with a physical and a spiritual body* as long as this contention can not be disproven. To disprove it, however, the refuter will not only have to explain satisfactorily and scientifically every single phenomenon of “apparitions and the like,” as reported in the present volume, but he will have to demonstrate that the statements made in the volumes of the *Harmonic Series* are unscientific, and that the personal experience and integrity of their authors count for naught. *A priori* denials of the spiritual body, for instance, will simply be regarded as unworthy of consideration. So will derisions be considered as undeserving of respectful attention. Neither denial nor derision proves or disproves anything; only evidence of strictly scientific character will be taken into consideration. Such evidence would have to prove: First, that the above mentioned volumes are unscientific; second, that their authors are irresponsible; or third, that they are unreliable.

The assumption that man is a soul and has two bodies, one physical, the other spiritual, is not meant to imply, *prima facie*, that all sorts of apparitions, phantasms and images are representations of somebody's spiritual body itself, for images of inanimate objects may be telepathed—to use an expression coined by psychical researchers—from one mind to another just as well as apparitions of persons dead or living. But the assumption *does* imply that in the spiritual body the mind finds a vehicle for the projection, not only of thoughts, but of images and apparitions, often independently of time and space; in fact, that there is, as Mr. Myers claims, “something more than a thought which travels,” and that “there must somewhere be a physical structure, a physical concomitance, for all these things.”

III.

APPARITIONS OF THE LIVING.

An appearance of the counterpart of a living person at a distance is generally known as that person's "Double," no matter whether the appearance was intended or not.

Intended Appearance of Doubles is a phenomenon closely connected with telepathy, or thought-transference. Telepathically generated phantasms are different from hypnotically suggested ones, as pointed out in *P. R. P.*, Vol. VI, p. 335, and should not be confounded with them. Experiments to induce apparitions telepathically, viz., intentionally, have had very striking results; for instance:

"Dr. G., a cultured lady, an M. D.," whose experiment is related by Mr. Myers in *Human Personality and Its Survival of Bodily Death*, Vol. I, pp. 692f., tried to appear to Mrs. C. at a distance of about 500 miles. One night, when thinking of her friend and also thinking of and wishing for a certain dress she had at home, but not with her, she be-

came slightly numb; her head felt light; her breathing became slow and loud. Coming out of this state she lit the candle and looked at her watch. A few days afterwards her friend wrote she had seen her at that time in a dress she had never seen before, describing it correctly. Dr. G. remarks that this proof of telepathy is "not proof, however, of the out-going of an astral body. Had I appeared to my friend as I was at the moment, in bed in my night-dress, the case would have simply paralleled many of which we have read; but my appearance in a dress that was two hundred miles away, and which had never been seen by the percipient, forms proof of the best theory that has yet been propounded by students of telepathy" . . . The percipient writes of the vision: "She wore a blue velvet dress, handsomely draped, with white cuffs at the wrist. But I only saw the figure. The face was not revealed to me. I had gone to bed and put out the light. It was with the interior sight I saw. It was gone in an instant." In this case the mental picture of the dress—which the agent was thinking of and wishing for—was telepathed perfectly, while the face was not recognized. Did the agent, then, succeed in her endeavor to cause

a vision of herself to appear to Mrs. C.? It seems rather—since the picture of the dress which was in the agent's mind impressed itself prominently upon the percipient—that the thought-force of the agent was used up more in generating the picture of the dress than that of her own self.

Mr. Sinclair's experiment, reported by Mr. Myers, *op. cit.*, Vol. I, pp. 697f., had a different result. Leaving his home in Lakewood, N. J., to go to New York for a few days, Mr. Sinclair looked back and saw his wife, who was not feeling well, looking disconsolate and sad. At night he willed himself mentally to Lakewood and "seemed to be standing in her room before the bed, and saw her lying there looking much better." On his return home he learned that Mrs. Sinclair had seen him standing at the time of the experiment in front of her bed "as plain as if he had been there in person," . . . "but in a suit that hung in the closet at home." Here the main point of the vision is not the suit, but the person himself, who willed himself "in Lakewood at home," while being physically in New York City.

"Induced telepathic hallucination" is Mr. Podmore's term for an intended appearance

of a double, as used in his book, *Apparitions and Thought-Transference*, where he relates, on pp. 228ff., the experiment of Rev. Clarence Godfrey, who determined to appear to a lady and endeavored to translate himself, spiritually, into her room with all the volitional energy in his possession. The percipient saw him standing on the staircase dressed in his usual style. She held up a candle and gazed at him for three or four seconds in utter amazement, and then, as she passed up the staircase, he disappeared. Mr. Podmore remarks that—since Mr. Godfrey was seen in his usual style of dress, and *not* in the dress he wore at the time of the experiment—“the apparition is in truth nothing more than an expression of the percipient’s thought.” Mr. Myers, however, holds, as stated in *P. R. P.* (*Psychical Research Proceedings*), Vol. X, p. 419, that in the deliberate projections of personality “there is something more than a thought which travels;” and this “something more” he defines in *Human Personality*, Vol. II, p. 75, as “an involuntary detachment of some element of the spirit.”

Should an apparition, then, as Mr. Podmore asserts, be really “nothing more than

an expression of the *percipient's** thought?" Should not "some element of the spirit" act as the vehicle of the agent's volition to translate himself when he intends to do so? True, in some cases the agent appears in a dress which, at the time, he does not actually wear. But if the dress is uppermost in the agent's mind, it may be the dress rather than the agent himself which is telepathically transmitted to the percipient. An intended apparition can not be merely an expression of the *percipient's* thought; it is the transmitter's, or *agent's*, thought as well; and the latter would naturally appear to the percipient in such attire as he would be likely to wear when physically present, at least in cases of *intended* appearances.

Mr. Kirk, for instance, as reported in *P. R. P.*, Vol. X, p. 271, was seized with the impulse to appear to Miss G., and succeeded in doing so, even to the extent of presenting his double in the reddish-brown coat with a check pattern he wore at his office at the time of his experiment. The suit he wore was, however, non-essential. In experiments of *intended* appearances the phantasm, or double, will always observe conventional de-

*Italics are mine whenever marked with an asterisk.

corum. The essential point is rather "that in these deliberate projections of personality there is *something more** than a thought which travels."

Popular tradition believes in doubles, double appearances of one and the same person at different places at the same time; and recent experiments show that they may be intentionally produced by the strong desire and determined volition to translate oneself "spiritually," as Dr. Godfrey says, into the presence of the percipient. "Some element of the spirit" may be detached and become the vehicle of translation, but this subconscious element—in cases of *intended* appearances—is nevertheless controlled by the determined *will* of the agent.

Dr. G., Mr. Sinclair, Rev. C. Godfrey, Mr. Kirk, all *willed* to cause appearances of themselves to the respective percipients, and so did Miss Maughan, whose experiment is on record in *P. R. P.*, Vol. X, p. 273. She succeeded when *willing with all her might* to appear to Miss Thompson. She began to feel dizzy and half conscious for some time, then emerged into a conscious state, and soon fell asleep. Next morning, however, Miss Thompson asserted to have seen her come in and

bend over her.

Will-Power is the energy to which Mr. Myers, in *Human Personality*, Vol. II, pp. 542f., ascribes the production even of spiritual phenomena; and *will-power* certainly is the energy which produces *intended* apparitions of doubles. There is even one case on record, though only one, where the agent's will-power succeeded in projecting the mental picture—not "ideas," as Mr. Podmore translates the word "Gedankenbilder"—of a dead lady to a waking percipient. This unique case is quoted in the *Journal S. P. R.*, Vol. IV, p. 217; in *Phantasms of the Living*, Vol. I, p. 101; in *Human Personality and Its Survival of Bodily Death*, Vol. I, p. 699; in *P. R. P.*, Vol. VII, p. 286, and in *Apparitions and Thought-Transference*, p. 231. It is, so to speak, a case of *heteroplastic* projection of a phantasm, as other mental pictures may be transferred ready-made from the agent to the percipient. The experiment was made in 1817, almost a century ago, and Mr. Podmore himself speaks of the "somewhat doubtful import" of the evidence of a single narrative. The case, however, is nevertheless deserving of consideration. Mrs. Sidgwick abbreviates it, in *P. R. P.*, Vol. VII, p. 47, as follows:

“By concentrated effort of thought he”—Mr. Wesermann, Government Assessor in Germany—“had more than once imposed dreams on distant friends, and he determined to make Lieutenant N. dream that a certain lady, who had been dead for five years, came to him and incited him to good works. He supposed that Lieutenant N. was at home and asleep at the time selected, but, as it happened, he was staying in a different town with a friend, Lieutenant S., who was a stranger to Wesermann, and both were wide awake and talking. This did not interfere with the success of Wesermann’s experiment, however, for both gentlemen saw a figure resembling the lady in question enter the room noiselessly by a door that usually creaked, make gestures of greeting and go out again.”—Telepathic action of Wesermann’s mind on Lieutenant N., communicated in some way through him to Lieutenant S., is Mrs. Sidgwick’s explanation of this remarkable incident. But if Mr. Myers’ view be correct, viz., “that in these deliberate projections of personality there is something more than a thought which travels,” the question remains whether the lady herself was not, in some way, connected with the apparition, as this is the only case known

where the agent succeeds in projecting the phantasm of a person other than himself.

There is one case, however, where the agent—in this instance a discarnate person—projects, together with her own figure, that of a woman and a baby with a yellow pelisse, recorded in *P. R. P.*, Vol. VIII, p. 234f. This projection of an autoplasmic and a heteroplasmic image at the same time had an intelligent purpose of such significance that—no matter how it be explained—it is a clear indication of spirit-identity. Captain R.'s first wife, when she died, left a young infant, but the nurse had removed to some other part of England, taking the baby with her. After marrying again the captain, with his second wife, went to London in search of the child. There Mrs. R., his second wife, saw one night, when unable to sleep, "the door gently pushed back, and a beautiful lady came in, followed by a common looking woman, carrying a child about a year old, dressed in a yellow pelisse. The lady came up to the side of the bed, and said, pointing to the baby, 'This is Johnny; you will remember Johnny.' She smiled at me," continues Mrs. R., "and I was just going to answer, when the whole vision was gone." Then Mrs. R. woke her

husband, who, on hearing what she had seen, said, "I do not know what to think, but you have *exactly described my first wife.*" Some days after, when returning from Westminster Abbey, Mrs. R. saw coming down the street "the common-looking woman she had seen in the vision, carrying the baby with the yellow pelisse." She then said to her husband, "That is the woman I saw." The woman was really the one with whom the relations of Captain R.'s first wife had placed the baby, whose name was Johnnie, and whose departed mother accomplished her purpose, viz., that Captain R. and his second wife found her child and took it home.

In this case the question is not so much whether the dead lady herself was connected with the apparition, but rather: How did she succeed in projecting, or in generating, the appearance of the living nurse and the child? Were the doubles of these two persons only a mental picture of the discarnate agent projected, together with her own apparition, to the perception of Mrs. R.? Or did she effect the apparitions of nurse and child in their spiritual, or in some sort of magnetic, bodies?

It will be observed that, excepting Chapter VII, apparitions mentioned in this volume

are such as occur independently of any medium. Materializations of the seance room, if not fraudulently produced, depend on the spirit's control "of the living physical substance near him to thinly cover part or all of his spiritual body," as stated on p. 99 of Florence Huntley's *Harmonics of Evolution*. Apparitions, however, which occur independently of mediumism or spiritism, are traceable—if no mere hallucinations, nor generated by telepathy—either to the appearance of the spiritual body to the percipient's *spiritual vision*, or to their generation by means of physical magnetism, and, in this case, perceptible to *physical vision*. But no matter to which explanation one may incline as to the appearance of Captain R.'s first wife with the nurse and the child, the intelligent purpose of the manifestation aiming at recognition is so obvious that continued terrene knowledge can not be doubted; and this, to be sure, postulates the agent's continued individual existence after physical death.

There are some peculiar cases on record where horses, carriages, and other objects are seen, together with the human apparition. If Captain R.'s wife, deceased, generated somehow the mental picture of the child and

the nurse beside that of her own self—and why should not visual impressions of objects be made telepathically from beyond, as well as from incarnate agents?—then these pictures may, though not objectively real, be just as veridical as the apparition of the agent himself. It matters little whether we call them heteroplastic or autoplastic, or whether they are caused by an incarnate or a discarnate agent, for “telepathy,” as Mr. Myers says in *Human Personality*, Vol. I, p. 26, “looks like a law prevailing in the spiritual as well as in the material world. And that it does so prevail,” he adds, “is proved by the fact that those who communicate with us telepathically in this world communicate with us telepathically from the other.” In Vol. II, *op. cit.*, pp. 544f., *Telepathy from Beyond* is seemingly the solution of spirit-communications, viz.: “Telepathic influences pass from one to another; and sometimes *the spirit seems in some sense to leave the body*,* on some clairvoyant excursion, or when death is imminent, and to return to it again as though to a tabernacle *from which it is itself detachable and distinct*.* And now imagine this disembodied spirit as he regards this solid

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planet and the organisms which inhabit it. To him the metetherial world is unstable, shadowy, chaotic. Definite and permanent he sees the spirits that are lodged therein; arresting each some transitory group of the hurricane of molecules by a cogency that is all its own. The organism for him is the mere cloud of matter through which the spirit works; its apparent periphery is no real boundary-wall. He sees one incarnate spirit telergically affecting another incarnate spirit's brain; and to him that extra-peripheral, ultra-organic influence is the natural, the inevitable mode of communion. He finds himself able to influence some of these organisms; to rule them as their own indwelling spirit rules them, only with more knowledge of the possibilities of such control" . . . "he can act—with more or less of apparent likeness to fleshly, to organic action—upon external matter."

Telepathy from Beyond, then, should be able to generate mental pictures of objects and even of persons other than the agent, as this has been done frequently in experiments of *intended* thought-transference between *incarnate* persons. "After accepting without hesitation," says Professor Hyslop in his

Borderland of Psychological Research, p. 194, "the phenomena of clothes and other physical accompaniments in the apparitions of the living, and accepting them as telepathic hallucinations, there ought not to be any difficulty in explaining apparitions of spirit clothes in the same way.

But even *unintended phantasms* have transmitted objects and animals visually to percipients, horses, dog-carts, and other vehicles, as mentioned by Mr. Myers, *op. cit.*, Vol. I, pp. 656ff. Whoever the agents were in these cases is, for the present, immaterial. The main point is rather this: If visual impressions of objects can telepathically be made, intentionally or unknowingly, by *incarnate* agents, why should they not be so made by mental agencies *from beyond the physical world?*

This question admits—even apart from Mr. Myers' argumentation—at least of the possibility of *Telepathy from Beyond*. And the intended communications received from George Pelham and others, through the mediumship of Mrs. Piper, for instance, raise this possibility almost to a certainty. The subject of spirit-identity, however, does not fall within the scope of this chapter on "Doubles and Apparitions" or "Apparitions of

the Living," in as far as we do not speak of the doubles of discarnate persons or spirits, for these can not, as far as I know, be seen at two different places at the same time. Hence we may now turn to cases of *unintended* double appearances, which are even stranger than the intended ones.

Unintended Appearances of Doubles—not phantasms of the dead, but double appearances of living persons—have been observed more frequently than is generally supposed, only we are usually reluctant to speak of them for fear of being ridiculed. Mrs. K., whom the writer knows personally, and whose word is absolutely above suspicion, saw in bright daylight, when in a room facing the garden, a transparent human figure pass by and look in. She thought she must have been mistaken, because the room was too high above the ground for any person to look in. At this moment Mrs. K. heard the whistles of the factories, it being just twelve o'clock. Somehow she looked out again, and behold, there was the same apparition passing by once more in the same direction as before. Mrs. K. was unable to distinguish any features, the phantom being of a vague, shadowy appearance. The impression, however, was so

strong that, in spite of her fear of ridicule, she spoke about it at dinner-time. The whole family looked puzzled, but even more so when a telegram arrived announcing the passing away of Mrs. K.'s sister. The day after a letter stated that the deceased lady had been feeling sick for a short time. At the day of her death, a little before noon, she suddenly became stiff and unconscious. Soon, however, she came to herself again and said: "I was to see Auntie K. in New York and bid her good-bye." Then she turned aside and expired. The letter, later on, was sent to Dr. Hodgson for inspection, who, then, filed this case in the Records of the Society for Psychological Research.

Another unintended double appearance is reported by Mr. Kearne, in *Human Personality*, Vol. I, pp. 672ff. Sitting in his room in London, reading, he was expecting some friends to return from a concert, when he suddenly "knew somehow" that his friend A. H. was standing at his left elbow. "Moving my eyes round slightly without otherwise changing my position, the lower portion of one leg became visible, and I instantly recognized the grey-blue material of trousers he often wore, but the stuff appeared semi-trans-

parent." . . . "An appreciable space of time passed" . . . "when the most curious thing happened. Standing upright between me and the window on my left, and at a distance of about four feet from me and almost immediately behind my chair, I saw perfectly distinctly the figure of my friend—the face very pale, the head slightly thrown back, the eyes shut, and on one side of the throat, just under the jaw, a wound with blood on it. The figure remained motionless with the arms close to the sides, and for some time, how long I can't say, I looked steadily at it; then all at once roused myself, turned deliberately round, the figure vanished, and I realized instantly that I had seen the figure behind me without moving from my first position—an impossible feat physically." When, later on, Mr. Kearne's friends arrived, the collar and shirt of A. H. was open, he had a wound under the jaw, and looked very pale. It appeared that, feeling faint, he had fallen, striking his jaw on the edge of the curb, when two policemen—failing to unfasten his collar to give him air—had cut both that and his tie.

Rev. T. L. Williams' is another case of double appearance. He was not only once, but frequently, seen by different percipients at

more places than one, as reported by Mr. Myers, *op. cit.*, Vol. I, p. 646f. While he was absent from home his wife saw him standing by her bed and looking at her. In her fright she covered her face with the bedclothes, and when she ventured to look again the appearance was gone. On another occasion, when he was in church, his wife saw him coming from church and turning round the corner of the building. Again, his daughter saw him sitting in his study stretching his arms, while he really was in the village at that time. And another lady frequently saw him standing at the altar in the church, when he certainly was not there in the body.

Like this clergyman, Mrs. Beaumont was frequently seen at different places at once, as Mr. Myers relates, *op. cit.*, Vol. I, pp. 649ff. Her maid saw her enter a bedroom through a closed door and wearing a nightcap, which was unlike any that she had ever worn before. The following day Captain and Mrs. Beaumont returned from London. When the maid unpacked the trunk she uttered a little sharp cry, as she took out that identical nightcap which had been bought in London. Some months after this incident the same servant saw her mistress—who was at the

time in London—in the house at Tenby, “standing in the dining-room door” and wearing “a black velvet bonnet and black cloak.” When Mrs. Beaumont returned she wore these garments, which had been bought without the maid’s knowledge. Captain Beaumont, too, saw his wife one day, while she was at Tenby, entering the dining-room in London in a *mauve* dress which she actually wore at the time, though her husband had never seen her in it.

An interesting case of unintended double appearance is reported in *P. R. P.*, Vol. XVIII, pp. 183ff. and 192, where Mrs. Thompson sees the double, the “astral form,” of Mr. Piddington, who tells her that he “had a beastly row with ——,” who, as Mr. Piddington’s double informs her, “did not intend to annoy me, but I said he had been very successful in doing so, whether he intended to or not.” About two weeks later Mrs. Thompson, when meeting Mr. P., told him of the occurrence, “and was very surprised to hear it was the truth.”

Commenting upon the incident Mr. P. says, *inter alia*: “But it is not only the veridicality of the vision, but also the form of it which deserves attention. With eyes open and ex-

periencing no conscious lapse of consciousness Mrs. Thompson *sees and cross-examines a phantasm of the living.*"* The double does not answer the question of the cause of the row, but informs the percipient of what his antagonist had said, and of the answer he himself had given; then he disappears, crediting Mrs. Thompson with a faculty "akin to telepathy and supernormal," but does not consider the possibility of the actual appearance of his unintendedly telepathed spiritual body into the presence of the percipient.

Another unintended appearance of a double, a phantasm of the living, is the following:

According to the report in *P. R. P.*, Vol. I, p. 135f., Mr. R. P. Roberts, of Manchester, was unintentionally appearing to three witnesses, while he was really eating his dinner at home in the presence of his aunt. When looking at the clock, it appeared to him to be 12:30 p. m., the time when he should have been back at the shop of his employer, who was very strict. When giving another look at the clock, however, he found it to be just 12:15, which gave him time to finish his din-

*Italics are mine whenever marked with an asterisk.

ner. On entering the shop he was told he had been in fifteen minutes ago and was seen there by Mr. and Mrs. Owen and Mrs. Jones, a well-known customer, all of whom saw him go behind the counter, and place his hat on a peg. When told by Mrs. Owen that he was not wanted, he had put his hat on again and had walked out of the shop without saying a word and looking quite absent-minded, which had prompted Mrs. Owen to remark that his behaviour was very odd, "and she wondered where he was off to." Afterwards these three parties would not believe Mr. Roberts' story till his aunt said positively that he did not leave the table before his time was up.

A still more interesting case of the unintended appearance of a double is reported in *P. R. P.*, Vol. VII, p. 42f., which is set down by Mrs. Sidgwick as supporting clairvoyance, but would, by many, be classified as a manifestation of the spiritual body at a distance. Mr. S. R. Wilmot sailed from Liverpool for New York, passing through a severe storm. During the night following the eighth day of the storm he dreamed that he saw his wife come to the door of his stateroom. Perceiving that he was not the only occupant of the room, she hesitated a little, then advanced to

his side, stooped down and kissed him, and after gently caressing him for a few moments, quietly withdrew. Upon waking he was surprised to hear Mr. William J. Tait, his fellow passenger, say to him: "You're a pretty fellow to have a lady come and visit you in this way." Pressed for an explanation Mr. Tait related what he had seen while wide awake, lying in his berth. It exactly corresponded with the dream of Mr. Wilmot, who, when meeting his wife in Watertown, Conn., was almost immediately asked by her: "Did you receive a visit from me a week ago Tuesday?" "A visit from you?" he replied; "we were more than a thousand miles at sea." She, however, asserted that "it seemed to me that I visited you" and told her husband that—on account of the severity of the weather and the reported loss of another vessel—she had been extremely anxious about him. On the night of the vision she had lain awake for a long time, and at about 4 o'clock in the morning it seemed to her that she went out to seek her husband, crossing the stormy sea, until she came to his stateroom. She goes on to say: "A man was in the upper berth, looking right at me, and for a moment I was afraid to go in, but soon I went up to

the side of your berth, bent down and kissed you, and embraced you, and then went away.”

A similar case is reported by Rev. Franz Splittgerber in his work *Schlaf und Tod*, Vol. II, p. 252f., from which I translate and abbreviate as following: While Rev. X. and his wife are taking a trip, his sister is taking care of the baby at home. During the first night she sees the child's mother bend over the cradle and hears her utter a Bible verse. Mrs. X. had, that night, the experience of leaving her body, floating just through the air, back all the way to the house, which she entered, and when standing before the cradle she bent down, blessing her child and pronouncing a favorite Bible verse. When seeing her sister-in-law, and hearing her scream, she seemed to be back in an instant and awoke, fully satisfied with regard to the well-being of her child.

Experiences like these are called “Leaving the Physical Body” by Mr. Pivins in *Life and Action*, Vol. III, pp. 283ff., and such a designation seems quite appropriate for the appearance of the double of living persons at a distance, as, for instance, that of Captain Sumner E. W. Kittelle, who writes in *Life and Action*, Vol. IV, pp. 272f., dating his re-

port January 19, 1913: "In April I was for about a month captain of the gunboat Marietta and was lying alongside the dock in Brooklyn, New York. My wife and family remained at the house in the Navy Yard, Boston. One night I returned to the ship, from the city, at about eleven o'clock, went to the cabin and in due time retired to my stateroom and went to sleep in my bunk. During sleep I was conscious that I left my physical body and travelled with seeming great speed over but some distance above the ground to Boston, where I sought my own room and took my accustomed place in my bed. Here after awhile I was conscious that my wife had placed her hand upon my shoulder, and I made a strong effort to turn over and respond to the touch. This effort seemed to cause me to leave the bed and room and to return over the same route to New York at the same speed, and I thereupon reoccupied my bunk on board ship and awoke. At once it occurred to me that this must be an experience, so I reached out and switched on the electric light and noted the exact time. The next day I wrote to my wife and, without telling her anything about my experience, I asked her if she had experienced anything

during the night in question. Her reply was that she had strongly felt that I was in bed and had reached out to touch me on the shoulder. So real did it seem to her that she sat up to investigate and finding nothing, thought, nevertheless, that she would note the time, which she did, and the two times, hers and mine, were identical."

The cases of Captain Kittelle, Mrs. Wilmot and others are remarkable enough; but of still greater objective value are those cases where the double is seen by *more than one percipient*. The reader will remember the case of Mr. Roberts to whose double appearance at the shop we have the testimony of three witnesses. The writer is acquainted with a somewhat similar incident, where the unintending agent was a young man who, on mid-ocean, was thinking one Sunday morning of the little chapel in Germany and of the friends he had left, and who would just then be assembled for worship. Several of these friends, looking through the window, saw him at that time approach the chapel, and wearing his well-known cap. They were wondering whether he had failed to reach the vessel in time and was once more coming back. But when he did not enter, they knew

they had seen his double. Though not vouched for by written statements of the percipients the above is no less true as related, since the writer has it directly from reliable sources.

Such double appearances or phantasms of the living Mr. F. W. H. Myers, in *Human Personality*, Vol. II, p. 75, classes as *psychorrhagic*, and it seems to him that in each case "*there is an involuntary detachment of some element of the spirit,** probably with no knowledge thereof at the main centre of consciousness." A knowledge of such detachment, however, seems to be present in those cases where *the agent is also the percipient*, that is, when he sees *his own double* appearing quite unintentionally.

One of these strange incidents is quoted by Mr. Myers, *op. cit.*, Vol. I, p. 648, footnote, where the agent-percipient, Mrs. Stone, writes: "When about nine or ten years old I was sent to a school in Dorchester as a day boarder; it was here my first curious experience occurred that I can clearly remember. I was in an upper room in the school, standing with some others, in a class opposite our teacher, Miss Mary Lock; suddenly I found

*Italics are mine whenever marked with an asterisk.

myself by her side, and looking towards the class saw myself distinctly—a slim, pale girl, in a white frock and pinafore. I felt a strong anxiety to get back, as it were, but it seemed a violent and painful effort, almost struggle, when accomplished.”

Another case of double appearance, where the unintending agent is her *own percipient*, is that of Mrs. Hall, quoted by Mr. Myers, *op. cit.*, Vol. I, p. 262. She writes: “One night, when we were having supper, an apparition stood at the end of the sideboard. We four sat at the dining-table; and yet, with great inconsistency, *I* stood as this ghostly visitor again, in a spotted, light muslin summer dress, and without any terrible peculiarities of air and manner. We all four saw it, my husband having attracted our attention to it, saying, ‘It is Sarah,’ in a tone of recognition, meaning me. It at once disappeared. None of us felt any fear, it seemed too natural and familiar. The apparition seemed utterly apart from myself and my feelings, as a picture or statue. My three relatives, who, with me, saw the apparition, are all dead.”

Goethe asserts that he saw himself, not with the eyes of the body but of the mind,

riding on horseback in a grey suit embroidered with gold. "How strange," he writes in *Aus meinem Leben*, Teil III, Buch II, "that eight years later I found myself on the same road in the same suit I had seen in my vision, and that I wore it by chance."

Professor Dr. M. W. L. de Wette, the well-known critic, saw his double walking in front of himself and entering the house. This induced him to sleep that night in a hotel. When returning home the following day he found the ceiling of his bedroom broken down and the bed buried under a heap of rubbish.

A similar incident is related by Lieutenant von B., who saw himself through the window getting undressed by his soldier servant. After the servant had gone, the amazed officer heard a terrible crash and saw the ceiling come down. He hastily rang the bell, and the servant, trembling, and looking utterly surprised, told Lieutenant von B. that he had just assisted him to undress and had been wondering why his master had been so silent.

The strangest case, however, is reported by Staatsrat Aksakow in his work *Animismus und Spiritismus*, German edition, pp. 593ff.

In Livonia, about thirty-six miles from Riga, there was a ladies' private school, known as the "Pensionat of Neuwelcke." The principal of that school at the time was a Mr. Buch, and forty-two young ladies were under his care. One teacher, Mlle. Emilie Sagée from Dijon, France, was seen double soon after her arrival by several of the young ladies. When one of them, for instance, had just left her in her room, another one said: "That's impossible; I just met her in the hall." Soon these double appearances occurred so frequently that they caused quite a sensation. Once, while Mlle. Sagée was in the classroom writing on the blackboard, the thirteen scholars then present beheld two Mademoiselles Sagée standing alongside of each other, making the same motions, the only difference being that the physical Miss Sagée was writing with chalk, while her double wrote without chalk, in the air. More than once her double was seen at dinner, standing behind her chair, repeating all her motions, how she ate and drank, etc., without, however, using knife or fork. Other teachers, even the servants waiting at table, saw this strange phenomenon and knew not what to make of it. Not always, however, did the double imitate

the actions of the physical person. Sometimes, when the latter had left the table, her double appeared on her chair after she was gone. This happened so often that some pupils became frightened and left the Pensionat altogether. The reputation of the school apparently was at stake, and the principal saw the time coming when the otherwise excellent teacher would have to be discharged. One afternoon about thirty young ladies were doing needlework in a large hall with glass doors, leading to the garden. Through the door they saw Miss Sagée picking flowers, when the teacher who was superintending the sewing-class left the hall. Immediately this teacher's chair was occupied by Miss Sagée's double, while the physical Miss Sagée was still in the garden, picking flowers, but moving about quite slowly, as if sleepy or exhausted. Two of the girls touched the apparition, feeling a slight resistance, as if by very fine muslin or crepe. One of the bolder girls actually walked through part of the phantom, which, however, did not vanish till some time afterwards. Miss Sagée remembered to have noticed the absence of the other teacher and to have thought by herself, "I wish she had not gone away; these

girls will surely trifle away their time. She had held her position for about one year and a half, but had finally to be dismissed, since nearly thirty students had left the school on her account. "Alas," she exclaimed, "this is the nineteenth time. It is hard, very hard to bear." At nineteen different schools she had been teaching, but no matter how well satisfied the principals had been with her otherwise, it was her misfortune to wander out of her physical body against her will, and this peculiar disposition made her life utterly miserable. After leaving Neuwelcke she stayed in the neighborhood at her sister-in-law's, who had several children, and whenever Fraulein von Wrangel or others of her former pupils called on her, these children felt real proud when telling the visitors that they had *two* aunts Emilie.

IV.

TRAVELS OF THE EGO.

So far, cases of intended and unintended double appearances may be considered as indications of "something more than a thought which travels." The manifestation of a spiritual counterpart of a person at a distance from the physical body suggests, indeed, a "detachment of some element of the spirit." Many assert this element of the spirit to be a spiritual body which is no less an instrument of the soul, or ego, than the physical body. "Denial is no more infallible than assertion," says Sir Oliver Lodge in *Continuity*, and he reminds us that "To explain the Psychical in terms of Physics and Chemistry is simply impossible; hence there is a tendency to deny its existence, save as an epiphenomenon." Facts are facts, "and difficulty of explanation is no argument against them." "An attitude of universal denial may be very superficial." "Science has no authority in denials."

The statements of Mr. Myers that in some cases of double appearances "there is an in-

voluntary detachment of some element of the spirit";—that "in these deliberate projections of personality there is something more than a thought which travels";—and that "sometimes the spirit seems in some sense to leave the body, on some clairvoyant excursion, or when death is imminent, and to return to it again as though to a tabernacle from which it is itself detachable and distinct";—these statements are not made without strong facts to support them. Two cases where the soul, or ego, left the physical body and returned to it again are of such import in this connection that they will, though considerably abbreviated, not fail to impress the reader more than all assertions to the contrary. They are both recorded in *P. R. P.*, Vol. VIII, pp. 180-200, by Mr. Myers in his paper *On Indications of Continued Terrene Knowledge*.

One of the cases is this: Doctor Wiltse, of Skiddy, Kan., felt himself gradually sinking under an unusual disease. He bade adieu to family and friends, and finally, as vision began to fail, sank into utter unconsciousness. The bystanders thought he was dead, and the village church bell was tolled, though Dr. S. H. Raynes hesitated to pronounce him dead. Dr. Wiltse himself came again into a state

of consciousness and discovered that he was still in the body, "but," says he, "the body and I had no longer any interest in common. I looked in astonishment and joy for the first time upon myself—the me, the real Ego, while the not me closed it upon all sides like a sepulchre of clay. With all the interest of a physician, I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body." Realizing his condition he reasoned calmly that he was about to get *out of the body*. "I watched the interesting process of the separation of soul and body." He felt and heard "the snapping of innumerable small cords," as Mrs. Piper does when awakening from a trance. Then he began slowly to retreat from the feet toward the head, "as a rubber cord shortens." Reaching the hips, he remembers saying to himself, "Now, there is no life below the hips," and recollects distinctly when his whole self was collected into the head, peeping out between the sutures of the skull, and finally emerging from the head, which process conforms to TK's description of the separation of the spiritual body from the physical body in *The Great Work*, p. 452, where

he states that "The movement is always from feet to head," and that "to those who are able to make the transit consciously the sensation of separation exactly coincides with the phenomenon, in that there is the distinct sensation of leaving the physical body through the head." Floating "up and down like a soap-bubble attached to the bowl of a pipe," Dr. Wiltse's Ego, or Soul, at last broke loose and fell lightly to the floor, where he slowly rose and expanded into the full stature of a man.

Describing his further experience he says: "I seemed to be translucent, of a bluish cast and perfectly naked. With a painful sense of embarrassment I fled toward the partially opened door to escape the eyes of the two ladies whom I was facing, as well as others whom I knew were about me, but upon reaching the door I found myself clothed, and satisfied upon that point, I turned and faced the company."

Two gentlemen were standing in the door. One of them passed his arm through Dr. Wiltse's "without apparent resistance, the severed parts closing again without pain, as air re-unites." Dr. Wiltse looked up at the gentleman's face to see if he had noticed the

contact, "but he gave no sign—only stood and gazed toward the couch I had just left. I directed my gaze in the direction of his, and saw my own dead body." Noticing two women kneeling and weeping—whom, however, he did not recognize—he attempted to gain their attention "with the object of comforting them, as well as assuring them of their own immortality. I bowed to them playfully and saluted with my right hand. I passed about among them also, but found that they gave me no heed. Then the situation struck me as humorous and I laughed outright. They certainly must have heard that, I thought, but it seemed otherwise, for not one lifted their eyes from my body. It did not once occur to me to speak and I concluded the matter by saying to myself: 'They see only with the eyes of the body. They cannot see spirits. They are watching what they think is I, but they are mistaken. That is not I. This is I and I am as much alive as ever.' I turned and passed out at the open door." . . . "I never saw the street more distinctly than I saw it then. I took note of the redness of the soil and of the washes the rain had made."

Being out of the body, he saw the back of

his own head and, looking back in at the open door, discovered then, as he describes it, "a small cord, like a spider's web, running from my shoulders back to my body and attaching to it at the base of the neck in front. I was satisfied with the conclusion that by means of that cord I was using the eyes of my body, and turning, walked down the street." A similar cord is spoken of, as we shall see later on, by Mrs. Piper in the waking stage, claiming that she "came in on that cord" after a trance.

After walking a few steps in the street, Dr. Wiltse lost consciousness, and when he awoke found himself in the air, finally alighting gently upon a narrow, but well-built roadway high above the ground. His experiences beyond our physical world are too lengthy to describe, though they are certainly of interest to the student of metaphysics and remind one strongly of Florence Huntley's description of the spiritual world, which, as she says in *Harmonics of Evolution*, p. 60, "encircles this planet like a vast girdle." . . . "In appearance that world is analogous to this." . . . "There are oceans and continents. There are mountains, valleys and plains. There are forests, lakes and rivers." . . .

“That world is inhabited just as this world is, by intelligent beings capable of moral improvement. They are real people; in fact, the same people who have previously lived here. They are simply spiritually embodied intelligences instead of physically embodied individuals. They preserve their identity as certain individuals from this plane. They continue to follow in the same general lines of intellectual and moral activity which engaged them in this world.”

Looking up from the road, Dr. Wiltse saw the sky; looking down, he saw the tops of green trees below him and thought: “It is as far down to the tree tops as it is high to the clouds.” Walking up the road, facing nearly north, he found that “memory, judgment and imagination, the three great faculties of the mind, were intact and active.” He was aware of a presence in a cloud, entering the same from the southern side and speaking to him in a language which, though English, “was so eminently above my power to reproduce that my rendition of it is as far short of the original as any translation of a dead language is weaker than the original.”

On the point of going beyond some rocks which were blocking “the road to the eternal

world," he saw forms of angels and demons as he had often pictured them to his mind and exclaimed mentally: "What a wonderful world, where thought is so intensified as to take visible form." Reaching the center of the rock, which marked the boundary between the two worlds, a densely black cloud appeared in front of him; he knew he was to be stopped; the cloud touched his face and he knew no more. Opening his eyes again he found himself back in his physical body on the little white cot at his home and exclaimed in astonishment: "What in the world has happened to me? Must I die again?"

His experience while out of the body—the two gentlemen standing in the door; his wife and sister kneeling and weeping; the washes made in the street by the rain—were afterwards verified as correct, and the corroborative statements of the parties concerned are given in the *P. R. P., loc. cit.*, by Dr. Hodgson.

The other case of the soul, or the ego, leaving the physical body consciously and returning to it again, is that of a Huguenot minister, the Rev. L. J. Bertrand, who "gave Dr. Hodgson an oral account of this experience, and has sent it in writing to Professor W. James."

With some students and an old guide who called him captain, Mr. Bertrand set out to climb the Titlis straight up, instead of going round the long Truebsee Alp way. When reaching the top of a steep part he, feeling rather tired, and having been many times on the summit before, decided to remain where he was under the conditions that the guide would go up by the left and come down by the right, since there was a dangerous cut on the left, which they might not see in coming down; and that W., the strongest of the students, promised to remain the last at the end of the rope. The promises were given, and they departed, while Mr. Bertrand sat down, his legs dangling down a dangerous slope or precipice. Trying to light a cigar, he suddenly felt as thunder-struck by apoplexy, and though the match burned his fingers, he could not throw it down. "This," he thought, "is *the sleep of the snows!*" If I move I shall roll down into the abyss; if I do not move I shall be a dead man in twenty-five or thirty minutes." After a prayer he resolved to study quietly the process of death. Hands and feet were first frozen; finally the head became unbearably cold, and the life went out. "Well," thought I, "at last I am what

they call a dead man, and here I am, a ball of air in the air, a captive balloon still attached to earth by a kind of elastic string and going up and always up." Looking down he recognized his body, "my own envelope," and said to himself: "There is the corpse in which I lived and which I called *me*, as if the coat were the body, as if the body were the soul! What a horrid thing is that body!—deadly pale, with a yellowish-blue color, holding a cigar in its mouth and a match in its two burned fingers! Well, I hope that you shall never smoke again, dirty rag! Ah! If I only had a hand and scissors to cut the thread which ties me still to it! When my companions return they will look at that and exclaim, 'The Professor is dead.' Poor young friends! They do not know that I never was as alive as I am, and the proof is that I see the guide going up rather by the right, when he promised me to go by the left; W. was to be the last, and he is neither the first nor the last, but alone, away from the rope. Now the guide thinks that I do not see him because he hides himself behind the young men whilst drinking at my bottle of Madeira. Well, go on, poor man; I hope that my body will never drink of it again.

Ah! there he is stealing a leg of my chicken. Go on, old fellow; eat the whole of the chicken if you chose, for I hope that my miserable corpse will never eat or drink again."

While rising still higher in his large bubble, or balloon, he saw his wife, who was not expected until the following day, with four others in a carriage going to Lucerne and stopping at the hotel of Lungern, but felt neither regret nor joy at leaving her. His only regret was that he could not cut the string which still connected him with his body. "I could not be happy," he says, "because the thread, though thinner than ever, was not cut." Just then a sudden shock stopped his ascension, and he felt that somebody was pulling the balloon down. The reason was that the guide was now rubbing Mr. Bertrand's stiff body with snow, but he dared not roll it for fear of breaking the hands still near the cigar. Mr. Bertrand continues: "When I reached my body again I had a last hope—the balloon seemed much too big for the mouth. Suddenly I uttered the awful roar of a wild beast—the corpse swallowed the balloon, and Bertrand was Bertrand again." When the guide said, "You were nearly dead," Bertrand replied, rather

irritated because of his forced return: "Dead? I was less dead than you are now, and the proof is that I saw you going up the Titlis by the right, whilst you promised me to go by the left." The man staggered when Bertrand scolded him for allowing two of the young men to put aside the rope, adding: "Now show me my bottle of Madeira, and we will see if it is full." The guide fell down and stammered to himself, "Could he see through the mountain?" Then Bertrand snapped at him: "You may fall down and stare at me as much as you please, but you can not prove that my chicken has two legs, because you stole one." This was too much for the guide. Off he ran, telling the people at the inn that the captain was certainly the devil himself, for he had been at two places at once and had see him eating the leg of the chicken and drinking some of the wine.

The young men duly apologized for their disobedience and were finally forgiven. When the party arrived at Lucerne, they found Mrs. Bertrand there, who, when asked "Were you five in the carriage, and did you stop at the Lungern Hotel?" replied: "Yes, but who told you? Have you a spy for me?"

These two cases, of Dr. Wiltse and Rev.

Bertrand, need no further comment. That both men were for a time out of their physical bodies will hardly be doubted in consideration of the evidence, and that they were conscious of their experiences while out of the body is also obvious. But there are some minor details of interest in so far as they show some similarity with Mrs. Piper's return, after a trance, to her physical organism.

The reader will remember how Dr. Wiltse felt and heard "the snapping of innumerable small cords" when watching "the separation of soul and body," and how both he and Rev. Bertrand found themselves connected with their bodies, after they had emigrated from them, by some very thin cord, or thread, like a spider's web. Now Mrs. Piper, when coming out of a trance, sometimes spoke, and here is what she said one time during the waking stage, according to Sir Oliver Lodge's report in *P. R. P.*, Vol. XXIII, p. 186: "They are going away. It's awful. Too bad. Snap." To this Sir Oliver remarks: "This refers to a sensation which she calls a snap in the head, which nearly always precedes a return to consciousness. Sometimes it heralds almost a sudden return; and she is always more conscious after a snap than she was before; but

often it takes two snaps to bring her completely to. What the snap is I do not know, but I expect it is something physiological." Then Mrs. Piper is reported as saying, when returning, *loc. cit.*, "They were talking to me. I came in on a cord, a silver cord." Then again, "Another snap." On pp. 276ff., in Waking Stage No. 13, we get: "A line. A line goes from me to them"—which is probably the "silver cord" or "cord" spoken of before—and: "Head snap," etc.

According to Prof. Hyslop's *Observations of Certain Trance Phenomena* in *P. R. P.*, Vol. XVI, pp. 396, 407, 446 and 476, Mrs. Piper "heard her head snap," asks the sitter, "You hear my head snap, don't you?" and asserts: "When my head snaps I can't tell you anything."

After having been out of her body during the trance she expresses her reluctance, on pp. 369, 382, 390, 396, 436, 456 and 476, to return to that body again "into the dark world" or to go back "in the dark," just as Mrs. Thompson, a non-professional medium, "disliked the idea of coming back to consciousness and leaving the conditions in which she had just been," as stated by Sir Oliver in *P. R. P.*, Vol. XXIII, p. 205.

It seems a rather curious coincidence that Mrs. Piper, when returning to take again possession of her physical organism, should see a line, "a cord, a silver cord," on which she "came in," when Dr. Wiltse and Rev. Bertrand see likewise a cord, a thread, connecting them with their physical bodies. Whatever the explanation may be, the coincidence is certainly worthy of consideration as indicating some connection between the soul, or the ego, and the body. We do not know whether return is possible or not, if this string were severed. Nor do we know whether there is such a connection in cases of deliberate projections of personality, or double appearances. All we do know is that such appearances are a fact, and human fancy may some day be substantiated by scientific research in spite of prejudicial predilection.

Another noteworthy phenomenon is the process of the separation of the soul from the body, as Dr. Wiltse observed it consciously when his ego withdrew from the feet upward, finally emerging from the head. His description of the process corresponds exactly to that given by TK, who observed it several times, saying that "The movement is always from feet to head," and that "to those who

are able to make the transit consciously the sensation of separation exactly coincides with the phenomenon, in that there is the distinct sensation of leaving the physical body through the head.”

Comparing with these observations some statements made in the *Proceedings of the S. P. R.*, it strikes one as rather curious that a similar withdrawal from and evacuation of the physical organism seems to take place during genuine conditions of trance. In *P. R. P.*, Vol. XIII, p. 409, Dr. Hodgson says of Mrs. Piper that “she seems rather to rejoice at her ‘departure,’ and to be in the first instance depressed and disappointed when, after the trance is over, she ‘comes to herself’ once more,” which reminds one of the reluctance of Rev. Bertrand to return to his physical “envelope.” Controls frequently claim to see the medium leaving her physical organism or returning to it. Thus the control purporting to be Dr. Phinuit says to Sir Oliver Lodge, as reported in *P. R. P.*, Vol. VI, p. 516: “Captain, do you know that as I came I met the medium going out, and she’s crying.” When Mrs. Piper leaves her body, one of the controls enters it and in turn evacuates it for another one.

With Mrs. Thompson—who is not, nor ever has been, a paid or professional medium—the same evacuation of her organism by one control to make room for another may be observed. For instance, as reported in *P. R. P.*, Vol. XVII, p. 127, the control purporting to be Mrs. Cartwright says, when through with her communication: “Now, Nelly, you come, I go,” whereupon Nelly takes control of the medium whose spirit, as Mr. Myers believes, according to *P. R. P.*, Vol. XVII, p. 68, is “capable of partial and temporary dissociation from the organism” . . . “thereby allowing some departed spirit to make use of the partially vacated organism for the sake of communication with other spirits still incarnate on earth.”

Mrs. Piper’s main control Phinuit occasionally “seems to give up his place to the other personality, friend or relative, who then communicates with something of his old manner and individuality,” says Sir Oliver Lodge in *P. R. P.*, Vol. XXIII, p. 161, adding, “It is quite as if he in his turn evacuated the body, just as Mrs. Piper had done, while a third personality uses it for a time.” The relation between the controls and the medium evidently shows that the latter leaves the body

which is taken possession of by the controls, who, as Sir Oliver Lodge points out, *loc. cit.*, p. 149, "sometimes speak of 'seeing a woman going away' as they come in. A new control often does not know who she is, or what she has to do with the business." . . . "Phinuit, of course, knows her well. Sometimes the control speaks of having tried to grasp the 'spirit of the light' and give it a message as it was returning to its body." See p. 96 of J. G. P.'s Report, Vol. 22 of the *Proceedings*. An intelligent control like George Pelham, as Dr. Hodgson remarks in *P. R. P.*, Vol. XIII, pp. 308f., informs the sitter that, since he could not make Phinuit understand what he wanted him to say, he told the medium "just as she was coming into her body again." When told that the medium had delivered the message all right after her return to the body, he says: "Good. You see, I saw her spirit just as she was going in, and as I could not tell Dr."—meaning Phinuit—"I took that chance." The same George Pelham, or the control purporting to be G. P., states, *loc. cit.*, p. 434, that during trance the medium "passes out as your ethereal goes out when you sleep," and that in the future life "everything is expressed by

thought," which is "in no wise dependent upon the body, but must necessarily, *as you see*, depend upon the body of another person or Ego in the material to express one's thought fully after the annihilation of one's own material body. . . . In consequence of this you see that there must necessarily be more or less confliction between one's spiritual Ego, or mind, and the material mind, or Ego, of the one which you are obliged to use."

Such confliction, even confusion, is noticed, for instance, when Phinuit—after having been persuaded by Prof. James, as reported by Dr. Hodgson in *P. R. P.*, Vol. VIII, p. 5, to force the medium's eyeballs into their ordinary waking condition—complained that he had "got twisted round somehow and could not find his way out." Once Phinuit, as Sir Oliver Lodge reports in *P. R. P.*, Vol. XXIII, p. 150, "seemed to leave, and another control, speaking in a more educated voice, took his place; the change taking place with a little uncertainty and difficulty as to how to manage it, and a seeming colloquy between the departing and entering controls—Phinuit giving *sotto voce* instructions." The most striking passage, however, is found in *P. R. P.*, Vol.

VIII, p. 130, where Phinuit announces to Mr. Rich, the sitter: "Here's Newell, and he wants to talk with you, 'Reach,' so I'll go about my business whilst you are talking with him, and will come back again later." Then followed a confusion of words, and Mr. Rich clearly heard Phinuit's voice saying: "Here, Newell, you come by the hands while I go out by the feet."

Whether these utterances of Mrs. Piper's controls and of her own self in the waking state are veridical or not is rather hard to decide. Nevertheless they have some semblance of plausibility. If the medium leaves her body through the head, it stands to reason that, as long as the connecting thread is not severed, she would also return through the head, while the controls would enter and leave by the extremities, using the evacuated brain and physical organism even to the extent of gesticulation—twisting moustache and the like—as a means of identification or, at least, of recognition by the sitter. Controls, however—even if seen by the sitter, when the latter has psychic vision, like Mrs. Sutton, as reported in *P. R. P.*, Vol. XIII, pp. 486 and 491—can not be classified as "Doubles," since they are not apparitions of the *living*. They

are not temporarily "out of the body," but have left the body for good. Living persons "out of the body" are "doubles" only when seen as such. Nevertheless they may leave the body *without being seen*.

Dr. J. D. Buck tells us in his interesting book, *A Study of Man*, p. 260, that he is "acquainted with two individuals, one of whom spontaneously, like the natural musician, and one by design, effort, and instruction, has attained to open vision and spiritual illumination. In either case the bounds of the body, of sense (physical), of time, and ordinary consciousness are entirely transcended, with the spiritual world looming up like a newly discovered continent or a new world."

One strange case of the Ego travelling out of the body is reported in *P. R. P.*, Vol. XI, pp. 36f., where Rev. W. Stainton Moses relates his own experience of leaving the body without, however, being seen by incarnate persons. For this very reason such cases have no evidential value for others, unless the experiences, or at least some of them, can be verified afterwards, as some of the observations of Dr. Wiltse and Rev. Bertrand were substantiated. One of these unevidential cases, however, seems worth recording, before

closing this chapter, because the narrator had been *out of the body for three days*.

Major C. Newell is responsible for the account, given by him in his little book, *Indian Stories*, pp. 41ff., from which I abbreviate.

White Thunder, an Indian chief over part of Spotted Tail's people, went asleep one night in his buffalo robe, while his wife was busy preparing supper. Two of his people, wearing white blankets, "the sign of the Holy Lodge," told him to follow them. Calling to his wife that he would go with these men, he wondered why she did not answer. Arising to go to her, his body felt as light as air. Speaking again to his wife, she paid no attention. Then he saw his earth-body, apparently sleeping on the buffalo robe. On examination he found that his earth-body was dead, while he saw himself in a spirit-body, the perfect counterpart of the flesh-body. His wife could not see his spirit-body, nor could she hear him talk. What should he do? Then one of the two men dressed in white told him to come along, and they would bring him back to live for many more winters in the earth-body. So he departed from the earth with his guides, who told him that "the spirit-body was the life of the natural body"

and that it was indestructible. "As we went on and on," he said, "we lost sight of the earth. Before me I saw what looked like a great and shining river. It seemed to extend far up into the sky. I could not see the end of it. The guides said it led to the land of the Great Spirit. All the people that live on the earth and live good lives at last go away on that river. . . . The banks of the river were becoming lighter. Soon we approached the shore and saw the tepees of my people, saw friends whom I had formerly loved in the earth-life coming to greet me. I was overjoyed." Coming to the Great Tepee, the home of the Great Spirit, White Thunder was told to go back to the earth and to tell his brothers to treat all men as brothers, and to be kind to those who were sick or suffering. On the way back "the guides showed me many strange places and conditions. I saw spirits who were happy. I saw those who were in sorrow. I saw those that had been bad men. . . . All were suffering for the evil deeds they had done. . . . After a time we found ourselves back on earth. The guides took me to the place where my people were camped. I saw that my wife was sitting beside my body crying. My children were with

her, calling for their father. As I looked at my flesh-body, wrapped as it was in buffalo skins, I dreaded to go back into it again. . . . The guides said that I must go back. I seemed to fall asleep. When I awoke I found myself again in my body. . . . I struggled to get free. My wife cut the cords that bound my body and I sat up. My wife and children cried for joy because I had come back to them. When I arose, I found that I had my heavy body to carry again." He had been gone from earth "for three sleeps." His wife had taken his body with her to the Missouri River for burial.

Physical Science—unable to understand Nature's Law in the Spiritual World, mainly on account of an ostrich-like attitude—will deny evidential value to the Indian's narrative, because White Thunder does not demonstrate his experience objectively to others. But how can he? A spiritual demonstration is not possible to others on the physical plane, simply because it is a "personal experience." But what else but *personal experience* could we designate as the test of what we know? "Those who make denials are just as likely to be wrong as those who make assertions: In fact, denials are assertions

thrown into negative form," as pointed out by Sir Oliver Lodge in *Continuity*, p. 100. Another plane adapted to spiritual beings could be denied on scientific grounds only by him who could prove that there is absolutely nothing which he does not know. "Science has no authority in denials." There are more things in heaven and earth than are dreamt of in our philosophy. Different planes of existence are more than probable to the scientist who is not viciously dogmatic, but sits down before facts as a little child, ready to give up any and every one of his preconceived notions. The vibrations of the ether leave, as Sir William Crookes asserts, "two great gaps, or unknown regions, concerning which we must own our entire ignorance as to the part they play in the economy of creation." Most psychical researchers are convinced "that personality persists beyond bodily death," and that we are surrounded by a different plane of existence, an ethereal, a spiritual world. "A new world of mind" is revealed to us "as the microscope reveals a new world of matter," is Prof. W. R. Newbold's contention in *P. R. P.*, Vol. XIV, p. 8, "if these utterances" of Mrs. Piper in trance "are, as I believe them to be, entirely dis-severed from the normal consciousness of

Mrs. Piper.” He realizes that this “supersensible world”—regarding which we are confined to the evidence of the alleged communicators—*can not be demonstrated objectively* on the physical plane when saying: “Of the existence of such a world we cannot satisfy ourselves by any of our usual tests.” Very true! Our usual tests are unsatisfactory. As long as the demonstration by “personal experience” is not attempted, our evidence of the spiritual world, “as real as this present world,” will be largely confined to the evidence of the alleged communicators. And this evidence, from the viewpoint of physical science, is no evidence at all. But then, denial does not annul the spiritual world itself, even if the utterances of the alleged communicators be not always reliable.

Supposing some physical scientist would deny Dr. Wiltse’s or Rev. Bertrand’s personal experiences. Would such action convince them that what they experienced was not true?

Scientific demonstration of a spiritual world can be based on nothing less than “personal experience,” and no denial of such experience can annul it. Deny as you may, full members of the School of Natural Science

claim to “know by personal experience,” as stated on p. 100 of *The Great Work*, that “they even possess the power to withdraw voluntarily from their physical bodies and travel independently and at will in the world of spiritual nature, with all their faculties and powers awake, alert and under their own control; and they are able to return again to the physical, in perfect and conscious possession of all they have experienced in the realms of finer nature. It is in these and other ‘personal experiences’ that they demonstrate with absolute certainty the continuity of life after physical death.”

This, however, presupposes a careful preparation on the basis of moral and intellectual principles which remind one of the Great Master’s words: “Blessed are the pure in heart, for they shall see God.”

V.

APPARITIONS OF THE DEAD.

The reader, no doubt, remembers the repeatedly quoted statement of Mr. Myers that in the deliberate projections of personality "there is something more than a thought which travels" which he defines as "an involuntary detachment of some element of the spirit." Now, the writer maintains that this "something more which travels," this "detachment of some element of the spirit," is either the appearance of the spiritual body of the agent himself to the *spiritual* vision of the percipient, or the telepathically transmitted image to the percipient's *physical* vision by means of the physical magnetism adhering to the agent's physical organism. Apparitions of the Living, as well as of the Dead, belong either to one or the other of these manifestations—unless they are clearly hallucinations of the percipient's own mind. But the writer will not—at least not in these pages—attempt a distinct classification, since this would transcend the scope of the present volume. Suffice it to say that the creation of

an apparition by means of physical magnetism is usually perceptible to the physical eye, while the spiritual body—whose particles vibrate on a different plane—is perceivable only by spiritual vision. For this reason apparitions of the latter kind are, as a rule, of a subjective, the former of an objective nature.

“Now,” says Rev. Thomas McGrady in his book, *The Mistakes of Ingersoll*, p. 340f., “since the human soul is akin to angelic nature, since it has the power, in virtue of its essence, to roam through all the worlds, it is not inconsistent to believe that God may commission the spirits of the dead as his delegates to convey messages to the living. . . . The Bible states that Samuel responded to the voice of the enchantress, assuming his natural form and appearance, and replied to the queries of the king, and foretold his defeat and death. This is spiritualism in its modern significance. Profane history corroborates the opinion that the world is filled with the whispers of the grave. Pausanias relates that four hundred years after the battle of Marathon the neighing of horses and the wild and desperate shouts of martial bands could be heard distinctly at night on that historic spot. Plutarch says that ghosts

were frequently seen in the public baths, where several citizens of Cheronæa had been murdered. He also relates that the shade of Caesar entered the bedchamber of Brutus, and when accosted by the assassin, the sprite responded, 'I am thy evil genius, Brutus; thou shalt see me at Philippi.' Brutus boldly answered, 'I'll meet thee there.'—and the spectre immediately vanished. Some time after he engaged Antony and Octavius, and the first day was victorious. The night before he was to fight the second battle, the same spectre appeared to him again, but spoke not a word. Brutus understood that his hour was near, and courted danger with all the violence of despair. Pliny the Younger mentions a house at Athens that was haunted. This house, he relates, was purchased by Athenodorus, a philosopher. One night he heard a strange noise like the clanking of chains, and saw a spectre in human form, who beckoned him to follow. He obeyed, and the apparition conducted him to a certain place, and then vanished. Athenodorus reported the matter to the community, and a number of men were employed to search the place; and after digging for some time they discovered a human skeleton in

chains, which they buried decently; and the spectre never appeared again."

"Ghost stories," says the same author, who, then, was Rector at St. Anthony's Church, Bellevue, Ky., *ibid.*, p. 343, "are confirmed by the opinion of Mr. Matuschkin and Baron Wrangel, the famous Russian explorers of the Polar seas; of Judge Edmonds, of the Supreme Court of New York; George Bancroft, the great historian; Horace Greeley; Fenimore Cooper, the famous American novelist; Lord Lindsey; Lord Bulwer Lytton, the renowned English writer; the poets Bryant and Longfellow; Robert Dale Owen; Gladstone, the erudite statesman; Thackeray; Hall; Trollope; Alfred Russell Wallace; Owen; Howitt; Varley, the electrician; the English jurists, Cox and Chambers; the English doctors of medicine, Elliotson, Haddock, Cameron; the English professors, William Crookes, Challis, de Morgan, Gregory, Huggins, and Mayo; Nathaniel P. Tallmadge, ex-Governor of Wisconsin, and Dr. Hare, professor of chemistry in the University of Pennsylvania."

Indeed, we can not afford, as Rev. Thomas McGrady points out, to laugh at the views of such eminent men as those named by him in 1898. Who could tell exactly how many

more names of eminent men might be added to that list in the twentieth century?—Sir Oliver Lodge, Mr. F. W. H. Myers; in fact, a goodly number of Psychological Researchers will be included who are being convinced that apparitions are, as a rule, something more than a thought which travels. Especially must this be granted when apparitions of the dead are perceived objectively by the physical eye at a time when the dead agent's hold upon the physical magnetism of the flesh-body is still strong, namely, at the moment of death or shortly after.

“In cases of sudden death,” says TK in *Life and Action*, Vol. V, p. 170, “the magnetism of the physical body often remains more or less intact for some little while after actual death. During this period, while the physical magnetism is still strong, the individual finds it much easier to manifest itself than later on, after the magnetism has dissolved, or become dissipated and scattered. It is for this reason that so often these manifestations occur almost immediately at death. The less developed an individual is *spiritually* at the time of physical death, the stronger is its hold upon the physical magnetism of the body; and the stronger its hold

upon the physical magnetism, the easier can it control the magnetic element sufficient to manifest itself on the physical plane.”

Bearing in mind this brief introduction to the following pages, viz., that apparitions may be traced, first, to mere hallucinations of the percipient himself; secondly, to their being generated by means of physical magnetism; and thirdly, to the manifestation of the spiritual body itself—let us now proceed and examine the *Indications of Psychical Research*, bearing on apparitions in general, and on apparitions of the dead in particular.

Professor Hyslop, in *Science and a Future Life*, pp. 79f., maintains that the modern atomic theory “places the supersensible at the basis of the sensible precisely as did Greek speculation, and though it still regards this basis as physical, it assumes a world transcending sense which opens the way to conceiving it possible that there might be realities of a supersensible type, making possible the survival of consciousness.” In the position of modern science that the atom is composed of electricity or in some way a modification of electrical energy we have “the reducibility of the supersensible material atom to something still more super-

sensible and mysterious than ever, and yet we are not allowed to talk about the possibility of spirits and survival after death." . . . "None of the characteristics by which we know and call a thing 'matter' are perceptible in its constitution, and yet it is sacrilege to speak or think of anything like 'spirit,' which might be some form of this reality, simply because generations of men have come to dislike the word." "Why is it so insane to wonder whether the phenomena of apparitions . . . might not reveal something not dreamt of in our ordinary philosophy" . . . ? "There is so much supersensible reality admitted that it ought not to be insane to wonder whether there may not be more of it at the bottom of apparitions and mediumistic phenomena. The physicist should remember the fate of his sneering at the alleged existence of meteors, and of travelling balls of electricity, asserted at first on the evidence of the common man. He at first ridiculed the stories about them, finally accepted them as facts, appropriated all the honors of their discovery, and learned no lessons of humility by the experience." Regarding apparitions the same savant says, *op. cit.*, p. 44: "Some of us have to affect

ridicule of the phenomena to protect our respectability while we secretly or publicly recognize the serious and important side of their investigation. I do not know any man who has maintained this balance between humor and seriousness better than Mr. Andrew Lang, and he has admitted that he thinks Mr. Myers actually proved the possibility that they evince sufficient evidence of a future life." Mr. Lang is cited as follows: "To myself, after reading the evidence, it appears that a fairly strong presumption is raised in favor of a 'phantasmogenetic agency' set at work, in a vague unconscious way, by the deceased, and I say this after considering the adverse arguments of Mr. Podmore." Prof. Hyslop himself, as stated on p. 58, *op. cit.*, thinks that all classes of apparitions—of the living, the dying, and the dead—"are to be explained by the same general hypothesis," though he does not think telepathy able to explain them, but says, in *Psychical Research and the Resurrection*, p. 76: "I make bold to say that there are conditions under which a spiritistic theory is easier to believe than the telepathic," and on p. 77 he sees "no reason for assuming any antagonism between the telepathic and the

spiritistic theories." The chapter on "Visions of the Dying," *op. cit.*, is, indeed, a strong argument for the objective reality of the apparitions of the dead.

The same Mr. Andrew Lang whose opinion was quoted above from one of Professor Hyslop's books, remarks pertinently, with regard to apparitions of the dead, in *P. R. P.*, Vol. XVIII, p. 72, that "mere spectrographic reflections would not give these signs of consciousness," as some apparitions undoubtedly do; and Professor W. F. Barrett says on p. 335 of the same volume, speaking of the keener perceptive faculties of animals, that "there is evidence that they are strongly affected by what we call apparitions." Chapter VI of the present volume will consider "animals as percipients of apparitions" separately, and therefore perception of apparitions of the dead will be confined in this present chapter to human beings.

Apparitions are ascribed by Mr. F. W. H. Myers to the agency of discarnate, as well as of incarnate minds, when he says in his work on *Human Personality and Its Survival of Bodily Death*, Vol. II, p. 550: "Even as the human agent, acting telepathically, can present—still through subliminal agency—his

own phantasmal appearance for the percipient to recognize, so can the spirit. The 'ghost' of common parlance—the 'phantasm of the dead'—may often seem but a dreamy and purposeless reflection of some portion only of the departed spirit's being; but, nevertheless, it comes from that spirit, I believe, as truly as the still living agent's phantasm comes from *him*, in his dying or critical hour."

No doubt there are apparitions which are nothing else but hallucinations, even collective ones, *e. g.*, the phantasm of a cat as seen and reported by Mrs. Erni-Greiffenberg and her mother in *P. R. P.*, Vol. X, pp. 305f. These are mere illusions of a subjective nature which have no external existence whatsoever. Others, however, are of a decidedly veridical nature, and are usually recognized as such by the percipient, though they cannot always be distinguished from hallucinations off-hand.

The following case, for example, is considered as strongly veridical by the percipient, while the outsider would simply set it down as an hallucination of the senses. The case is briefly this: Four dead children appeared one day to their mother, Mrs. M., who re-

plies, according to the report in *P. R. P.*, Vol. XIX, p. 132, to questions put to her that, at the time of the Welsh Revival, her husband was carrying on meetings, while she wanted him to stay at home and help her in the house. "I told him," she writes, "that if he had pleasure in church that he should have none at home. So I went to wash, but it was very slow; I could not get on as usual. But about half-past 3 I began to feel very queer, the room went all dark and it seemed as if the room was full, or like a swarm of bees around me. I went out to the backyard and I saw about a dozen men going into church, so I said to myself, 'Why should I be against my husband doing good when others are going to do good?' and turning into the house again the kitchen was beautiful and light as if the sun was shining there. I went back to the wash tub and there before me appeared the four children, and one of them spoke in English to me, saying 'Mam, come,' and then they disappeared."

Who could deny the reality of the children's apparition? It can neither be proven nor disproven. Physical Science, therefore—unacquainted with the underlying principles laid down in the volumes of the *Har-*

monic Series—does not hesitate to classify the above as a case of hallucination. Natural Science, however, recognizes the reality of Mrs. M.'s vision, because students of Natural Science know, by "personal experience," the laws and basic principles of the "spiritual world."

"There are three types of apparitions which give rise to the distinction between veridical and falsidical," says Prof. Hyslop in his *Borderland of Psychical Research*, p. 173f. "They are apparitions of the living, apparitions of the dying, and apparitions of the dead. Some of these are certainly explicable by ordinary causes and are to be treated as subjective or falsidical. But those which occur coincidentally with events at a distance and are not known by the subject of the experience" . . . "suggest some unusual cause." Regarding these he asks: "Why call them hallucinations of any kind?" and maintains "the possibility that apparitions may be hallucinations in their representative character and yet correlated with just such a cause as they most naturally suggest." The crucial point is that apparitions often "coincide with certain events not known to the percipient" which are not due

to chance. "With the proof that chance coincidence does not explain the occurrence of the apparition and that the events which must be assumed to be the causal agent are not intra-organic, we are placed in a situation," says Prof. Hyslop on p. 184, "where we must choose between considering apparitions an exceptional type of hallucination, if hallucinations they be, and their reality after the conception of the naive mind." He finally concludes that apparitions are veridical when they have "a given objective cause," as in thought-transference, when they are produced telepathically, and holds that "if thoughts of the living can produce hallucinations at a distance, it is but a step to the supposition that the dead, if they actually survive death, can produce similar effects."

What, then, should we consider as *Test-Conditions for the Verification or Identification of Apparitions?*

In a paper on "Apparitions occurring soon after Death" the late Edmund Gurney names *three* conditions, in *P. R. P.*, Vol. V, p. 404, "which might establish a presumption that an apparition or other immediate manifestation of a dead person is something more than a mere subjective hallucination of the percipient's senses. Either (1) more per-

sons than one might be independently affected by the phenomenon; (2) the phantasm might convey information, afterwards discovered to be true, of something which the percipient had never known; or (3) the appearance might be that of a person whom the percipient himself had never seen, and of whose aspect he was ignorant, yet his description of it might be sufficiently definite for identification."

Test-Condition Number One.

After Mr. Gurney's demise, Frederic W. H. Myers completed the MS. appearing in print in *P. R. P.*, Vol. V, and on pp. 437f. he produces some cases which, in my opinion, satisfy the first of the above conditions, viz.: That more persons than one be independently affected by the phenomenon. To quote Mr. Myers: "There are a few cases where a vision of a person known to be dead has been shared by more than one percipient. A singular case of this kind is that of Captain Towns (I, p. 213), where seven persons perceived the same phantasmal figure. A similar one may be added here, where there were two percipients." After stating that Mr. Gurney, in cases of only two percipients, "thought it possible that a merely subjective

hallucination might be communicated, by a species of *infection*, from one percipient to another," he gives a report from Mrs. Judd, sister to Miss Harris, Associate to the *S. P. R.*—Society for Psychical Research—as follows:

“My grandmother was a tall, stately, and handsome woman, even at an advanced age. She was one of the Gastrells, an old and aristocratic family. Her latter years were spent with my mother, her daughter, and in her eighty-fourth year she died. She had suffered long; she has attained a great age; therefore, though we missed her, our grief was not of that poignant and excessive kind which produces hallucination.

“My sister and myself had always slept in a room adjoining hers, and—for want of space in her apartment—there stood by our bedside a large old-fashioned clock, which had been presented to our grandmother on her wedding day. More precious than gold was this old clock to her heart; ‘by it,’ she often said, ‘have I hundreds of times watched the slow hours pass in my early married days when my husband had to leave me; by it have I timed the children’s return from school;’ and she begged us, her grandchild-

dren, to leave our bedroom door unlocked at night that she might consult the old clock when she rose each morning. We have often opened our sleepy eyes at 4 on a summer morning and smiled to see the stately figure already there. For up to the last illness she retained the habits of her youth, and rose at what we deemed fearfully primitive hours.

“About three weeks after her death, I awoke one morning in October, and saw distinctly the well-known tall figure, the calm old face, the large dark eyes uplifted, as usual, to the face of the old clock. I closed my eyes for some seconds, and then slowly reopened them. She stood there still. A second time I closed my eyes, a second time opened them. She was gone.

“I was looked upon by my family in those days, and particularly by the sister who shared my room, as romantic. Therefore, I carefully kept to myself the vision of the morning and pondered over it alone.

“At night, however, when we were once more preparing for rest, my sister—my eminently practical and unromantic sister—spoke to me. ‘I cannot go to bed without telling you something, only don’t laugh, for I am really frightened. I saw grandmamma

this morning.' I was amazed. I inquired of her the hour, what the vision was like, where it stood, what it was doing, etc., and I found that in every respect her experience was similar to mine. She had preserved silence all day for fear of ridicule."

Another case, where *more persons than one* are independently affected by the apparition, is reported in *P. R. P.—Psychical Research Proceedings*—Vol. VI, p. 43f., by Mlle. Julie Marchand, who, at the time, was governess in the house of Monsieur le Baron de G. at Mannheim. When in bed she saw, by the light of a lamp, at a distance from four to five feet, a human figure whose face was shaded by a big hat. Thinking it a hallucination, she began to read. Looking up after a while, the figure was still there. Not at all afraid, she extinguished the light and turned over to sleep. The same phantom appeared to her several nights in succession, but, fearing ridicule, she said nothing about it until she heard, one night, the screams of her pupils, Nette and Charlotte, aged nine and ten years. On questioning Nette, she finds that the girl had seen the very same figure with a long cloak and a big hat, etc. Now she informs Baron de G., who decides to stay

up with Miss M. in a room adjoining the children's bedroom. While conversing there they both, Baron de G. and Miss M., hear the latter's name, proceeding from a corner of the room. Nette, when asked whether she had called Miss M., answers in the negative, whereupon Baron de G. decides to have the children removed from their bedroom to some other apartment of the house, and he informs Miss M. that, years ago, a skeleton had been discovered in the wall between the children's schoolroom and their bedroom.

A still more pertinent case is found in *P. R. P.*, Vol. V, p. 440, where the apparition was perceived simultaneously by a child, a girl of eight years, her nurse, and her father, answering evidently to test-condition number one. The lady, known to Mr. Myers, writes:

“My mother died on the 24th of June, 1874, at a house called The Hunter's Palace, Silima, Malta, where we were then residing for her health. She had always a great fear of being buried alive, and extracted a promise from my father that wherever she died he should not allow her to be buried for a week, and I remember we had to get special permission, as it is the custom to bury with-

in three days in a hot climate. The third day after death was the last time I saw her, and I then went into the room with my father, and we cut off all her hair, which was very long and curly. I have no remembrance of being at all nervous or in the least frightened. On the seventh day after death she was buried, and it was on that night she appeared to me. I slept in a little dressing-room opening out of the larger nursery.” . . . “The door into the nursery was only partially closed, and I could see the nurse’s shadow as she leaned over her work” . . . “until I fell asleep. I seemed to have been sleeping some time when I woke, and turning over on the other side, towards the window, saw my mother standing by my bedside, crying and wringing her hands. I had not been awake long enough to remember that she was dead and exclaimed quite naturally—for she often came in when I was asleep—‘Why, dear, what’s the matter?’ and then suddenly remembering I screamed. The nurse sprang up from the next room, but on the top step flung herself upon her knees, and began to tell her beads and cry. My father at the same moment arrived at the opposite door, and I heard his sudden ex-

clamation of 'Julia, darling!' My mother turned towards him, and then to me, and wringing her hands again, retreated towards the nursery and was lost. The nurse afterwards declared that she distinctly felt something pass her, but she was in such a state of abject terror that her testimony is quite worthless. My father then ordered her out of the room, and telling me that I had only been dreaming, stayed until I fell asleep. The next day, however, he told me that he too had seen the vision."

Mr. Frederic W. H. Myers, President of the Society for Psychical Research in the year 1900, says in his latest and most mature work, *Human Personality and Its Survival of Bodily Death*, Vol. II, p. 75: "I hold that when the phantasm is discerned by more than one person at once (and on some other, but not all other occasions) it is actually effecting a change in that portion of space where it is perceived, although not, as a rule, in the matter which occupies that place. It is, therefore, not optically nor acoustically perceived; perhaps no rays of light are reflected nor waves of air set in motion; but an unknown form of supernormal perception, not necessarily acting through the sensory

end-organs, comes into play.”

By supernormal perception we understand that which transcends the physical, but nothing supernatural. “The very term ‘supernatural’ is eschewed by the Society for Psychical Research,” as Mr. F. C. S. Schiller, another of the Presidents of the *S. P. R.*, remarks in *P. R. P.*, Vol. XIV, p. 350, “and ever since its foundation it has striven to supplant the ‘supernatural’ by the ‘supernormal.’” The unknown form of supernormal perception, however—if science can not satisfactorily explain it—may, in the light of the explorations of the School of Natural Science, be safely enough ascribed to the agency of spiritual bodies or to the physical magnetism of either incarnate or discarnate minds actually effecting a change in that portion of space where they are perceived, even should only a part of the spiritual body be seen, as in the case reprinted from *Phantasms of the Living in Human Personality*, Vol. II, p. 62.

I abbreviate as follows: Six weeks after the death of Captain Towns his daughter, Mrs. Lett, went to one of the bedrooms with Miss Berthon. While the gas was burning, both ladies saw, “reflected as it were on the

polished surface of the wardrobe, the image of Captain Towns." Miss Towns, sister to Mrs. Lett, came into the room and exclaimed, "Good gracious! Do you see papa?" One of the housemaids was called in and said, "Oh, miss! the master." Then Graham—Captain Towns' old body servant—came; then the butler; then Mrs. Crane, Mrs. Lett's nurse, and all recognized the captain. "Finally, Mrs. Towns was sent for, and, seeing the apparition, she advanced towards it with her arms extended as if to touch it, and as she passed her hand over the panel of the wardrobe the figure gradually faded away, and never again appeared, though the room was regularly occupied for a long time after." No less than eight percipients had recognized the late Captain Towns.

The following four cases are from Vol. X of *P. R. P.*, pp. 218f, 227, 230f, and 320 respectively, and they, too, answer to test-condition number one, viz.: that more persons than one are independently affected by the phenomenon.

1. Madam O. sees, in a room at Odessa where a lamp and a candle are burning, and in the presence of the servant-girl, her

brother-in-law—who at the time died at Twer—come in the room, pass the servant-girl, and sit down. Without mentioning any name she asks the girl: “Do you see, Claudine?” who replies: “I see Nicholas Nilo-vitch.” (Mrs. O’s brother-in-law.) At these words the apparition, as if satisfied to have accomplished its purpose, rises and walks out. He wore a dressing gown which Mme. O. had never seen, but which he really wore at the time of death, as Mme. O. learned afterwards when describing the apparition.

Here, then, is a veridical feature unknown to the percipients besides the apparition affecting more persons than one.

2. Mrs. Amasoff, her five children, the oldest of whom was 16 years of age, and an old servant—seven in all—saw a little boy of about 5 years appear in a room in broad day-light, and recognized him as their neighbor’s son André whose death, at that time, had occurred quite unexpectedly to the percipients.

3. While the gas was burning brightly, Mr. and Mrs. Sims saw both independently the aunt of Mrs. Sims walk across the room in the same direction and disappear. Afterwards they heard she had died about that

hour.

4. The abbreviated report of Miss Atkinson of an apparition perceived by more persons than one is as follows: "My friend had been telling me of a very dear old friend of the family [Dr. —] who was buried in the church...I remember that the neglect of his wish [to have a window put in to his memory] quite made me angry...Just then I saw an old gentleman behind us, but, thinking he was looking over the church, took no notice. But my friend got very white and said 'Come away, there is Dr. —!' Not being a believer in apparitions, I simply for the moment thought she was crazy, though I knew they were a ghost-seeing family. But when I moved, still looking at him, and the figure before my very eyes vanished, I had to give in."

Two more incidents satisfying test-condition number one are quoted from the *P. R. P.* in Professor Hyslop's *Psychical Research and the Resurrection*, pp. 101 and 104.

One account, by Emma M. Pearson, is as follows: "In November, 1864, I was summoned to Brighton. My aunt Harriet Pearson was then very ill there . . . She slept in a large three-windowed bedroom over the

drawing-room. The room behind was occupied by Mrs. Coppinger and myself, though one of us was generally in the patient's room at night. On the night of December 22d, 1864, Mrs. John Pearson was in the room, Mrs. Coppinger and myself in the back room; the house was lighted up on the landings and staircases; our door wide open. About one or two on the morning of December 23rd, both Mrs. Coppinger and myself started up in bed; we were neither of us sleeping, as we were watching every sound from the next room. We saw someone pass the door, short, wrapped up in an old shawl, a wig with three curls on each side and an old black cap. Mrs. Coppinger called out: 'Emma, get up, it is old Aunt Ann' (a deceased sister of the sick woman). I said: 'So it is, then Aunt Harriet will die to-day.' We jumped up, and Mrs. John Pearson came rushing out of the room and said: 'That was old Aunt Ann. Where is she gone to?' I said to soothe her: 'Perhaps it was Eliza come down to see how her mistress is.' Mrs. Coppinger ran upstairs and found Eliza sleeping in the servant's room. She was very awe-struck but calm, and dressed and came down. Every room was searched, no

one was there . . . Miss Harriet died in the evening of that day, but before that told all of us that she had seen her sister and knew it was she, and she had come to call her.”

The other account, communicated by a Mrs. B., is this: “My youngest sister, since dead, was called to my mother, and left Devonshire, where she was staying with friends, to come home. When she arrived at home she entered the drawing room, but rushed out terrified, exclaiming that she had seen god-mamma, who was seated by the fire in my mother’s chair. God-mamma had been dead since 1852. She had been my mother’s governess—almost foster-mother; had lived with her during her married life, being god-mother to her eldest girl, and when my father died had accepted the duty of taking his place as far as possible in the family, to shield her from trouble and protect her—a duty which she fulfilled nobly.

“My other sister went into the drawing-room to see what had scared K., and saw the figure of god-mamma just as K. had. Later in the day, the same figure stood by, then sat on the edge of my mother’s bed, and was seen by both my sisters and the old servant,

looking just as she had when alive, except that she wore a gray dress, and, as far as we could remember, she had always worn black. My mother saw her, for she turned towards her and said: 'Mary'—her name.'

There are still more cases on record where the apparition was seen by more percipients than one. The above cited incidents, however, are sufficiently illustrative of the condition under consideration. Only one more case should be mentioned, introduced as *collective vision*, complying with test-condition number one. Miss Peard, member of the *S. P. R.*, in *P. R. P.*, Vol. I, p. 131f., gives the report of a Canadian young lady, Miss H., who gave a very pretty rose to an officer, Mr. W., for winning a hurdle race. Mr. W. engaged her for some dances at a ball to be given that evening by her father. Evening came, but no Mr. W. This rather vexed Miss H., but she refused to dance with others, feeling sure that he would appear. While talking with three gentlemen, all four of them—Miss H., Mr. D. A., Mr. R. P., and another—saw Mr. W. come in, look at Miss H., and pass into the dining-room. Miss H. thought it strange that he did not speak to her. She followed him into the dining-room,

but he was not there. This, again, vexed her a good deal. The following morning, however, her father told her that Mr. W.'s body had been found in the river, the rose she gave him being still in his button-hole.

This collective vision by four percipients in the bright light of a ball-room seems hardly to be explicable by thought-transference. If the reader accepts the statement of St. Paul that "there is a spiritual body," the dead officer may have appeared by means of the physical magnetism adhering to him strongly at the hour of death, and thus the apparition was objective after all, since more persons than one were affected by the phenomenon, apparently independently of each other. And this would, indeed, be probable to him who holds, with the authors of *The Harmonic Series*, that the *spiritual* body differs from the *physical* body mainly in its *degree of refinement*.

It is no doubt true that not all apparitions are veridical, in fact, that many of them are simply hallucinations whose origin is usually ascribed to the rather hypothetical subliminal mind. The existence of this subliminal, subconscious, subjective, unconscious, or transcendental mind is asserted as

being fully established. The evidence, however,—and the medical fraternity of all civilized countries as well as psychical researchers have adduced considerable material on that point,—does not seem quite convincing. Different strata of consciousness in one and the same individuality may, indeed, prove the existence of what is known as multiple personality, but not necessarily that of two minds, as Mr. W. M'Dougall points out in *P. R. P.*, Vol. XIX, p. 431. Subconscious, and even sub-subconscious, strata of one and the same mind may occasionally be distinguished; but all that does not necessarily make the *ego* a *non-ego*, no matter how many different personalities pop up above the surface of the individual.

Be that as it may, however, it is readily conceded, as above stated, that apparitions are by no means always veridical. When, however, an intelligent purpose of an apparition is in evidence, there is, indeed, reason to believe that—to quote Mr. Gurney—"an apparition or other immediate manifestation of a dead person is something more than a mere subjective hallucination of the percipient's senses."

Such an intelligent purpose can hardly be

denied in the appearance of Mr. W. to Miss H. as indicating that he had no intention of slighting her when she expected him at the ball; or in that of Mrs. O's brother-in-law who seemed to be satisfied when recognized by the percipients.

But even when this intelligent purpose is not in evidence, does our limited knowledge of those phenomena justify us to classify them all, *prima facie*, as non-veridical? Such reasoning would be rather presumptuous. On the other hand, it would be premature to assert, without further evidence, that certain apparitions be veridical in the sense that "there is something more, than a thought which travels," and to define the "something more" *brevi manu*, as the spiritual body, since the material adduced so far covers only one of the test-conditions proposed by Mr. Gurney to establish the presumption "that an apparition of a dead person is something more than a mere subjective hallucination of the percipient's senses." Two other conditions have to be complied with, before Mr. Gurney's assumption is to be admitted; and still other evidence will have to be procured as corroborating the statement of St. Paul that "there is a spiritual body."

Test-Condition Number Two.

This condition for the verification or identification of apparitions will be remembered as calling for some conveyed *information, afterwards discovered to be true, of something which the percipient had never known.*

Complying with this condition Mr. Gurney himself gives an instance in *P. R. P.*, Vol. V, p. 412f., which is here very much abbreviated. The original report is much more graphic.

Colonel H., known personally to Mr. Gurney, had seen J. P. off—who was leaving to join the war in the Transvaal—when one night, the war being then at its height, Colonel H., after his return from the London club, went to bed to sleep. In the grey dawn of the morning he woke with a start and saw a figure standing by his bed, which figure, in spite of a full black beard, he at once recognized as that of his brother-officer J. P. and heard him say “I’m shot.” “Shot?” he exclaimed. “Good God! How and where?” “Through the lungs,” replied P., and as he spoke his right hand moved slowly up the breast, until the fingers rested over the right lung. “What were you doing?” the Colonel asked, and P. replied: “The

General sent me forward." While saying this, P.'s right hand left the breast to move slowly to the front, pointing to the window, and at the same time the figure melted away. The day after the night of this vision the news of the battle of Lang's Neck was in print, and J. P. was on the list of the killed. Later on Colonel H. learned that his friend had carried a beard and happened to wear that particular uniform in which he had appeared. These two features had been unknown to the percipient as well as J. P.'s death. But even the detailed information of the manner of J. P.'s death was afterwards verified, when Colonel H. asked J. S., another officer who had been in that war, *how* poor P. was shot, and J. S. replied: "Just here," and his fingers travelled up his breast, exactly as the fingers of the figure had done, until they rested on the very spot over the right lung.

Another case, where recognition is intelligently aimed at, and conveying information which was unknown to the percipient, is given in *P. R. P.*, Vol. VI, p. 17f., by Mr. F. G. whose sister, a young lady of 18 years, had died suddenly of cholera in St. Louis, Mo. Nine or ten years later, when writing

at noon in his room at the hotel in St. Joseph, Mo., Mr. G. suddenly became conscious that someone was sitting at his left, with one arm resting on the table, while the sun was shining cheerfully into the room. Looking up, he distinctly saw the form of his dead sister, observing a bright red line or *scratch* on the right-hand side of her face. When he sprang forward in delight, calling her by name, the apparition vanished. He took the next train home and, in spite of fearing his father's ridicule, related what had occurred. When mentioning the *scratch*, however, his mother "rose trembling to her feet and nearly fainted away." Having recovered, she exclaimed that G. had indeed seen his sister, as no living mortal but herself was aware of that *scratch*, which she had accidentally made while doing some little act of kindness after the young lady's death, and remembered how pained she was to think she should have, unintentionally, marred the features of her dead daughter, and how she had, unknown to all, carefully obliterated all traces of the scratch.

With reference to this intelligently aimed at recognition the death of the mother, occurring a few weeks after the apparition, is

indeed noteworthy, as Mr. Myers points out, for if the apparition had been delayed there would have been no one left to *identify her daughter by that scratch*.

Another case of the class where the phantasm conveys information, afterwards discovered to be true, and which the percipient had not known, is found in *P. R. P.*, Vol. VI, p. 29f. I abbreviate as follows:

Postmaster Happerfield promised his old friend John Harford who lay dying to care for the latter's wife. After Mr. Harford's death the promise was kept, until Mrs. Harford's grandson proposed to take the old lady to his house in Gloucestershire. The request seemed reasonable, so Mr. Happerfield consented. Time passed on. One night, as he lay in bed wakeful, turning over business and other matters in his mind, he beheld his departed friend and heard him say: "Friend Happerfield, I have come to you because you have not kept your promise to see to my wife. She is in trouble and in want." After being assured by Mr. Happerfield that he would attend to the matter, the apparition vanished. On rising, Mr. Happerfield wrote to the grandson and was informed that the latter had been deprived

of his situation and was in great straits, "insomuch that he had decided to send his grandmother to the Union." Forthwith Mr. Happerfield had the old lady provided with a home and had her wants supplied.

The intelligent purpose of this apparition is evident, and the information conveyed was not known to the percipient, although telepathic transmission from the widow may unconsciously have taken place from her mind to that of her husband's old friend. I confess, however, that to believe in such supernormally selective telepathy would tax our credulity more than to assume a genuine manifestation of the departed John Harford.

The well-known French astronomer Camille Flammarion contributes some cases meeting the condition that the information imparted by the apparition was unknown to the percipient. One of them I quote from a review of one of Flammarion's books, as given by Mr. Frank Podmore in *P. R. P.*, Vol. XV, p. 428, reported by A. Nyffeley-Potter.

"Two years ago my brother went as draughtsman with M. de Bonchamp's expedition to explore Africa. I had no news

of him for a long time, when one night I woke with a start, and saw my brother distinctly *killed by the spear of a savage*. This occurrence made such a vivid impression on me that I remained awake till morning, and was haunted by the vision for several weeks. A few weeks later I received the news of my brother's death in Abyssinia; he was killed by the spear of a savage on November 14th. The event must have coincided with the vision."

The following five cases of *Phantasms of the Dead*, conveying true information previously unknown to the percipient, answering to test-condition number two, are found in *P. R. P.*, Vol. X, on page 352, 378f, 380, 386, and 387 respectively. A comparison with the originals will show that none is overdrawn, but rather greatly abbreviated.

1. Miss H. had seen on several occasions the figure of an old man, oftenest in broad daylight, whom she described as having "very bright blue eyes and a good deal of colour; he is always dressed in white riding breeches and black coat." Never had she seen him in life. From photographs, however, and a picture afterwards seen, she had no doubt as to its identity.

2. Mr. N. Heintze is reading one afternoon, when he sees his father who had died four months ago and was buried before Mr. Heintze had seen the corpse. The apparition, approaching and shaking hands with him, had a short, white beard which puzzled Mr. Heintze, as he had never seen his father with a beard. His mother, however, told him afterwards that during father's illness the beard had grown, and thus father was buried with a beard.

3. Miss L. Dobson saw her mother, who had been dead 16 years, with two children in her arms, and heard her say: "Lucy, promise me to take care of them, for their mother is just dead." Two days later Miss Dobson received the news of the death of her sister-in-law who had given birth to a child three weeks before, which Miss Dobson did not know till after the young mother's death.

4. Father Basil, a clergyman, tells Baron von Driesen after the funeral of Mr. Ponomareff, von Driesen's father-in-law, that during the night the dead man had appeared to him begging of him to reconcile him to Baron von Driesen. The information that the deceased had not been on good terms with his son-in-law was, of course, new to Father

Basil who did not know that the dead man had also appeared directly to his son-in-law asking the latter's forgiveness.

5. Mr. Mamtchitch had frequent apparitions of a girl who died at the age of fifteen, and whom he knew well, but he had never been to see her grave. He receives the message from her: "Replace the angel, it is falling." He finds her grave and sees the marble statue of an angel all on one side.

Information of death, unknown at the time to the percipient, was imparted by the deceased in two cases reported by Mr. Myers in *Human Personality and its Survival of Bodily Death*, Vol. II, pp. 44f. One is the apparition of a half-caste Indian, called "Mountain Jim," who vowed to the well-known traveller Mrs. Bishop "that he would see her again when he died; and, in fact, some hours either before or after his death in Colorado she, being in Switzerland, saw his phantasm, and heard the words, 'I have come, as I promised.'" The other case is that of two girl friends who exchanged rings, "with the promise that the friend who died first would restore the ring to the survivor. At about the time when the first friend died

the surviving friend saw her standing by her bedside, and holding out the ring.”

The cases adduced so far will, no doubt, suffice to illustrate the claim that apparitions sometimes impart information, afterwards discovered to be true, of something which the percipient had never known. Another one, however, may not be out of place. It is given by Professor Hyslop in his interesting book *Science and a Future Life*, p. 51, as the report of a veridical apparition in the experience of Dr. Weir Mitchell's father, who was also a physician. He “had a patient in an insane asylum who occasionally had lucid intervals. One morning Dr. Mitchell went to the asylum to inform the patient of the death of his wife during the night. As he came in sight of the patient the man cried out: ‘You need not tell me. My wife is dead. I know it. She was here last night and told me herself.’ Supposing that there was no foundation for this story, Dr. Mitchell went to the manager of the institution and told him what had been said, and that gentleman confirmed it by saying that he had heard the man talking in the night and went to him to see what was the matter, when the patient at once reproached him for the dis-

turbance and for driving away his wife, who, he said, was there and had told him that she had just died. This case, adds Prof. Hyslop, "is interesting as associating a veridical apparition with a pathological condition of mind when hallucinations are so probable and suggesting the complications which such phenomena having an apparently objective meaning may possess."

These and other cases of *apparitions conveying information afterwards verified as correct* are surely indications of continued existence of beings who are morally accountable and personally responsible, and make it almost imperative to consider the relative condition of the Here-after in the light of moral principles. The harmonic relation of man to the constructive principles of his own being can not cease with physical death. The Law of Compensation can not be confined to the physical life here below. Evolution points to an individual moral development of the Ego, even after it has severed the bonds which had bound it to its earthly habitation. And its condition after the departure from the physical body can not but correspond to its state of moral development

to which it had attained before the separation from the flesh-body occurred.

Evolution demands that the Ego must have a higher destination than to perish with the dissolution of the instrument. The Soul, or the Ego, will progress in exactly the same proportion in which it adjusts itself to the constructive principle of its being. If it fails to align itself to this harmonic relation, the process of evolution will be reversed into devolution, and the Law of Compensation, the "Good Law," will take its course either way.

There are apparitions on record which make this very plain. The apparition of Mr. Ponomaroff to his son-in-law and to Father Basil, asking forgiveness, is one of them. But the intelligent reader will surely observe this for himself and, perhaps, remember cases of apparitions who could not, as they often say themselves, "find rest" and were doomed to haunt the places of their former evil deeds.

Test-Condition Number Three.

This condition will be remembered as demanding that *the appearance should be that of a person whom the percipient himself had never seen, and of whose aspect he was*

ignorant, and yet his description of it suffices for identification.

The first case satisfying this condition I abbreviate from Professor Hyslop's *Psychical Research and the Resurrection*, pp. 102f, which case is originally reported in the *P. R. P.*

“Mrs. Mary Wilson, a professional nurse, 45 years old, attended Mrs. Rogers during her illness, remaining with her almost constantly until she died. She had never seen Mrs. Rogers before the latter's illness, and knew nothing of her family or history.” The nurse, Mrs. Wilson, was resting on a settee, one night, between 2 and 3 a. m., while her daughter was asleep. Looking toward the door into the adjoining chamber Mrs. Wilson, wide awake, “saw a man standing exactly in the door-way, the door being kept open all the time. He was middle-sized, broad-shouldered, with shoulders thrown back, had a florid complexion, reddish-brown hair (bareheaded) and beard, and wore a brown sack overcoat, which was unbuttoned. His expression was grave, neither stern nor pleasant, and he seemed to look straight at Mrs. Wilson, and then at Mrs. Rogers without moving. Mrs. Wilson supposed, of

course, that it was a real man, and tried to think how he could have got into the house. Then, as he remained quite motionless, she began to realize that it was something uncanny, and becoming frightened, turned her head away and called her daughter, who was still asleep on the couch, awakening her. On looking back at the door after an interval of a minute or two, the apparition had disappeared." The following morning, "Mrs. Rogers' niece, Mrs. Hildreth, who lived in the neighborhood, and had known Mrs. R. and her family life many years, called at the house. Mrs. Wilson related her experience to her and asked if the apparition had resembled Mr. Rogers and Mrs. Hildreth replied emphatically that it did not. (All who knew Mr. Rogers are agreed on this point.) Their conversation was interrupted then, but when resumed later in the day, Mrs. Hildreth said that Mrs. Wilson's description agreed exactly with Mr. Tisdale, Mrs. Roger's *first** husband. Mrs. Rogers came to Roslindale after marrying Mr. Rogers and Mrs. Hildreth is *the only person in that vicinity who ever saw Mr. Tisdale.**"

The percipient, Mrs. Wilson, did not know

*Italics are mine whenever marked with an asterisk.

that Mrs. Rogers had been married twice, and was wholly ignorant of Mr. Tisdale's aspect, and yet her description of the apparition sufficed for identification.

Another case answering to condition number three is reported by Prof. Hyslop, *op. cit.*, pp. 263ff., which I abbreviate as follows:

The wife of Rev. Mr. Smead saw a vision of an elderly lady. "It had snowy white hair and wore a white gown. The hands and face were very white, so much so that I looked very steadily at it to be sure that I was not mistaken." Soon after Mrs. Smead was informed by letter that her aunt Sarah—whom she had never seen and of whose aspect she was entirely ignorant—had died in Baltimore, some five hundred miles distant. Prof. Hyslop then "asked Mr. Smead in a private letter, which Mrs. Smead was not to see, and which he reports that she did not see," . . . "to obtain a photograph of this deceased aunt and put it with a number of others as much like it as possible, and observe if Mrs. Smead spontaneously discovered the one representing this aunt." This was done, the one Mr. Smead got from Baltimore being in the midst of a lot of

others, over fifty of them. Asking his wife to find him the pictures of some two or three friends whom he named, "she went along looking at the photos and talked of this one and that one of her girl friends. Some she was sure were living, others she knew were dead, and others she thought might possibly be dead, thinking all the while that I was driving at that, to see if she would pick out the photo of this dead girl friend, when by and by she came at once upon this photo of aunt Sarah. She was greatly shocked, looked at me, knew it at once and recognized the face, said the face she saw (in the vision) had no glasses, the hair was crimped as in the photo, but flatter on the forehead. She had a white dress when Mrs. Smead saw her (in the vision) and was not quite as fleshy as the photo would indicate. The recognition was absolute." When Rev. Mr. Smead told her that it was all nonsense for her to be so positive, that he was trying to fool her, etc., etc., she insisted that the lady of the apparition was the same as the one on the photo, though she had never seen a picture of her aunt.

The evidential value of the above incident does not seem quite convincing to Professor

Hyslop, probably because it stands rather isolated. But we shall see in the sequel that there are quite a number of similar cases on record where the appearance is that of a person whom the percipient himself had never seen, and of whose aspect he was ignorant, and yet his description of it suffices for identification.

Such an one is given, for instance, in *P. R. P.*, Vol. V, p. 416, where Mr. John E. Husbands writes: "I was sleeping in a hotel in Madeira in January, 1885. It was a bright moonlight night. The windows were open and the blinds up. I felt some one was in the room. On opening my eyes, I saw a young fellow about 25, dressed in flannels, standing at the side of my bed and pointing with the first finger of his right hand to the place I was lying. I lay for some seconds to convince myself of some one being really there. I then sat up and looked at him. I saw his features so plainly that I recognized them in a photograph which was shown me some days after. I asked him what he wanted; he did not speak, but his eyes and hand seemed to tell me I was in his place. As he did not answer, I struck out at him with my fist as I sat up, but did not reach

him, and as I was going to spring out of bed he slowly vanished through the door, which was shut, keeping his eyes on me all the time. Upon inquiry I found that the young fellow who appeared to me died in that room I was occupying."

From the description Mr. Husbands gave the young fellow was recognized as Mr. D., and on being shown a photograph without comment, the percipient said at once: "That is the young fellow who appeared to me the other night, but he was dressed differently"—describing a dress he often wore—"cricket suit (or tennis) fastened at the neck with sailor knot."

Another case answering to condition number three is reported in *P. R. P.*, Vol. X, p. 263f. Miss S. Money, "in the full light of the gas-burner," saw distinctly a white figure who, coming from the child's cot, looked her full in the face and then passed down the staircase. The mother of the child, of which Miss Money had taken charge, recognized by Miss Money's description of the apparition an invalid aunt of the child. This aunt—whom Miss Money had never seen and of whose existence she did not even know—had died at the time of the apparition and had greatly desired to see her little niece.

A case of still more importance in meeting condition number three is found in *P. R. P.*, Vol. X, p. 383f. Senhor Ulysses Cabral, Director of the "Atheneu Brasileiro" in Rio de Janeiro, had taken charge of a child "Deolinda" whom he had found in great poverty. This child died from consumption shortly afterwards. One year later, Senhor Cabral was staying at a friend's house whose sister was so ill that "we had to sit up with her at night." He continues: "One night, when I had taken my turn in nursing, I felt sleepy, and went to lie down. Two sisters, Donna Anna Ignez Diaz Fortes and Feliciana Dias (now deceased), took my place. I had made their acquaintance but a few days before. After stretching myself on the bed, I was filled with a feeling of unbounded joy. I was happy, and could not imagine what was the cause of my happiness. I had a sensation as if someone were holding my head and placing something round it. Astonished at my experience, I called the ladies who were watching in the next room, and Donna Feliciano, though from the place where she was seated she could not see me, answered me back, 'I see at your bedside a spirit child clothed in white. She places on your head a crown of roses. She says her

name is Deolinda, and she comes to thank you for the kindness and charity with which you behaved to her.' I was amazed at such a declaration, for that very day was the anniversary of Deolinda's death, and neither I nor any other person in the house had recollected this. Besides, I had never spoken on the subject."

The feature that Miss Feliciano heard the "spirit child," as she calls the apparition, tell her that its name was Deolinda etc. while Mr. Cabral *heard* nothing, and *saw* nothing, though he *felt* something "as if someone were holding his head and placing something round it," might be construed as being different hallucinations of the percipients. But we must not forget that the sense of touch, for instance, may be much more refined in a physician than in a farmer; that the sense of sight may be more acute in a sailor than in a college professor; that the sense of hearing may be much keener in a musician than in a soldier. Why, then, should psychical perception be of the same acuteness in persons of different degrees of refinement? To argue that the apparition of the child had no objective existence, because it was not perceived by the witnesses through the same

psychical channels, would be as unreasonable as to deny to the sailor that he sees a whale many miles distant because of one's own short-sightedness. The evidential value of the apparition consists not only in the information it imparted to Miss Feliciana, but also in its being recognized by her, though she had never seen the child in life and was, in fact, entirely ignorant of the child's previous existence. Her description of the apparition, however, was indeed sufficiently definite for identification.

A rather curious case, seemingly meeting the demands of condition number three, is reported in *P. R. P.*, Vol. VI, p. 57f., where the percipient was unacquainted with the aspect of the gentleman whose appearance he beheld. When describing the phantom afterwards, he was told: "Why, that's old Q!" Mr. J., the percipient, had succeeded, as librarian, this Mr. Q., whom he had never seen. One evening, preparing to leave, he saw, in a passage between the librarian's room and the main room of the library, a man's face. Thinking of a thief, he took a revolver from the safe, and, holding the lamp in the other hand, went through the passage to the main room, but saw no one there.

Calling out loudly to attract attention, he saw a face looking round one of the bookcases, "as if the *body* were *in* the bookcase." "The face was pallid and hairless, and the orbits of the eyes were very deep." Advancing towards it, he saw "an old man with high shoulders seem to *rotate* out of the end of the bookcase," and with a shuffling gait walk quickly to the door of a small lavatory, but he heard no noise. Following the man into the lavatory, he found no one there. The following morning a local clergyman, on hearing Mr. J. describe the appearance, said: "Why, that's old Q!" On seeing a photograph of Q., Mr. J. recognized it, and remarks: "The resemblance was certainly striking. Q. had lost all his hair, eyebrows and all, from (I believe) a gunpowder accident. His walk was a peculiar, rapid, high-shouldered shuffle."

With reference to the above case, which evidently meets condition number three, Mr. Frank Podmore says in his rather ingenious volume on *Apparitions and Thought-Transference*, p. 315: "Mr. J. saw the figure of Mr. Q. in the library, because some friend of Mr. Q.'s was at that moment vividly pic-

turing to himself the late librarian in his old haunts."—Who knows?

"If recognized apparitions of the dead," says Mr. F. W. H. Myers in *P. R. P.*, Vol. VI, p. 52, "under circumstances precluding the possibility of mere subjective hallucination, occurred so frequently that the chance-coincidence were excluded, we should have a right to assume that the so-called dead were still in some way influencing the living. But, as we have seen, the evidence to such appearances is as yet so scanty that although personally I incline to accept it, I cannot present it to others as at present conclusive."

Mr. Myers wrote the above in 1889. Since then, however, the material has considerably increased, some cases, indeed, being of such a veridical nature that they seem to be almost conclusive in favor of genuine objective *post-mortem manifestations*. I refrain, nevertheless, from prevailing upon the reader to accept either the view of Mr. Podmore or that of Mr. Myers, but leave it to him to draw his own conclusions, without commenting upon the cases submitted to any considerable extent.

Test-Condition Number Three was: "The appearance might be that of a person whom

the percipient himself had never seen, and of whose aspect he was ignorant, and yet his description of it might be sufficiently definite for identification." The following case from *P. R. P.*, Vol. VI, p. 281, seems to comply with just this condition:

A gentleman in C., hearing of Mrs. Z's having seen a certain apparition, brought half a dozen photos to her house, among them one of what was supposed to be the spirit. Mrs. Z. looked them through, and thought one an early one of a friend who was present. When seeing, however, the one supposed to be the spirit, she exclaimed: "Oh, that's the ghost—where on earth did it come from?" Mr. Z. adds: "We were all rather staggered at her recognition, especially the gentleman who brought the pictures, as he had laughed the whole thing to scorn."

To the same condition another case answers which is on record in *P. R. P.*, Vol. VI, pp. 270-276. It comes from Mrs. H., wife of a physician, in a small provincial town. Dr. H. has seen and admitted the correctness of what she has written, so that his evidence is practically first-hand.

Dr. H. was returning home about 9 o'clock and running upstairs to dress for the even-

ing, when he was rather startled to see a little child, who ran before him into Mrs. H.'s room. The doctor, thinking it was his own boy, followed, but found his boy in bed tucked in and fast asleep, and no one else in the room. Time passed. Neither Dr. nor Mrs. H. thought much more about it, until, some years afterwards, two daughters of Mrs. H. saw a child very early in the morning at the same time, but in different rooms. After some more years Miss A., staying with her cousins at Dr. H.'s house, saw a little girl in her room with dark hair and a very white face gliding towards her. She writes: "I tried to speak to her, but could not. She came slowly on up to the top of the bed, and I then saw her face clearly. She seemed in great trouble; her hands were clasped and her eyes were turned up with a look of entreaty, an almost agonized look. Then, slowly unclasping her hands, she touched me on the shoulder. The hand felt icy cold, and while I strove to speak she was gone." After about a fortnight Miss A., when leaving, was told by her cousin, Dr. H.'s eldest daughter, that this "little girl" had been seen three times before by three different members of the family some nine or ten years ago.

Mrs. H. herself goes on to say in her report: "If the apparition should be a ghost, I have thought that it must be the spirit of a little girl who died in part of our house before it was added to it. When we first came to this house, about 30 years ago, it was divided into two, the smaller part being inhabited by a doctor. His wife died soon after we came, and a few years afterwards his little girl. I used to see her when she was ill, and I last saw her the day before she died. She had fine dark eyes, black hair, oval face, and a pale olive complexion. This description I find exactly agrees with those who have seen its face. None of them had ever heard me mention the child; indeed, I had forgotten about her until hearing of these ghost stories". . . "As far as I remember the child was about eight or nine years of age" . . . "It is since the two houses have been joined that the child appeared, and to three, Mr. H., G., and Miss A., in our old part. But when Mrs. A. [formerly Miss H.] saw it, it was in the very room in which she died. When the others described the appearance of the child, then it struck me it might be the one I knew, and when I gave a minute description of her they said it corresponded exactly.'

The following case of evidential import is especially instructive, as it covers, more or less, *all three test-conditions at once*. This remarkable case is found in *P. R. P.*, Vol. VI, p. 26f. Confining myself to points of evidential value I abbreviate as follows:

Mrs. P., her husband, and Gertrude, a baby of 15 months, had retired, the lamp being turned down, so the room was dimly lighted, when she saw a gentleman standing at the foot of the bed, dressed as a naval officer. Touching her husband's shoulder, she said: "Willie, who is this?" Her husband, looking in astonishment at the intruder, shouted: "What on earth are you doing here, sir?" Then the apparition, drawing himself into an upright position, answered in a commanding, yet reproachful voice: "Willie! Willie!" Then he moved towards the wall between the bed and the lamp, shutting out the light from the bed by his intervening body, and disappeared, as it were, into the wall. Mr. P., his face white and agitated, unlocked the door and searched the whole house, but came back looking very white and miserable, asking his wife: "Do you know what we have seen?" Thinking of her brother, who was in the navy, she replied: "Yes, it was

a spirit. I am afraid it was Arthur, but could not see his face,"—when her husband retorted: "Oh, no, it was my father." The further account throws light on the incident. Mr. P's father had been dead fourteen years, had been a naval officer in his young life, but had left the service before Mr. P. was born. At the time of his father's appearance Mr. P. was inclined to take the advice of a man who would certainly have led him to ruin.

The evidential value of this case is now:—

First: More persons than one were affected by the phenomenon; secondly: The phantasm, by his commanding, yet reproachful voice, conveyed a message which one of the percipients, Mr. P., had previously not exactly known to be true, while the other percipient, Mrs. P., only afterwards discovered its importance; and thirdly: One of the percipients, Mr. P., had seen his father only once or twice in uniform, while Mrs. P., the other and first percipient, says: "I had never seen him at all."

In this case, then, all of the three test-conditions are more or less complied with, and besides, there is an intelligent purpose of the apparition which, combined with the remaining evidence, might, indeed, "establish the

presumption that an apparition or other immediate manifestation of a dead person is something more than a mere subjective hallucination of the percipient's senses."

One other feature is deserving of special consideration, viz.: that the apparition, when moving toward the wall, *shut out the light from the bed by his intervening body*. What kind of a body this was, the reader may conjecture.

The Marquis of Bute, Mr. Andrew Lang and Dr. Ferrier of London are responsible for another report of apparitions covering all three test-conditions more or less. From *P. R. P.*, Vol. XI, pp. 547ff., I abbreviate considerably as follows:

In a house where a Mrs. Blackburn had died, Mr. Buckley, occupying the same since 1888, and Miss Buckley heard steps and noises, and had even water sprinkled on their hands by invisible agents.

In October, 1893, a Mrs. Claughton with her two children came to stay in the house and saw, one night, the figure of a woman with a soft white shawl round her shoulders, lightish brown hair, etc. The figure said in a distinct voice, "follow me," whereon Mrs. Claughton followed her to the drawing-room.

On entering Mrs. Claughton, finding the candle on the point of extinction, replaced it with a pink one. Then the apparition said, "to-morrow," and vanished. When Mrs. Claughton returned to her bedroom, the elder child asked: "Who is the lady in white?" This covers condition one requiring that more persons than one be independently affected by the phenomenon.

The following night the same figure appeared to Mrs. Claughton "and, after making her take most solemn oaths of secrecy [made her a certain communication, and asked her to do certain things], Mrs. Claughton was to go to a place of which she had never heard." The figure purported to be Mrs. Blackburn, giving certain dates for identification which afterwards were found to be correct. Thus condition two was complied with, demanding that the phantom should convey information, afterwards discovered to be true, of something which the percipient had never known.

Then a man appeared on Mrs. Blackburn's left hand stating himself to be George Howard, buried in Meresby Churchyard, desiring Mrs. Claughton to go to Meresby and verify the dates given by Mrs. B. and himself

in the parish registers, "and, if found correct, to go to the church at the ensuing 1:15 a. m. and wait at the grave therein of Richard Hart." Some more instructions were given when, towards the end of the conversation, "Mrs. Claughton saw a third phantom, of a man whose name she is not free to give, in great trouble, standing, with hands on face (which he afterwards lowered, showing face) behind Mrs. Blackburn's right."

On October 14th Mrs. Claughton went to Meresby, found the parish clerk named by the ghost, asked for the registers, went to the grave at the appointed time, and found all as foretold, although she had never even heard of the place, nor had she known any of the apparitions two of whom she described satisfactorily for recognition. Dr. Ferrier and his wife, when Mrs. Claughton told them of the figure with the white shawl, lightish brown hair, etc., said the description was like that of Mrs. Blackburn. Joseph Wright, the parish clerk, had known George Howard and recognized Mrs. Claughton's description of him. Other data corresponded with those given by the ghosts, particulars of which may be obtained from the original record. Here, then, condition three

is also met, viz.: that the appearance is that of a person, or persons, whom the percipient had never seen, and of whose aspect he was ignorant, and yet his description of the apparition is sufficiently definite for identification.

The reader has now sufficient material before him to either incline to Mr. Myers' opinion, or to prefer Mr. Podmore's view. The writer himself confesses his inability to confine evolution to the physical world. Life here and hereafter has, indeed, a common development and a common purpose. The claim of the School of Natural Science that the physical world and the spiritual world are *one* is even presupposed by Mr. F. C. S. Schiller in *P. R. P.*, Vol. XVIII, p. 446, when he says: "If another world can be scientifically discovered, *the two worlds will become one and continuous to a greater or less extent, and be included in the same natural universe.*"* This will reduce the supposed antagonism between them to that which always exists to some extent between the present and the future."

"The spiritual world," says Florence Huntley in *Harmonics of Evolution*, Chapter

*Italics are mine whenever marked with an asterisk.

IV, "is as truly material as our own. It is simply a world of matter finer in particle and more rapid in vibratory action than our physical world. Because of this fact Natural Science uses those distinguishing terms 'physical material' and 'spiritual material.' The spiritual world is just as real and tangible and visible to a spiritual man as is the physical world to the physical man." The other world which encircles our planet like a vast girdle "is inhabited just as this world is, by intelligent beings capable of moral improvement. They are real people; in fact, the same people who have previously lived here. They are simply spiritually embodied intelligences instead of physically embodied individuals. They preserve their identity as certain individuals from this plane. They continue to follow in the same general lines of intellectual and moral activity which engaged them in this world." . . . "They select as their homes that particular sphere or locality to which their own vibratory condition impels them." It is the life here which, indeed, determines life there. "The physically disembodied man discovers that it is his own acts, thoughts and motives, which have conditioned his spiritual body to

one of the spiritual zones or localities. If his earth life has been intelligent, chaste and purposeful he finds himself attuned to the higher planes and the higher circles of spiritual life. Under such conditions he passes outward from the earth plane by the law of spiritual gravity and dwells in that sphere and among such people as are harmonious to himself. If, on the contrary, his life has been vicious, ignorant, criminal and impure he finds that the 'spirit' has been coarsened by that previous life in the body. He finds, therefore, that he is in touch with only the lower stratum of spiritual material and spiritual society. Under these conditions the spiritual body cannot rise," but remains "earth-bound."

Biblical allusions to "angels of darkness," to the "outer darkness" and to "regions of darkness" become more and more intelligible in the light of these statements. If "Hell" and "Darkness" as well as "Heaven" and "Light" are both "locality and condition," as Florence Huntley says, *op. cit.*, p. 64, one can understand why Judas went, according to *Acts*, 1:25, "to his own place," and realizes the significance of the incident recorded in *P. R. P.*, Vol. VI, p. 523, where

Phinuit announces to Sir Oliver Lodge the presence of a man who had shot himself, and suddenly exclaims: "Ullo, here's two come for him. However did that man come here? They have taken him back. He is not with us yet. He saw you and burst out." And on p. 545, *ibid.*, the control imparts this information: "There is a separation between the good and the bad side....It's as when you look through a screen; you can see people, but they can't see you. Once lately a man broke through and came here, but two attendants took him back."

Quite apart from the above indications, however,—which all help to bridge The Great Divide, even if they were dragged from a bog, instead of being drawn from a well,—the most inevitable demand of evolution is: "Life here and hereafter has a common development and a common purpose."

This once granted, "apparitions and the like" become intelligible, especially when we remember, as stated in Chapter V, paragraph 3, that they may be traced, first, to mere hallucinations of the percipient himself; secondly, to their being generated by means of physical magnetism as well as by telepathy; and thirdly, to the manifestation of the spiritual body itself.

Hallucinations are, of course, not real apparitions and, therefore, *eo ipso* non-veridical.

Telepathically induced phantasms may, and may not, have any reality. At times it is "something more than a thought which travels," at other times mere mental pictures are telepathed. Whether they are made possible, as Mr. Myers seems to suggest, by using some "element of the spirit," physical science, so far, has not been able to ascertain.

Apparitions generated by means of physical magnetism are, even when unverifiable, nevertheless genuine and as real, as when some discarnate intelligence materializes himself by means of the living physical substance near him "to thinly cover a part or all of his spiritual body."

It should be mentioned in this connection that the spiritual body can never be seen by the physical eye. Apparitions are seen either by spiritual sight, or they become visible to physical vision by means of physical magnetism or by controlling the living physical substance near them. The spiritual body itself is invisible to the physical eye. Whenever discarnate persons come within the field of physical vision, as in so-called spirit ma-

terializations when genuine, the apparitions are, to quote from p. 106 of *The Great Work*, "the result of a process whereby the spiritual body of an ex-human being is invested with sufficient physical material to bring the outlines of that physical investment within the limits of physical vision. The spiritual form is 'clothed upon,' as it were, with sufficient physical material to bring the physical outlines within the field of physical sight. Neither the Soul, however, nor the spiritual body of the departed is thus made visible to the physical eye. These are just as far from the sight of mortal eyes as they were before the 'materialization' occurred."

Manifestations of the spiritual body itself are apparitions which not only are veridical in themselves, but which frequently give such evidence of their reality, that their intelligent purpose excludes peremptorily the assumption of mere spectrographic reflections. Adding, therefore, to the test-conditions of the late Mr. Gurney the telling argument of the keen perceptive faculties of animals in a subsequent chapter, the author challenges physical science once more to at least investigate the claims of the School of Natural Science whose members would never have be-

come students but for the fact that they, like Thomas, were rather faithless than believing. Credulity can certainly not be charged to those who were rather slow to believe, until their eyes were opened, and till they personally experienced that which simply can not be demonstrated in any other way.

“Fools deride. Philosophers investigate.”

VI.
**ANIMALS AS PERCIPIENTS OF
APPARITIONS.**

The evidential value of apparitions is by no means always convincing, as there are many cases which do not answer satisfactorily to either of the test-conditions named by Mr. Gurney. But it must be conceded that even the comparatively small percentage of veridical apparitions is not without import and may surely be considered as a strong indication of man's survival after physical death. One more argument, however, should be mentioned in favor of the objectivity of at least some of these apparitions, viz.: *The strange behaviour of animals in the presence of supernormal phenomena.*

When a dog, for instance, crouches down, as recorded in *P. R. P.*, Vol. III, pp. 115f., with his tail between his legs, fearing to enter a certain room where the apparition of a woman in grey was frequently seen;—when another dog commenced to cry and to tear at the carpet in a frantic manner in the hall where, according to *P. R. P.*, Vol. VI, p. 262,

the phantasm of a man was seen "standing by the window staring fixedly";—or when Mr. Amasoff's dog barks incessantly at the figure of a dead boy who was at the time seen also by seven human percipients, as stated in *P. R. P.*, Vol. X, p. 227;—should it then not be legitimate to assume that these apparitions were sufficiently real? The explanation seems rather far-fetched that—if the animals' behaviour precedes the seeing of the apparition by the human percipient—"there is, no doubt, generally suggestion from the animal." If animals could suggest to human percipients apparitions which are not objectively real, why did not Miss N.'s cat do so? This lady, according to *P. R. P.*, Vol. X, p. 353, saw her dead aunt many times; yet once she saw "nothing," while the cat was "full of terror." Or why did Mrs. C. find nothing and see nothing in a house where apparitions had been seen five times before, as stated in the *Journal, S. P. R.*, Vol. X, pp. 310-320, when her little dog, Rex, barked, but would not leave the bed, while the large dog was hiding under the bed where "he just lay," and nothing would make him come out"?

The inference that animals sense apparitions where human beings do not, seems to be

quite legitimate in consideration of the material on hand. In the *Journal, S. P. R., loc. cit.*, Mr. W. G. D., after giving an account of five appearances, four of which coincide with a death, goes on to say: "As I said before, it was seen many times by other members of the family, but, as there have been no careful notes kept by them, I can give no detailed account, nor do I enlarge on the noises of footsteps, the opening of doors, and similar phenomena, but will only mention one other circumstance which happened after we had left the house. My brother F. was superintending the removal of a lot of old furniture which we were sending down to the auction rooms. One of the men who was doing the work had brought a large retriever dog, which F. was going to pat, when its owner told him not to, as it was so savage. They had got everything out, and the house locked up, when they discovered the dog was missing. The door being opened, they found him pressed against the wall, so paralyzed with terror that his master had to fetch him out, as he dared not move."

On page 316 he writes, in answer to questions on the part of some members of the *S. P. R.*: "We used to sit in the drawing-

room, and had the dogs with us, or in the passage. (We generally had from two to four dogs of one kind or another.) Suddenly one of them would start to whine, then they would all start, and if they were in the passage would scratch at the door to come in. Then we would hear footsteps going up and down the passage or moving across the rooms overhead, and in this latter case we could never get the dogs to go upstairs even when we went. Sometimes the steps would go on for a moment or two, and again they would continue for the whole evening off and on, until the dogs were nearly mad, and we would let them into the garden, where they would quiet down. . . . I believe the dogs were never with us on the occasion of the figure being seen." And Mrs. W., a sister to Mr. D., writes on p. 318: "I was one afternoon crossing the hall between the dining and the drawing-room when I became conscious of a grey veiled presence at my elbow. My impression was of a tall, slight (although misty) woman clothed in a long cloak. I was tired at the time and thought I must be mistaken, as the glimpse was a momentary one. I may remark I felt no sense of fear. I slept for some years in the room we called the

‘haunted room.’ Whilst there I was frequently seized with such sudden and awful attacks of unreasoning and unaccountable terror that I was thankful for the company of my small terrier dog in the room with me. The horror I felt was too intangible to put into words; it was rather an oppressive sense of unseen and terrible presence with me. I may remark Frenchie—the dog—*would never* sleep anywhere but on the bed. In my present house he never attempts to move from the floor.”

In the following case the dog and his master perceived the apparition simultaneously. Mr. Mamtchitch, the same who had replaced the fallen down statue of an angel on the grave of a young lady, Palladia with name, saw the latter enter his room and heard her say: “I was there; I have seen,” while his dog pressed close against him and kept looking at the apparition. “The dog did not bark,” says its owner in *P. R. P.*, Vol. X, p. 390, “whilst ordinarily he did not allow anyone to enter the room without barking or growling. And every time, when my dog saw Palladia, he pressed against me as if seeking refuge.”

According to *P. R. P.*, Vol. V, pp. 469f.,

Major-General R. Barter, C. B., saw an apparition of a dead officer on horseback whom he at once recognised as Lieutenant B. When the rider was approaching, "the two dogs"—which shortly before had been hunting about in the brushwood—"came, and crouching at my side, gave low frightened whimpers." General Barter dashed up the bank and gained the road, but the apparition had vanished. "I then returned home," he says, "where I found my dogs, who, on all other occasions my most faithful companions, had not come with me along the road."—In this instance, too, it seems that the human observer was not the only percipient.

Still another simultaneous perception of the apparition by a human being and by an animal is the following, of which we read in Mr. Podmore's review of one of Camille Flammarion's books in *P. R. P.*, Vol. XV, p. 430. A lady doctor, Marie de Thilo, had a friend in India, a medical missionary, who died during the night of the 29th to 30th October, 1890, in Cashmere. On the morning of the previous night Dr. de Thilo was awakened by little knocks at her door and saw a figure appear wrapped in a sort of vapoury white stuff." She could not distin-

guish the face, but felt an icy breath pass over her. Before the apparition vanished, the cat was not in its usual place at the foot of the bed, but "was sitting up, quivering and growling, its hair on end." After the phantom had disappeared, the cat "was trembling in every limb, and was bathed in perspiration." The latter symptom seems so extraordinary in a cat that it would be almost incredible if it were not vouched for by the signature: "Marie de Thilo, Dr. of Medicine, St. Junien, Switzerland."

Horses—like dogs and cats—often sense apparitions which many a Balaam is unable to see. Sometimes, however, the phantom is perceived by both, the horse and the rider. According to the *P. R. P.*, Vol. V, p. 454, Mr. R. Pearsall Smith said that "among the illustrations of the claim that animals have a perception of these extraordinary alleged apparitions after death, might be mentioned one occurring to a neighbour of his own, a prominent barrister at Philadelphia. He had parted, under painful circumstances of controversy, with a friend who had later gone to Italy for his health. Afterwards, while camping out in the wilds of the Adirondacks, one day his horse became excited and refused

to advance when urged. While engaged in the contest with the horse, the barrister saw before him the apparition of his friend with blood pouring from his mouth, and in an interval of the effusion he heard him say, '*I have nothing against you.*' Soon afterwards he heard that his friend had at that time died during a discharge of blood from the lungs."

There are still more cases known that animals are sensing, somehow, the apparitions of discarnate beings. But since the narration of these would not serve to considerably strengthen this contention, there is no reason to instance any further. One case, however, should not be omitted, as it substantiates the objectivity of phantasms not only by the strange behaviour of some animals, but also by its corroboration of test-conditions number one and number three. From the record of this case in *P. R. P.*, Vol. VIII, pp. 311ff., I abbreviate considerably as follows:

A widow, Mrs. S., second wife of Mr. S., had died two years after her husband's demise. The house they occupied was bought by Mr. L., who died six months later in the same room in which Mr. S. had expired, and where some jewels had been hidden by him

in a secret receptacle in order to preserve them for his first wife's children. In 1882 the house was let to Captain Morton whose daughter gives a detailed record of the frequent appearances of "a tall lady, dressed in black of a soft woollen material," with "a widow's cuff...on both wrists, so that the whole impression was that of a lady in widow's weeds." On p. 322 Miss Morton writes: "We have strong grounds for believing that the apparition was seen by two dogs. 1. A retriever who slept in the kitchen was on several occasions found by the cook in a state of terror, when she went into the kitchen in the morning—being a large dog, he was not allowed upstairs; he was also seen more than once coming from the orchard thoroughly cowed and terrified. He was kindly treated and not at all a nervous dog. 2. A small skye-terrier, whom we had later, was allowed about the house; he usually slept on my bed, and undoubtedly heard the footsteps outside the door. I have notes of one occasion, on October 27th, 1887. The dog was then suffering from an attack of rheumatism, and very disinclined to move, but on hearing the footsteps it sprang up and sniffed at the door. Twice I remember seeing this

dog suddenly run up to the mat at the foot of the stairs in the hall, wagging its tail, and moving its back in the way dogs do when expecting to be caressed. It jumped up, fawning as it would do if a person had been standing there, but suddenly slunk away with its tail between its legs, and retreated trembling, under a sofa. We are all strongly under the impression that it had seen the figure."

To assume that the apparition was telepathically impressed on the dogs by incarnate human agents, or *vice versa*, would be rather illegitimate when we read that the figure was seen from 1882 to 1884 by Miss R. C. Morton herself about half a dozen times; in 1882 by Miss Morton's sister, Mrs. K.; in 1883 by the housemaid, and by Miss Morton's brother and another little boy. In 1884 Miss Morton spoke to the apparition, "a lady in widow's weeds," asking her if she could help her. The figure moved as if to speak, "but she only gave a slight gasp and moved towards the door." Miss Morton continues: "Just by the door I spoke to her again, but she seemed as if she were quite unable to speak. She walked into the hall, then by the side door she seemed to disappear as before."...."I

also attempted to touch her, but she always eluded me.” . . . “and if followed into a corner, simply disappeared.”

The cook had seen the figure on the stairs describing it as “a lady in widow’s dress, tall and slight, with her face hidden in a handkerchief held in her right hand.” She also saw the figure outside the kitchen windows about 11 in the morning. On August 11th, 1884, Miss Morton and her eldest sister, Mrs. K., both saw the apparition on the balcony. The following day about 8 p. m. both ladies saw her in the drawing-room for about ten minutes; Miss M. Morton, another sister, saw the figure shortly afterwards; and again Mrs. K. saw her somewhat later on the lawn. “This evening, then, altogether 4 people saw her,” and four days later “the gardener said that he had seen the figure on the balcony that morning early, about 6 o’clock.”

Experiments to catch the apparition by strings with glue fastened across the stairs or to get a snapshot at her with the camera proved a failure, and when cornered in order to be touched she disappeared.

“The figure became much less substantial on its later appearances. Up to about 1886 it was so solid and life-like that it was often

mistaken for a real person. It gradually became less distinct. At all times it intercepted the light",—just like the apparition of the naval officer, Mr. W. P.'s father, had *shut out the light by his intervening body*.

"Although none of us," says Miss Morton toward the end of her interesting report, "had ever seen the second Mrs. S., several people who *had* known her identified her from our description. On being shown a photo-album containing a number of portraits," says Miss Morton in closing, "I picked out one of her sisters as being most like that of the figure, and was afterwards told that the sisters were much alike."

The original account is much more graphic, but the reader will probably be sufficiently convinced, not only of the perception of the apparition by the dogs—one of which retreated trembling under the sofa, whilst the other was found in a state of terror in the kitchen,—but also of the compliance with the test-conditions, viz., that the phantasm was seen by more percipients than one, and that it was identified by the description of the percipients who had never seen Mrs. S. before.

If, then, apparitions of the dead—and the reader will, no doubt, be aware that their

manifestations occurred quite independently of any mediumistic intercession—are found to answer to the test-conditions proposed by the late Mr. Gurney, and, moreover, to be sufficiently objective to be sensed by domestic animals, they seem to really indicate that spiritual bodies survive the death of the physical organism, and to corroborate, to a great extent, the contents of the volumes of the *Harmonic Series* whose authors state, again and again, that their philosophy of life and action, including the Here as well as the Hereafter, may be tested by anyone who has “the Intelligence to *know*, the Courage to *dare*, and the Perseverance to *do*.” The facts they set down “every man and woman can verify if he—or she—has but the intelligence, courage, perseverance and permission.” And the greatest of these is not so much immortality itself, but that the life here determines the life beyond. *Harmonic Relation with the Constructive Principles of Nature means the Living of a Life* the purpose of which is not to find a heaven, “but to make one.”

Inalienable is the Right to Individual Life, Liberty and the Pursuit of Happiness. But, says TK in *The Great Work*, Chapter XVIII,

“Life itself is of no value, either to the individual or to the world, except in so far as it is made a life of Service to the Cause of Humanity.” . . . “Liberty to work out the great problem of individual life and destiny according to the dictates of individual Conscience, is worth vastly more to any Soul than the liberty to enjoy them to the exclusion of those who more justly deserve them or more greatly need them.” . . . “Happiness which does not take into account also the happiness of others seldom, if ever, rises above the level of selfish enjoyment. It is as far below the level of real Happiness as the instincts of animal nature are below the inspirations and aspirations of the most exalted human Soul.”

Unselfish Effort is the Spirit of The Great Work.

Unmeasured Possibilities are opened to the Soul conforming to the Constructive Principles of Nature. When they who have attained to the clear Vision of Independent Spiritual Sight, knowing the law and living the life, have been able to look across to the other shore, and the time for the final departure is at hand, then “the journey is begun with a song of joy in the heart and of

thanksgiving upon the lips. A definite knowledge of that which lies beyond removes all doubts and all fears. Those who possess such knowledge know that the closing of this life is but the opening of the doors of the higher life."

There Is No Death.

The transition called "death" opens the portals; but: in itself it has no effect whatever upon the Moral Status of man.

"The life one lives upon earth determines his status and the level of Spiritual Condition to which he will rise immediately after the transition," for: "The Law of Spiritual Gravity is as inexorable in that life as the law of physical gravity is in this."

VII. APPARITIONS DEPENDENT ON MEDIUMISM.

The belief in the possibility of intercommunication between incarnate and discarnate minds does not make one a spiritualist. It is *not the belief* in the possibility of such intercommunication, *but the practice* of it by means of mediumship which constitutes spiritualism.

TK, on p. 134f. of *The Great Psychological Crime*, defines a spiritualist as "one who accepts mediumship as a legitimate and proper method and process by and through which to obtain communications between those in the spiritual life and those in the physical," and spiritualism as "that particular school, cult, religion, philosophy or metaphysical system which is founded upon its acceptance of mediumship as a legitimate and proper method and process by and through which to establish and maintain personal communication between those in the spiritual life and those in the physical." These definitions "exclude all those who do

not accept, believe in, and sanction the process and the practice of mediumship.”

Many intelligent investigators of psychic phenomena “do not in the least question the fact of spirit communication through mediumistic processes,” but they “thoroughly disapprove and even condemn the method or process by which these communications are obtained. In other words, while they admit that mediumship is a fact, they do not approve of it as a method or practice.”

It is, indeed, of the utmost importance to fix these distinctions in mind, since there seems to be quite some confusion in this respect. On moral grounds, for instance, the writer disapproves of the *practice* of spiritualism by means of mediumship; but he is nevertheless perfectly convinced that *many* of the alleged spirit manifestations are by no means fraudulently produced. If intercommunication between incarnate and discarnate minds were impossible, the prohibition of its practice in Lev. 19:31; 20:6 and Deut. 18:10-12 would be futile and incomprehensible, and some of the most convincing manifestations of spirit identity would remain inexplicable. On moral grounds, therefore, psychical investigators may condemn the

practice of mediumistic subjection in order to obtain phenomenal apparitions of, and communications from, the dead; for scientific reasons, however, and from the viewpoint of physical science, this practice may be looked upon as legitimate, since it corroborates within the realm of physical science the findings of a school which approves of an altogether different, mediumistically independent process of gaining knowledge of the life beyond. And this is the sense in which the following argumentations should be considered.

Communications evidential of spirit identity will be discussed in another volume; *apparitional manifestations*, however, even though they are generated in the seance room, are deserving of some consideration in the present volume. This chapter, therefore, will leave aside communications belonging to the mental side of spiritualism, and confine itself to *manifestations of physical spiritualism*, viz., to phenomena of materialization of spiritual substance by means of physical matter into recognizable *apparitions supposed to be mediumistically evoked*.

Evidence for the genuity of such apparitions, mostly supposed to be produced, wholly

or partly, by some hypothetical power of the medium, has been adduced by Sir William Crookes in his *Researches in Spiritualism*, by Mr. F. W. H. Myers in *P. R. P.*, Vol. IX, pp. 307; 310f; 327; 329; Vol. XI, pp. 52 and 55, and by Sir Oliver Lodge in *P. R. P.*, Vol. XVII, p. 46f, where this eminent man of science asserts that he finds materializations and the movements of untouched objects easier of belief than the penetration or passage of matter through matter, adding: "I am disposed to maintain that I have myself witnessed, in a dim light, occasional abnormal instances of these things; and I am certainly prepared to entertain a consideration of them." Speaking of materializations he says: "I do not pretend to understand them, but, as I have hinted in an earlier part of this address, if ever genuine and objective, they may after all represent only a singular and surprising modification of a known power of life. Somewhat as a mollusc, or a crustacean, or a snail can extract material from the water or from its surroundings wherewith to make a shell, or—a closer analogy—just as an animal can assimilate the material of its food and convert it into muscle, or hair, or skin, or bone, or feathers—a process of the

utmost marvel, but nevertheless an everyday occurrence,—so I could conceive it possible, if the evidence were good enough, that some other intelligence or living entity, not ordinarily manifest to our senses, though possibly already in constant touch with our physical universe by reason of possessing what may be called an *etherial body*,* could for a time utilize the terrestrial particles which come in its way, and *make for itself a sort of material structure capable of appealing to our ordinary senses.*”*

This is exactly what happens. In his latest book, published 1914 in German under the title “*Materialisations - Phaenomene*,” the book on “ghosts” mentioned in Chapter II of the present volume, the celebrated author, Dr. A. Freiherr von Schrenck-Notzing gives us the results of his sittings with a private medium, Eva C., reproducing over 150 flash-light pictures showing the emanations of substance from the medium’s body and the formation of hands, faces and whole figures from different viewpoints, for the Doctor used no less than four, sometimes even five different cameras, specially devised and constructed for the purpose, and placed inside

*Italics are mine whenever marked with an asterisk.

as well as outside of the cabinet. At any time during the seance, simply by the touch of the button connecting the electric currents, photographs of the medium and some very strangely materialized apparitions were taken, which photographs are of exceedingly high value, because, on the one hand, Dr. von Schrenck-Notzing used *his own cameras*, and on the other hand, because *he is not a spiritualist*. More than this: he does not even think the productions created by spiritual intelligences, but believes them to be creations of the medium herself, though he is at a loss to account for them. The material submitted is all the more evidential, because the Doctor, who, by the way, is also a member of the Society for Psychological Research, does not claim to really know the underlying principles of mediumism, but simply investigates from the viewpoint of physical science the supposed unusual powers of the medium.

On page 149 of his work he reports how a materialized foot—while the medium's hands were plainly visible in the light of three electric red bulbs—appeared partly aside and a little above the medium's head and was apparently going to take with its toes a cig-

arette from a lady's hand, when the picture was flashed by himself without any notice whatever. The reproduction of the photograph is very distinct, showing the medium's hands even partly outside the curtain, and part of the materialized foot reaching out from behind the curtain as above described.

On page 166f Dr. von Schrenck-Notzing describes an incident of a seance on August 2nd, 1911, at which, beside Mme. Bisson and himself, Dr. A., also a physician, was present. A pappy mass became visible on the medium's right shoulder. "Dr. A. observed that from this seemingly thickly liquid and brightly shining substance a hand separated itself, and he asserts also to have noticed an elevation of the hand away from the medium's body, and likewise movements of its fingers. At a sign from him to ignite the magnesium light I pressed the button. The successful photographs confirm the correctness of the optical impression, especially the stereoscopical plate. On it is seen the control of hands and feet. . . . Over her shoulder at the sleeve one sees a flat white hand with four distinctly visible fingers," etc. "This whole experiment is of interest in as far as Dr. A., while all four extremities of

the medium were under our control, observes from beginning to end the process of the growing out of a hand-shaped form from an automatic substance and, when considering the process as completed, designates himself the moment for taking the picture."

Before describing Dr. von Schrenck-Notzing's photographs of the "teleplastic creations," as he calls them, any further, it will be expedient to consider his contention, or rather supposition, that these creations are produced by the medium herself, and also the circumstance that the latter is, as a rule, hypnotically entranced at the beginning of the seance either by Mme. Bisson or by the Doctor himself.

The supposition that the medium herself be the producer of the "teleplastic creations" of hands and other forms is certainly not correct. The medium, be it observed, has no gifts or powers whatsoever. On the contrary, she is deprived of the power of self-control by the hypnotizer and, with the latter's conscious or unconscious consent, robbed temporarily of such living physical substance, animal magnetism and vital energy, as is needed by the manifesting spirits to cover their various formations. This sub-

stance emanates from the body, frequently from the mouth, of the medium and appears as a jellylike veil. Thus the medium furnishes mainly the material by means of which teleplastic forms may be visibly created; their production, however, is not the work of the medium, but that of the manifesting spiritual intelligences who, without such a covering of the substance taken from the medium, would remain invisible to the physical eye and unreceivable by the camera.

“According to Eva’s conception,” says Dr. von Schrenck-Notzing, *op. cit.*, p. 255, “the phenomena are produced by intelligent powers using, independently of her, their own vitality and psychical energy.”

On page 160 Eva is quoted as saying: “It is not I who produces or creates; it is something independent of me, an entity, which borrows the substance of me and is able to leave my body. And that is impossible in day-time and under strong light.” To this Mme. Bisson adds: “In favor of this is the circumstance that she produced phenomena at a time unexpected to her and me alike. She asserts to subject herself to an unknown power who controls her. She, therefore, never knows whether she can produce or not;

she considers herself *merely as a machine.*”*

This, in fact, is the case. Dr. von Schrenck-Notzing himself admits, on pages 170 and 231, that in spite of her ardent desire to produce phenomena, Eva's efforts were unsuccessful. The unsatisfactory experiences of a seance on the 8th of August, 1911, are, to quote his own words, “instructive in so far as they show that the phenomena do not merely depend upon the will of the medium, but that other factors, altogether unknown to us, take a part in their production.” On page 231 he says practically the same, viz: “The desperate mood” of the medium, when no phenomena occur, “also proves that the production of the phenomena does not depend upon her own will alone,” adding that a *passive* and *receptive* attitude on her part is a “*conditio sine qua non for the phenomena.*”*

Mediums, as a rule, do not realize that they are mere machines in the hands of their spirit controls. Eva's recognition of this fact is very much to her credit. As a non-professional medium she has, of course, no pecuniary interest to claim the phenomena as productions of her own powers. She, therefore, is honest enough to confess that it is not she

*Italics are mine whenever marked with an asterisk.

who produces or creates, but another entity, independent of her, who controls her so that she considers herself a mere machine.

This is exactly what Florence Huntley asserts on page 98f of *Harmonics of Evolution*, where she says that "by knowledge and control of the Spiritual Life Element a physically disembodied man may materialize a part or all of his own body to the physical sense of sight. The spiritual man does not, however, really create a body of flesh and blood. All that he does is to control sufficient of the living physical substance near him to thinly cover a part or all of his spiritual body. This is a common occurrence in the seance room." Coinciding with this statement TK expresses it on page 158 of *The Great Psychological Crime* in the following words which, in my opinion, deserve to be repeatedly emphasized: "When the medium is in a state of deep trance the spiritual controls who understand the process of materialization withdraw from the physical body of the medium all the animal magnetism and vital energy possible. To this they are able to add a sufficient amount of attenuated matter drawn from the surrounding elements to bring the whole compound within the range

of physical vision. With this magnetic compound they are able to envelop a spiritual form and thus bring it within the physical view of the sitters. This constitutes what is known as 'Materialization,' as it is usually witnessed in the materializing seance."

Regarding the hypnotization of the subject it may, for the moment, seem strange that materializations take place at all in connection with a person whose "will, voluntary powers and sensory organism" is under the control of the operator. But when the operator permits the subject to act as she pleases, the latter is *released from the operator's control* and may be taken possession of by other, incarnate or discarnate, intelligences *ad libitum*. Cases of cross-hypnotization illustrate this sufficiently, where a second operator may control the subject, if the first operator consents. Students of the School of Natural Science will easily understand that the medium is controlled by one or more extraneous intelligences whenever the hypnotic operator entrances the subject with the intent that the latter should produce teleplastic creations, for then the medium *obeys* the command of the operator in so far as to even co-operate, if possible, with the spirit controls which,

now, may dominate her *ad libitum*. Moreover, it should be noted that, in the case under consideration, the trance was mainly induced, as stated on pages 59 and 163, by Braid's method, viz., fixation of the eyes, as described by TK on page 16 of *The Great Psychological Crime*, and not so much by mesmerism which, according to TK, *op cit.*, p. 167, "involves the use of animal magnetism in the process of obtaining control of a subject, while hypnotism (strictly speaking) does not." Mediumship "is essentially mesmeric, in that animal magnetism constitutes a strong and important factor in the process of obtaining control. It is in this particular that it differs from hypnotism pure and simple, as the latter is distinguished from mesmerism. The one is magnetic in its inception and the other is non-magnetic."

Returning now to the photographs obtained by Dr. von Schrenck-Notzing there is one, reproduced on pages 227ff, which has been taken simultaneously by five different cameras and shows distinctly the full view of the medium, Eva C., with the materialized head of a lady growing out of the medium's right shoulder. Eva was at the time controlled by an intelligence calling herself "la petite Es-

telle," whose face is rather pretty and pleasant to look at. "The photographic results of the five cameras belong," as Dr. von Schrenck-Notzing says, "to the best of the collection." Indeed, they must be seen in order to be fully appreciated. It should be remembered that one of the cameras had been placed *inside* the cabinet, and that the experimenter, a physical scientist investigating psychical phenomena, was very careful to exclude all possibility of being fraudulently deceived. His conclusion is that, in the face of his own investigations, the photographs taken by Sir Wm. Crookes "certainly prove that Katie King and Florence Cook were two different living beings."

For readers who are unacquainted with the experiments of Sir William Crookes a brief quotation of a part of one of his letters from page 338 of Camille Flammarion's work *Mysterious Psychic Forces* may be in place.

At a seance at Hackney the materialized Katie King appeared, while Miss Cook, the medium, was in trance in the cabinet. Sir Wm. Crookes had obtained Katie's permission to clasp her in his arms, and he did, stating that the "ghost" was "as material a

being as Miss Cook herself.”

“Katie now said,” he continues, “she thought she would be able this time to show herself and Miss Cook together. I was to turn the gas out, and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skillful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

“I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor.

“Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing.

“Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the seance. Holding one of Miss Cook’s hands

in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality."

Manifestations like this one and the photographs taken by Sir Wm. Crookes induce Dr. von Schrenck-Notzing to believe "that Katie King and Florence Cook were two different living beings."

His own experiments with Eva C. seem to justify this conclusion. He obtained, as above stated, excellent pictures of the "ghost" and the medium on the same plates of five different cameras at the seance reported on pages 227ff of his valuable work.

Another good result was obtained on the 8th of May, 1912, according to pages 265ff,

where the photographs, simultaneously taken by different cameras, are reproduced as showing the full size of the medium with a partly finished head at her right shoulder, as if growing from the hair behind the medium's right ear. Dr. von Schrenck-Notzing writes, regarding this teleplastic production: "Eyes and forehead only of this form were recognizable and gave the impression of a female face. At one time the figure was visible to the medium's right, at another to her left, on the shoulders, and seemed to partly become separated from Eva's body and to float in the air, while head and hands—of the medium—were visible to our control. The author also observed that this figure bowed to us three times, but cannot say whether Eva moved her head or not. The forward movement of the figure proceeded to the opening of the curtain."

Many times the pappy material out of which teleplastic formations were produced when it flowed from the medium's mouth and other parts of her body, has been touched and handled by the sitters, Professor Richet and Dr. A. among them; and Dr. von Schrenck-Notzing himself succeeded, not only to take numerous pictures of this automatic, pappy

mass, which impressed the sense of touch as cold, moist, slimy, like the skin of a lizard, but even to obtain samples of the substance by squeezing the lid on a small tin box at the moment when a materialized finger had reached into the open box which was held by Dr. von Schrenck-Notzing himself. The substance remaining in the box is evidently a piece of human skin, as the reproductions on pages 114 and 115 clearly indicate. To give the reader some idea of the appearance of this substance, I abbreviate from pages 267f as follows: Seance May 14th, 1912. Present: Mme. Bisson and author. Conditions—examination of medium, lights, etc.—same as in previous sittings. A long, veil-like mass appeared, covering at first the chest of the medium, then her left arm, from which part of the substance was hanging down like thinly mixed dough, three feet long, one and a half feet wide, appearing somewhat like fine muslin. This strip of substance showed itself repeatedly in the light, perfectly separated from the medium's body, whose hands were all the time seen holding the curtain open. Although we several times perceived a doughy, globular mass, we could not distinguish any features. The flashlight picture

taken at this moment shows Eva's hands grasping the curtain and holding it open, and in front of, or rather somewhat above, her face—which is plainly visible—a white, solid mass, jutting out from behind the curtain. The medium's head is seen about one yard further back. This is the first time that the substance could be photographed by the experimenter as seemingly floating in the air, entirely separated from the medium.

At a seance in 1910, reported on pages 122f, Dr. von Schrenck-Notzing had mentioned to Mme. Bisson that the picture of a previously photographed finger was rather imperfect, particularly so because there were no finger nails to be seen. While Mme. Bisson held Eva's left and the Doctor her right hand, he saw a hand with three fingers approach his own and felt the impress of two nails on the back of his hand. "The pressure," says he, "lasted about two seconds, was very strong, as if exerted by a vigorous, moist, cool hand of a man. The nails were driven deeply into the skin. . . . This was repeated three times."

A most successful seance was held on June 1st, 1912. From pages 276ff I abbreviate as follows:

“Berthe,” the main spirit control at that time, announced that an intimate friend of the sitters would appear simultaneously with herself. Soon after the Doctor saw a white substance near the medium’s head. This mass gradually developed into the features of Mons. Bisson, who had passed away about five months before. “Though I saw,” writes the author, “that she”—Mme. Bisson—“immediately recognized her husband and showed deep emotion, I nevertheless was not quite certain and considered self-deception possible.” Consequently he pressed the flashlight button and obtained pictures—splendid reproductions of which are given—showing the face of Mons. Bisson and, below, that of a lady, besides the medium’s face and body, her hands being visible even partly outside the curtain. The likeness of the photograph with the deceased Alexander Bisson is so striking that all who had known him recognized him instantly; and when Eva, the medium, saw the photograph afterwards she was so struck that she fainted. Moreover, after the pictures had been taken, Dr. von Schrenck-Notzing succeeded to thrust his head into the cabinet and saw, perfectly separated from the medium, his dead friend

Mons. Bisson face to face, looking at him for about six seconds, then turning toward the wall and disappearing behind the medium. The pictures taken by the different cameras from different angles of observation are excellent and leave no doubt as to the reality of the apparitions.

In former years Dr. von Schrenck-Notzing had believed apparitions to be merely hallucinations of the senses or, at most, telepathically evoked visualizations of mental pictures. Now, however, he reversed his opinion entirely on the strength of the apparitions which he had seen, heard, touched, and even photographed together with the medium under conditions of his own choosing. Until June, 1912, the sittings had taken place in Paris, Biarritz or St. Jean de Luz; from then on, however, the seances were held in Munich in the Doctor's own apartments, where the conditions were made so severe that fraudulent practices are entirely out of the question. In fact, they would hardly have been possible even in previous sittings, for the examination of the medium had always been so strict that it seems almost shockingly offensive. The Doctor's reversal of opinion was not brought about without reasons which, to him, were

absolutely convincing.

The following phenomena belong to the series of seances held in Munich, to which city Mme. Bisson and Eva C. had repaired in compliance with the desire and invitation of Dr. von Schrenck-Notzing.

On August 5th, 1912, in the presence of Professor A. von Keller, Mme. Bisson and the experimenter, a long, ragged strip of substance became visible at the medium's left arm through the open curtain. Before the eyes of the spectators this substance developed into a feminine face, changing its position frequently, while the medium's hands were in full view at the curtains. The photograph taken at this moment shows the teleplastically formed face at the left side of the medium, whose hands, face and body are also plainly visible. Three pictures were taken of this phenomenon, while it was shifting to and fro, at short intervals. The third shows the figure's face in full peeping out from behind the curtain which is held open by the hands of the medium, whose head is in part visible above and behind the apparition. According to the Doctor's statement on page 311 there is no doubt that the first and third photographs represent one and the same per-

son. He also finds that the continuous changes of the figure's appearance, as seen in the pictures as well as observed optically, exclude the supposition that inflexible or rigid drawings were used in their production.

On September 10th, 1912, Dr. Kafka observed, as reported on page 336 of Dr. von Schrenck-Notzing's book "*Materialisations Phaenomene*," how a white disc in the shape of a head passed by the head of the medium, while Count Haupt zu Pappenheim, another spectator at this seance, observes a large gray substance moving from the left at the height of the medium's shoulder. These phenomena disappear whilst the curtain is open and whilst the medium's hands are seen at the curtains. The magnesium flashlight pictures of this phenomenon show a feminine face, apparently floating in the air, and partly covered by a transparent veil, while the hands, the body and the face of the medium are distinctly seen. Rather pertinently the experimenter asks: "How can such a picture arise, move about and disappear without the co-operation of the hands?"

The following evening the same sitters were present. The curtain was never closed, and "Hands and chest of the medium," as

Dr. Kafka says, "are continually clearly visible." Nevertheless "teleplasma," as the substance is called by Dr. von Schrenck-Notzing, appeared in the shape of strips and rags, transparent like spider-webs, and grey like a mouse. When touched by the sitters, it felt moist and slimy.

Some of the scruples entertained by Dr. Kafka and Count Pappenheim induced Dr. von Schrenck-Notzing to construct an altogether new cabinet, to add another light to the chandelier, and to place a red light even in the cabinet itself for the subsequent seances, which were again held in Paris. There, on November 2nd, 1912, a disc-like form came out of the background of the cabinet. During the formation of this figure the hands of the medium had not left the curtain which was held open by her. The flashlight photograph shows an oval feminine face near the medium's head of normal size, leaning against Eva's hair, but otherwise apparently floating in the air.

The first life-sized apparition of a discarnate man, calling himself "Dorsmica," was photographed at a seance on the 23rd of February, 1913, showing very distinctly both the medium and the apparition. The latter re-

mained for some time even after the red light in the cabinet itself had been turned on. A second exposure, however, was less successful, as the phantom had already begun to dissolve. "The actual occurrence of a phantom's apparition," as Dr. von Schrenck-Notzing says, *op. cit.*, p. 392, "seems now established by means of mediumistic power," even though it is not the power, but the teleplasma, the substance or material, that is supplied by the medium. "Besides," he continues, "there are, in the whole literature of occultism, as far as it is to be taken seriously, no evidences whatever on observations of teleplastic projections with the simultaneously visible undressed medium. Even photographs of phantoms with the medium on the same plate are very rare; but the naked medium—who is deprived of all possibility to hide material for the artificial get-up of the appearances—on the same negative with the phantom represents a novelty."

From the report of a seance on March 24th, 1913, I abbreviate, according to pages 404 to 408: Eva was scarcely in the cabinet, together with Mme. Bisson, when she exclaimed: "He is here, he is here, undress me, quick," tearing off her clothes in a hurry.

As soon as this was accomplished, Mme. Bisson has the impression that an apparition is being materialized at the back wall of the cabinet, while Eva asks her to touch the string at her back which connects the medium with the apparition. Mme. Bisson felt a moist thin rope of teleplasma which soon detached itself, while the phantom developed under Mme. Bisson's eyes, growing very rapidly broader and larger. This was the moment to take the photograph. The magnesium light flashed up, and the phantom had disappeared. The plates, however, show the same apparition as on the 23rd of February, only in a somewhat different attitude. A comparison of the photographs leaves no doubt that the apparition of the seance in March is identical with the one taken a month before. Medium and phantom are both visible.

The same apparition, claiming to be "Dorsmica," was photographed a third time on May 19th, 1913, according to the report on page 426. This time it stood further to the front, almost at the medium's left, who was also standing at the open curtain, when the magnesium light flashed up. There can be no doubt as to the apparition's identity,

although its position and attitude is somewhat different each time. The head of the third apparition is more plastic than in previous manifestations, and the beard gives still more the impression of real hair.

On the 8th of June, 1913, Mme. Bisson entered the cabinet, sitting down on the chair of the medium, who was standing to her right, and complained of pains in the small of her back. Mme. Bisson saw a lump of matter arising from that spot like smoke, detaching itself from the medium and developing into a head with ragged strips of teleplasma hanging down. The intention to photograph the phantom *in statu nascendi* was a great success, for instead of a finished figure the plate reveals only a long white strip with white creases and wrinkles hanging down from the almost completely finished head of a man who is easily again recognized as "Dorsmica," now being photographed for the fourth time.

At a seance on May 2nd, 1913, reported on page 409, Dr. Henri Bourbon rendered the conditions still more severe by wrapping up the head of the medium with a long veil. Her hands were continually seen at the curtain, holding it open, while a man's head devel-

oped below her own face, as the photograph taken plainly shows.

Dr. Henri Bourbon, in a letter to Dr. von Schrenck-Notzing, confirms the observations of the sitters at another seance, held on May 16th, 1913, when the teleplasma was seen to emanate from Eva's mouth *through the veil*, and developing a finger with a clearly visible nail at its lower end. The flashlight photograph of this phenomenon shows face, body and hands of the medium very plainly beside the teleplasmic formation. Of this finger Dr. Bourbon writes on page 417 as follows: "It touched me, and in reply to a question by one of the observers I stated that it felt dry. Again the medium took my hand and placed it below the formation; now I felt and saw clearly and distinctly a moist and cool finger fall into the hollow of my hand, where it moved to and fro for a few moments; its weight seemed to be that of a full-grown finger."

The circumstance that Dr. von Schrenck-Notzing ascribes the teleplastic phenomena of materialization to animism should not confuse the reader, since the Doctor is not cognizant of the real process going on, however much he may know in the field of physical

science. The vital point is rather that he has contributed valuable evidence, on the basis of physical science, corroborating the findings of the School of Natural Science.

It is to be deplored, however, that this evidence is obtained at the expense of the medium's health and welfare. The Doctor himself has stated, on pages 70, 98, 99, 189, 190, 278, 333, 361, 384f, 125, 256 *et al.*, that "her nose was bleeding," "she was evidently exhausted," "we found traces of blood at her mouth and nose." "as a rule she needs two days to get over the nervous exhaustion resulting from the seances", "again she faints before my eyes," "after the seance Eva felt sick, vomited blood several times, about half a wine glass full, while the state of exhaustion lasted several days", "she coughed and threw up about a wine glass full of blood", etc. From p. 189 I translate somewhat freely: "Eva opens the curtain very wide, and I see a face apparently looking at me for more than a minute. Eva, attracted evidently by the phenomenon, utters a violent cry and faints. Later on she told me that the materialized apparition, injured by the unusually strong light, retreated suddenly toward her body

which incident made her feel so ill that she lost consciousness." From p. 385 I abbreviate as follows: As soon as the magnesium light flashed up, Mme. Bisson stepped back from the cabinet in order to cover the lenses. At this moment the teleplasma crawls rapidly and automatically down from Eva's body to the carpet, like a living being, and wriggles forward, separated from the medium, toward Mme. Bisson. When it had been creeping as far as one yard in front of the curtain, Eva suddenly rose and fell forward on to the floor, covering the creeping thing with her body and remaining unconscious for some time. After she had been lifted up, nothing more was seen of the substance which seemed to have been resorbed by her body.

From p. 125 we learn that once during a seance "a strong and fully developed, evidently masculine arm became visible, brutally seizing the young lady at the chest and throwing her with considerable force back into the chair. Eva, very much frightened, screamed violently and was so excited that the seance had to be discontinued. For several weeks she could not recover from that nervous shock."

Dr. Von Schrenck-Notzing discriminates

three phases in the medium's disposition. In phase three she is taken by force, as stated on p. 256, "*elle est prise*", in other words, some spirit control has forcibly taken possession of her, viz., entranced her from beyond. In such cases "the medium is subjected, as a mere tool, to a stronger power", as stated on p. 257, "in so far as it is not in her own will-power to resist." This phase, then, represents clearly *possession by spirit controls*.

"We know", says Mr. Myers on p. 32 in Vol. I of *Human Personality and its Survival of Bodily Death*, "that the spirit of a living man controls his own organism, and we shall see reason to think that discarnate spirits may also control, by some form of 'possession', the organisms of living persons,—may affect directly, that is to say, some portions of matter which we call living, namely, the brain of the entranced sensitive. There seems to me, then, no paradox in the supposition that some effect should be produced by spiritual agency—possibly through the mediation of some kind of energy derived from living human beings—upon inanimate matter as well. And I believe that as a fact such effects have been observed and recorded in a trustworthy manner by Sir W. Crookes, the

late Dr. Speer, and others, in the cases especially of D. D. Home and of W. Stainton Moses." For those who admit that a hand can be materialized, "it would be illogical", as the same scientist states on p. 549 in Vol. II, *op. cit.*, "to deny the possibility of a whole apparent human form thus originated, and thus re-absorbed or disappearing."

If, then, the possibility of possession by spirit controls is admitted, it stands to reason that the mediums may be subjected to such an extent even to ignorant or, still worse, to vicious discarnate intelligences, that the result may become very injurious to the medium, as the reader, no doubt, will easily admit in consideration of Dr. von Schrenck-Notzing's own statements to that effect.

He is not the only psychical researcher, however, who observed this destructive influence. Mr. F. —, or Mr. H. spoken of as Mr. F. — in the *Proceedings of the Society for Psychical Research*, Vol. VII, pp. 189-191, was declared to be a medium by raps occurring in a private circle. When he asked for a book to be brought, the book was brought from another part of the room, and was thrown on the table before him. He was taken possession of by invisible powers, was

shaken violently and thrown down on the floor. His coat was taken off, and his boots, too, by invisible hands in the presence of several witnesses. He had asked for "something from home", and a photograph of a young lady was placed before him. On recovery from trance he puts it into his pocket, bursts into tears, and says: "I would not have that happen for anything." It was the only copy existing of a portrait of a young lady he was once engaged to and was kept at his house in a drawer with two locks over it. His wife, being quite ignorant of his being at a seance, had heard at that very hour a fearful crash in his bedroom, without, however, being able to account for it. The result for Mr. F. was rather injurious. He had alternate fits of unconsciousness and delirious attacks, and the account closes with the statement that "his nervous system was shattered."

Somewhere Mr. Myers has expressed it as his opinion that the process of mediumistic possession be not injurious to the medium. This seems rather strange, since the above incident was surely not unknown to him. He himself mentions the unwelcome invasion of the Rev. W. Stainton Moses by the spirit of

a suicide, and he was not less cognizant of Mrs. Thompson's involuntary subjection to the influence of a discarnate intelligence, X. Y., who "tried yesterday; she could not do it gently; she threw the sensitive on the floor, but did not hurt her." To this communication which Mr. Myers received Mr. Piddington adds, in *P. R. P.*, Vol. XVIII, p. 147f.: "This is not the only occasion on which a tyro in the art of controlling has been said to have thrown the medium down as a consequence of clumsy and inexperienced exertions. Mrs. Thompson has several times told me that when alone at home she has been thrown, sometimes with considerable violence, on to the floor. She herself and Nelly also attributed this to the ineffectual attempts of a certain spirit to gain control of the medium. On one occasion, although I did not actually witness Mrs. Thompson fall to the ground, I saw her lying on the floor with the leg of a chair poised on her forehead, where it had raised a biggish bump. I examined this bump very carefully; it was evidently freshly caused, of that there was no doubt, as the lump increased in size and in redness after I first examined it. Mrs. Thompson was deeply entranced, and though she showed signs

of a good deal of physical discomfort, she did not appear to be aware of the bruise on her forehead. Nearly an hour passed before I parted from her, by which time the bruise had almost disappeared. Not even when she awoke from the trance did she seem to suffer pain from it, but rather from a general sense of *malaise*. When she awoke from the trance after the fall I was anxious to prevent her from going into trance again, but she seemed compelled to relapse, and quite contrary to her usual custom, which is to sit perfectly quiet in any sort of a chair, she sank on to the floor, and for some time seemed as if about to be possessed by the same maladroit spirit as before; but gradually the agitated movements subsided and gave way to the placid control of Nelly."

"The mischievous and destructive effects of mediumship do not, as a general rule", to quote from p. 139 of *The Great Psychological Crime*, "begin to manifest themselves at once to the medium nor to the casual observer." It seems that physical disturbances usually, but not always, precede the mental ones. It will hardly be feasible to discuss the latter in this volume which, as intimated in the Introduction, deals rather with "apparitions

and the like." It may, however, be legitimate to at least mention that the effects of mediumship are destructive, first, in physical, second, in mental, and third, in moral respects. *The Great Psychological Crime* enumerates these effects, on pp. 212f., some of which are: The evolutionary development of the medium's brain is reversed; paralysis of the physical brain and sensory organism of the medium becomes more and more imminent; insomnia, nervous irritability, nervous prostration and, finally, insanity develop as a natural result, since the medium's animal magnetism and vital energy are being more and more exhausted, until after seven or eight years, on an average, the medium is a complete wreck. Regarding the mental and moral effects of mediumism the reader is referred to pp. 215-232, *op. cit.*; only the invariable signs of a subjective mental state should be given here as follows, according to p. 219, *op. cit.*: A certain far-away, hazy, abstract, introspective or glassy stare of the eyes; a gradual and progressive loss of memory of things present; a growing inability to hold the mind intently, for any length of time, upon any subject which demands thoughtful study; a growing inability to think consecu-

tively or logically upon any subject which calls for analytical thought; a growing inability to give undivided attention to an ordinary conversation; an increasing tendency to lapse into a state of mental abstraction and introspection; a gradual and progressive loss of will power and energy to perform hard mental labor of any kind; a growing suspicion concerning the motives and intentions of those with whom he comes in contact; an increasing sensitiveness to unimportant things; a growing irritability of temperament; increasing nervousness; a growing childishness and vanity concerning little things; increasing egotism and selfishness in almost everything that concerns the individual; and finally, a gradual decrease of the purely intellectual activities of the mind, accompanied by a corresponding increase of emotionalism and of the physical appetites, passions and desires.

The destructive nature of mediumistic subjection becomes so obvious from the above statements, including Dr. von Schrenck-Notzing's, that it hardly should need any further corroboration. Such readers, however, who are desirous of obtaining more precise knowledge on that point, are referred to *The Great*

Psychological Crime which book contains, in my opinion, just that material which any student of psychic phenomena ought to know for his own sake as well as for the benefit of the medium.

To return now to *Apparitions* as indicating *Continued Existence after Physical Death*, it may suffice to say that they are not always reducible to "a sort of self-deception" or to "an obscure faculty of imagination, a visualization of mere thought", as Dr. von Schrenck-Notzing formerly held, but in the face of the material submitted "the entire question as to the reality and objectivity of these mysterious phenomena may now", to quote Professor J. Godfrey Raupert once more, "be regarded as settled." How discarnate intelligences manage to become visible has been hinted at by quotations from the *Harmonic Series*. Spiritual bodies can not be seen with the physical eye, but by covering themselves with teleplasma they become materialized, so to speak, and thus the supposition of Mr. Myers becomes plausible, viz., "that some effect should be produced by spiritual agency, possibly through the mediation of some kind of energy derived from living human beings, upon inanimate matter as well."

VIII. CONCLUSION.

In consideration of all the material submitted Physical Science should be careful and remember that "to deny effectively needs much more comprehensive knowledge than to assert." An ostrich-like attitude is unworthy of scientific men. True scientists will probably, sooner or later, come to the conclusion that Physical Science alone is unable to cope with psychic phenomena of a distinctly spiritual nature.

When the School of Natural Science offers an explanation for phenomena confronting us again and again,—an explanation which is based on nothing less than *personal experience*,—should, then, physical scientists not at least consider such a claim?

Does it not seem rather ludicrous for one Professor of Psychology to brand the Psychological Researcher as the "pariah of science" whenever the latter is seeking to prove some contention which, needless to say, is not just "viciously dogmatic"? Or will knowledge be gained, if men of science would, with another

Professor of Psychology, consider it as “undignified” to investigate phenomena dubbed as “performances” the scheme and trick of which he deems himself unable to discover? “Professorial superiority and *a priori* dogmatism”,—to use an expression of one psychological researcher of renown, Mr. F. C. S. Schiller, in *P. R. P.*, Vol. XV, p. 97,—are no longer considered as authority. “The professorial handle” to a name implies duty as well as privilege, no matter how much we may dislike that duty, viz: to investigate phenomena which are not exactly to our taste. Mr. F. N. Hales says rather to the point, in a book review in *P. R. P.*, Vol. XVII, pp. 257f.; “Were a chemist to excuse himself from investigating certain organic substances because he could not stand the smell, we should doubtless agree that it was not worth while his injuring his health. But what would be thought of him if he loudly proclaimed that the department he was unfit to investigate was not fit to be investigated at all?”

Fortunately the time has come when scientists begin to seriously consider the suggestions of advanced scholars like Alfred Russel Wallace, Sir William Crookes, or Sir Oliver

Lodge, and of psychical researchers like Edmund Gurney, F. W. H. Myers, Dr. R. Hodgson, or Professor James H. Hyslop. The latter, *e. g.*, states in *P. R. P.*, Vol. XVI, p. 225, that there is "nothing but the superstition of Cartesian authority for clinging to the idea that the soul cannot occupy space, and the 'astral body' theory, divested of its absurd theosophic assumptions and unwarranted speculations, may, for all that we know, represent the truth".

Why should this scientific and well known psychical researcher not be correct? Could physical science disprove his contention? Here is what he says, *vol. cit.*, p. 259, in reply to the Cartesian conception of the soul, viz., that "there is nothing intrinsically impossible in the 'astral facsimile' theory, however amusing, as it certainly is to me with my habits of thought. Even physiological science, where it has admitted a soul at all, has occasionally tolerated the idea that it might be of *the shape of the body, and this without reference to the veridical character of apparitions*".*

These utterances, admitting of an "astral facsimile" of our physical body, are remark-

*Italics are mine whenever marked with an asterisk.

able as showing Professor Hyslop's independent attitude. But he goes still further,—almost approaching the teachings of the School of Natural Science in *The Harmonic Series*,—when he continues: “But there is also a way to reconcile both the Cartesian and the physiological conceptions. We may suppose that the ‘astral facsimile’ is an *etherial body** and the *soul** may still be a point of force *inhabiting the etherial body*,* as consciousness now inhabits the material organism”.

If, then, a spiritual, or an etherial body of “luminiferous ether”, is enclosed in our flesh and blood bodies, as Dr. Hodgson remarks when summarizing the statements of communicators in *P. R. P.*, Vol XIII, p. 400; and if death is merely “a departure of the soul from its own body, as birth is a departure from the mother's body”, as Prof. Hyslop intimates in *Science and a Future Life*, p. 336,—why, then, should not some of the veridical apparitions have evidential value?

As a Sophomore the writer does not claim to know whether our spiritual bodies are composed of ether, or “luminiferous” ether, or—and this is taught by The School of Natural Science—of spiritual matter, subject to vi-

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brations prevailing on the spiritual plane. But he ventures to assert that,—providing science is correct in considering ether to be “the universal medium of communication between worlds and between particles”,—the manifestations of spiritual bodies on another plane can not be intrinsically impossible. No less an authority than Sir Oliver Lodge says of the *ether* in *Continuity*, pp. 66f., that “it may have mental and spiritual functions to subserve in some other order of existence, as matter has in this”. And Sir William Crookes’ view of the “vibrations” which we trace in the “ether”,—as quoted in the Introduction,—coincides with the hypothesis that ether may have mental and spiritual functions to subserve in some other order of existence.

Science may not, as yet, be able to explain “apparitions and the like”, but “difficulty of explanation is no argument against them”. If man is a Soul and has a physical and a spiritual body, as the School of Natural Science teaches, why should the appearance of the departing Soul in a spiritual body, even by means of physical magnetism, be deemed incredible? “Three times within the last twenty years”, says the author of *The*

Great Work, p. 442, "the writer has witnessed the phenomenon of the separation of the spiritual body from the physical in the process of physical death. In one of these instances the transit was that of his own and only son. He had witnessed this wonderful transition with the clear vision of Independent Spiritual Sight. He knows whereof he speaks".

Here, then, as also in Dr. Buck's *Study of Man*, p. 260, we have the needed *a posteriori* verification of the proper *a priori* philosophic basis, as demanded by Mr. Schiller in *P. R. P.*, Vol. XV, p. 61, for "the transition from one world to another", more than indicating the individual, the personal survival of bodily death.

If man may—as even apparitions of the *living*, not to mention those of the *dead*, would indicate—project himself at a distance and, like Dr. Wiltse and Rev. Bertrand, consciously experience an *emigration out of, and return to, the physical body*, the inference of a future life becomes obvious. And when this inference is substantiated by personal experiences of others who, like TK, have the courage to run the risk of inviting the issuance of a writ "*de lunatico inquirendo*",

the personal survival of bodily death is practically demonstrated.

Mere knowledge of immortality, however, is no consolation unless the Law of Compensation would satisfy the longings of the Soul for a still higher intellectual and moral development. Knowing this law of Nature to be immutable in the physical world, it can not but hold good in the spiritual world, "for whatsoever a man soweth, that shall he also reap." Well says Florence Huntley in *Harmonics of Evolution*, p. 76, that knowledge of the life to come is valuable to an earthly man "only in so far as it furnishes the motive and inspiration of a higher and better earthly life."

If man survives,—and men like Edmund Gurney, F. W. H. Myers, Alfred Russel Wallace, Sir William Crookes, Professor Hyslop, Dr. Hodgson, Sir Oliver Lodge and many others hold, on scientific grounds, that he does,—then he *can not* escape the Law of Compensation and will, aye, *must* be responsible for the kind of life he leads while in the body of flesh and blood.

This, then, is of more vital importance, viz., the living of a good, moral, altruistic life, than a demonstration of personal continuity, for it will be found, as TK. pertinently

says in *The Great Work*, p. 383, that "In the marvellous unfoldment of nature's Law of Compensation every conscious and intentional evasion or violation of Personal Responsibility must be paid for, 'to the uttermost', either here or in the great Hereafter".

It is true, as the same author remarks in *Life and Action, Vol. V, p. 168*, that "measured by our human standards, it would seem that nature permits a good many injustices; nevertheless, when we come to measure results from what we know of the great *Law of Compensation* it becomes more and more evident that these apparent injustices are only *seeming*, and that in any event they are but temporary inequities which adjust themselves to the deeper and more abiding judgments of Nature. When we apply to them the great, broad, deep and comprehensive LAW OF COMPENSATION, we find that both '*Compensatory Justice*' and '*Retributive Justice*' are fully and unequivocally meted out in every specific instance". Mere knowledge of immortality, therefore, has no meaning, no import whatsoever, unless it inspires us to "live the life" of upright men, giving flowers to the living, helping those who are in need; scatt'ring blessings with the giving, smiling with the loving deed.

POSTSCRIPT.

The observant reader, no doubt, is aware, first: that the argument in favor of personal immortality in these pages is built up so far on the basis of the inductive method of reasoning, viz., incidents, citations and quotations are adduced in such manner that the inference to be drawn becomes obvious, no matter whether the inference *is* so drawn or not; second; that the writer lays no claim to authoritative infallibility beyond that peculiar to the modesty of a sophomore; and third: that the phenomena spoken of have, with the exception of Chapter VII, nothing in common with the subjective process of mediumism and spiritism, which point can hardly be strongly enough emphasized.

Since the present volume, however, does by no means cover all the various kinds of psychic phenomena deserving of consideration as indicating the survival of bodily death, and thus as "Bridging the Great Divide", another volume is contemplated dealing mainly with the question of Spirit Identity as traceable in cases of cross-correspondence and va-

rious other manifestations of discarnate intelligences. In its composition the same scientific method of induction will be observed, viz., incidents, citations and quotations will be submitted, whilst the reader will mostly have to draw his own inferences.

A word of caution, however, may be appreciated by those readers who realize the immutability of the Law of Compensation, viz: "Whatsoever a man soweth, that shall he also reap". This word of caution is meant to save the reader from losing his own soul when dabbling in spiritism or, worse still, by tampering with mediumism in the good faith that, by so doing, he might discover some great truth and, perchance, become a benefactor to mankind.

Every medium, professional or not, opening the channels of access to the Palace of the Soul by going into a negative attitude to all kinds of disembodied intelligences, surrenders his will, mental faculties, capacities and powers to the control of unknown spiritual entities. These outside intelligences gain control over the medium in exact proportion in which the latter loses the power of Self-Control. When that is gone, the Soul is on **THE WAY OF DEATH**. Such a Soul will

find himself, after physical death, on that plane to which the Law of Spiritual Gravity relegates him, or her. That Soul has forfeited the power to exercise self-control until it is released from the clutches of those extraneous controls who had previously taken possession of it. Even then the motives of those who, while on earth, tampered with the subjective processes of mediumism and hypnotism, spirit control and hypnotic control, will become apparent, for in the spiritual world "the individual has no opportunity for simulation". St. Paul intimates that then shall we know even as we are known, while Florence Huntley says of the individual after physical death, as stated in *Harmonics of Evolution*, p 66: "He appears as he is, stupid or active, dull or intelligent, evil or good. He appears selfish or cowardly, noble or exalted, just as he is in fact. He is clothed in darkness or light according to his own self-made conditions. In short, he is 'known' in the spiritual world.

"At the hour of physical death the released ego, invested with its ethereal body, may rise rapidly from the earth or it may cling indefinitely to its former earthly haunts. It may condition itself to the coarser and darker

regions close to the physical plane, or it may be able to rise rapidly to those finer, lighter and more positive regions lying far from the physical world. It is the soul of man which holds his spirit earth-bound, or impels it to higher planes when once released from the physical body.

“Except a man knows this law he can form but the faintest conception of earth’s immediate spiritual surroundings. It is only the student who realizes that humanity as a whole is in closest touch with the lowest stratum of spiritual life and intelligence. Her perceives that mankind is assailed by evil spiritual influences more frequently than he is approached by the higher and better influences. The too often demoralizing results of the seance room are particularly due to the easy approach of vicious disembodied intelligences.”

It can not be repeated often enough that mediumship represents nothing whatever in the nature of a “gift” to, or a “power” of, the medium. It is greatly to be deplored that even some of the Psychical Researchers speak of the “gifts” and the “powers” of certain mediums. Only a few are realizing that mediumism, like hypnotism, is a subjective and

destructive practice, not endowing, but depriving the medium of the greatest gift of Nature: Self-Control.

Judge Troward is one of these few when, in his celebrated *Edinburgh Lectures on Mental Science*, p. 25, he speaks of the "experimental proof of the existence in ourselves of transcendental faculties the full development and conscious control of which would place us in a perfectly new sphere of life. But it should be noted", he continues, "that the control must be *our own* and not that of any external intelligence whether in the flesh or out of it".

Professor Lombroso, Sir Wm. Crookes, Sir Wm. Barrett, Professor von Schrenck-Notzing and Professor J. Godfrey Raupert are some other Psychical Researchers who recognize "the downward course of mediums who sit regularly"; "the drain on vital force" of the medium; "the undermining of health and character and well-being" of the medium; "the morbid states" and "the state of nervous prostration" of the medium after the seance, etc., etc.

The most complete description of this dangerous practice, however, is given by TK in one of the most valuable books on the sub-

ject, viz., *The Great Psychological Crime*. In its pages he shows so clearly the difference between *Independent Spiritual Development* on the one hand and the destructive process of *Subjection to Extraneous Controls* on the other, that the reader can not be in doubt that neither mediumism nor spiritism are a boon, however evidential the phenomena themselves may be as proofs of immortality.

“There is a process, however,” says TK, *op. cit.*, p. 364f., “wholly different from that of mediumship, by and through which *all the data of mediumship and vastly more may be acquired by those who possess the Intelligence, Courage and Perseverance to properly fit themselves for its reception and school themselves to its proper use.*” This process involves the acquisition of exact knowledge, the accomplishment of a specific work, and the living of a definite life. It is an independent, self-conscious and rational process. It is a wide-awake, a normal and an intelligent process. It is a process under which the individual at all times and under all conditions must maintain a normal and healthful control of all his intelligent faculties, capacities and powers. It is a process which en-

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ables the individual to see for himself, hear for himself and sense for himself the spiritual data and obtain for himself definite knowledge of another life. It is a process which demands Self-Control instead of self-surrender, and independence of volition instead of subjection to the will of others. In other words, it is in every respect a Constructive process. It develops a Master instead of a Medium''.

This process is described in *The Great Work*, containing statements which are being corroborated more and more by modern Psychological Research. To bridge The Great Divide on these fundamental statements of Natural Science with the girders of corroboration from the findings of Psychological Research is the object of the author in the publication of the present volume which, as previously stated, is to be completed in the sequel. *Vale!*

A. SOPHOMORE.

