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**PSYCHIC SCIENCE
SERIES**

BY
EDWARD B. WARMAN, A. M.



No. 6

SPIRITISM



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PSYCHIC SCIENCE SERIES

SPIRITISM

BY

EDWARD B. WARMAN, A. M.

AUTHOR OF "THE PHILOSOPHY OF EXPRESSION,"

"THE VOICE—HOW TO TRAIN IT," "GET
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PREFACE TO THE SERIES

THERE are two reasons why I have written these books: first, in response to thousands of my pupils throughout this country and Canada who desire the instruction in a more tangible form than simply through the medium of the voice; second, that the general public may have the result of thorough, honest, and unbiassed investigation extending throughout a period of thirty-five years.

Having kept abreast of the times, I am fully aware of the conclusions other writers have reached, especially on spiritism; and am further conscious of the fact that, with few exceptions, I do not, in the main, agree with these. However, my decisions have in no way been influenced by any writer, not even by my friend, the late Dr. Thomson Jay Hudson, whom I first met in 1899. When our paths converged, we found we had been

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travelling on parallel lines for twenty-five years. Comparing notes, I was pleased to learn that we had arrived, practically, at the same conclusions; therefore, there may appear to be much of Hudson in my writings, and it could not well be otherwise, especially on spiritism. I felt highly honored to have so great an authority bear so corroborative testimony.

By consulting the topics treated it will be observed that I have covered a much wider field than those who have preceded me, having touched upon every phase of Psychic Phenomena. This I have done as briefly and concisely as possible and practicable, and while my decisions are positive, they are neither arrogant nor dogmatic.

E. B. W.

LOS ANGELES, CAL.

August 1, 1910.

THE following letter, which speaks for itself, is from the late Dr. Thomson Jay Hudson, the author of "The Law of Psychic Phenomena," etc.:

NO. 10 NINTH ST., S. E.,
WASHINGTON, D. C., May 2, 1900.

I consider Mr. Edward B. Warman the peer of any man in his line; in fact, I know of no one who covers so wide a field. His experiences in Mental Telegraphy are equal to any I have ever known; he is the most practical psychologist it has ever been my pleasure to meet; his explanation of Hypnotism removes all fear; his sifting of the grains of truth from the Christian Science doctrine leaves nothing to be desired; his exegesis of Spiritism is scientific and logical, acknowledging, as every thorough investigator must, the alleged phenomena, but denying, as every logician must, the alleged cause. His Suggestions to Mothers are simply invaluable.

I heartily commend him for his sound doctrines.

*Yours faithfully,
Thomson Jay Hudson.*

*“ Reade not to contradict ; nor to believe and
take for granted ; nor to find talk and discourse ;
but to weigh and consider.”* —LORD BACON.

INTRODUCTORY.

I AM fully aware that in the following pages I have propounded views which differ from those that are usually accepted, yet I have searched as thoroughly and as anxiously for considerations opposed to my conclusions as for arguments in their favor; considerations based upon scientific investigations, not the mere opinions of those who accept because they desire so to believe.

While I fully respect the decisions of those thorough investigators—Sir Oliver Lodge, Sir Wm. Crookes, Wm. T. Stead, Camille Flammarion, the late Cæsar Lombroso, and others who favor the spiritistic theory as the cause, I cannot bring myself to accept their judgment inasmuch as the evidence is not sufficiently conclusive of the correctness of their theories.

E. B. W.

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MY CONCLUSIONS — THE CONCLUSIONS CONSIDERED — VERBAL MESSAGES — THE ORIGIN OF THE MESSAGES — MEDIUMS — THE DIFFERENCE BETWEEN A MEDIUM AND A PSYCHIC — THE PHYSICAL PHENOMENA — RAPS, TABLE TILTING, ETC. — INDEPENDENT SLATE WRITING — KINETIC ENERGY IN LEVITATION — ANOTHER FORM OF KINETIC ENERGY — MATERIALIZATION — COLLECTIVE HALLUCINATION — SPIRIT PHOTOGRAPHY — GHOSTS — MRS. LEONORA E. PIPER — EUSAPIA PALLADINO — SUMMARY.

WE are here face to face with one of the greatest truths of the universe, or else with the most lamentable delusion. Which? One's mere opinion amounts to naught unless that opinion is based upon a most careful, painstaking, and unbiassed investigation. Even then, the result of that opinion is wholly, as it necessar-

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ily must be, from the investigator's point of view. It is the weighing of the evidence that constitutes the proof.

After a thorough and unbiassed investigation extending over more than a quarter of a century; an investigation including every phase of spiritism extant; an investigation that brought me in close personal and friendly relationship with the leading mediums of this country, I have been led step by step to the following conclusions:

MY CONCLUSIONS

1. I believe in the alleged phenomena, but not in the alleged cause.

2. Every true manifestation of spiritism may be accounted for upon purely scientific grounds.

3. The phenomena are not due to or ever dependent upon, discarnate spirit.

4. There is no valid scientific evidence whatever that spirits of the dead have ever communicated in any manner with the living.

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5. Not all spirit mediums are frauds, but all spirit mediums that are not frauds are self-deceived when attributing either their power or their information to spirits of the dead.

6. Clairvoyance and clairaudience are legitimately within the sphere of psychic phenomena, but are wholly independent of disembodied spirits.

7. Premonitions and impressions are God-given gifts to all His children, albeit He is no respecter of persons; for all who *will* may hear the "still, small voice."

In 1874, during my investigation of spiritism, which was then designated spiritualism, I had the pleasure of meeting the man (a spiritist) who had the distinction of having given the first public lecture ever heard on this subject. This occurred directly after the Fox sisters had startled the world with the announcement of "spirit rappings." The gentleman to whom I refer was a lecturer, not a medium; a man far above the average medium in intelligence. As a rule—in fact I know of no exception—the lecturer on

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spiritism has too much intelligence to be a medium; the medium, not enough to be a lecturer.

To further my investigations I took room and board in the same house with this gentleman, the additional household consisting of a man and his wife (both spiritists) and a well-known medium. Night after night we held seances, and these being of a private character, were the more interesting, were conducted with less likelihood of fraud, and furnished a more satisfactory opportunity for careful investigation. As I now look back over these intervening years I can see clearly, whereas at that time I saw "as through a glass, darkly."

It may not be out of place to state that at that time and for many years thereafter I was, in consequence of many wonderful and unaccountable personal experiences, a believer in spiritism; *but* (and I want that word "but" fully emphasized) a believer with a mental reservation, a shadow of a doubt, as to the *cause* of the phenomena. I have always been thankful for that shadow; for, in later

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years, it proved to be "the pillar of cloud by day" and "the pillar of fire by night" which led me safely out of the wilderness of error and superstition.

Ever since childhood I have been an impressionist and my impressions having been verified were the cause of my early and continuous investigations. It was years before I learned to distinguish the spiritist from the impressionist, but having distinguished, I have learned also to discriminate.

In the Winter of 1899, in Cleveland, Ohio, I had the pleasure and the honor of meeting the late Dr. Thomson Jay Hudson. In the many interviews that followed the first meeting, we exchanged notes on our observations and experiences along the lines of psychic phenomena. We found, to our surprise, that we had been traveling on parallel roads for twenty-five years. Our conclusions, in the main, were identical, especially regarding spiritism and hypnotism. We differed in a few minor points, each looking from his own viewpoint;

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therefore we agreed to disagree. I shall now take up, one by one, the defence of each plank in the platform as previously stated.

THE CONCLUSIONS CONSIDERED

1. It may be thought strange that any one could or would accept the phenomena of spiritism after so many years of faithful study; or that, having accepted the *phenomena*, he could reject the generally accepted *cause*. Many persons have said to me that they could find out all there is in spiritism in about twenty-five minutes instead of as many years. Possibly so; they could find out all that their prejudice would allow them to investigate.

The fact that every phase of spiritism can be faked is no assurance that the phenomena are unreal. There are honest and conscientious mediums (in the minority, I will admit), but they are not conscious of the origin of their power. They attribute it, in all sincerity, to departed spirits. Why? Because they have been so informed, and

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the information has become a verity in consequence of autosuggestion.

As was stated in another volume of this series, the subjective mind is amenable to suggestion. It will reason deductively from any premise given and then give back to the objective mind the result of that reasoning. If the premise is wrong the conclusion will be wrong. You can repeat an untruth so often that eventually you, yourself, will believe it is true.

If you want proof as to the amenability of the subjective mind of the medium to a suggestion from the siter, and further proof of the power of autosuggestion of the medium on her own subjective mind, you have but to ask for a communication from one who has never existed; suggesting, thereby, that such a person (say a brother) has passed into spirit life. It is an indisputable fact that you can obtain a communication from an imaginary dead person as readily as from one who actually lived, provided, of course, that the medium is not aware of the facts. I believe, as I shall hereinafter endeavor to prove, that the

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power is not from an extraneous source, but is inherent.

2. Science is a knowledge of facts and forces. A scientific investigation reveals the fact that man possesses inherently the power to produce or reproduce every phenomenon of spiritism; therefore it is unnecessary and unscientific to seek elsewhere for the source of power.

3. Dr. Hudson says:

“Back of the manifestation there is, unquestionably, an intelligence — presumably that of the medium. This statement should be accepted until the contrary can be proved. I do not mean the objective intelligence of the medium, but that knowledge which has passed, telepathically, or otherwise, into the subjective mind.”

4. Communications, all communications given by mediums, are supposed to be from the spirits of the dead. Proof, however, is wanting.

“No medium can communicate matter which is at once capable of verification, if the matter is unknown to any living mind. Therefore, as telepathy cannot be eliminated, and as it is the factor in every so-called message, it is not necessary to ascribe to spirits of the dead [disembodied] the knowledge which is in the

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subjective mind of the living—the embodied spirit.”

5. While many spirit mediums are honest, it must be admitted that, as a class, they are not noted for their brilliant intellectual attainments; therefore they are the easier self-deceived. Now and then an educated man or woman accepts spiritism *in toto*—the more 's the pity—but few of them ever become mediums.

The majority of mediums are not only ignorant but neurotic; and the more so, the better they are fitted for mediumship—the more abnormal. To become a professional medium it is necessary to become objectively passive, and that to such an extent that the passive condition becomes the rule; the positive, the exception; in other words, to “let go” of the objective mind. This is not a difficult thing for mediums to do, as the average medium has so little to “let go” of. The less the purely intellectual or analytical mind is developed the more powerful are the workings of the subjective attributes.

Prof. Charles Richet, the eminent

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physiologist of the Sarbonne, than whom there is no more thorough and unbiassed investigator, sums up his conclusions as follows, viz.:

“The normal personality of the medium disappears, and another completely different and gifted lucidity enters upon the scene—a mere variation of the medium’s own intelligence. And surely it is as reasonable to accept indwelling force in explanation of the genuine phenomena as to assume, in their production, the agency of demons, angels, or excarnate human spirits. The human personality must be as powerful and as variously gifted as any outside intelligences under God. It is unphilosophical to seek for novel doctrines and explanations to account for the results of easily apprehended causes.

“Spiritism is a foe to all intellectual, moral, and material progress. It thrives because of its pretence to satisfy the most intense longing of human nature, the craving for a re-establishment of objective relations with the departed. But we have no evidence that the spirits of the dead are concerned in its phenomena. The idea of intercourse with discarnate friends through the machinery of the seance is repugnant to reason. Aside from the fact that if the communications be accepted as messages from the souls of the righteous dead (such belief cannot be reconciled with an exalted conception of the powers of disembodied spirits), we are confronted with the equally significant fact that

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the intellectual status of all circles is foisonless and low. No important truths are communicated, no sky-inspiring thoughts.

“The revelations made by our alleged deceased relatives are distasteful to us and, what is most conclusive, utterly at variance with their gifts and characters. Not a page of mediumistic literature has the smallest value. More unmitigated rubbish was never issued from the printery.”

VERBAL MESSAGES

When you go to a medium and you are told why you came, you may think it strange, especially if it is your first experience. If you have written some questions and they are answered correctly without having been seen by the medium or having been written on a padded block, you may think it still more strange, unless, perhaps, you are wise enough to attribute it to thought-transference. But when the medium tells you of something which you “have never told a living soul,” then you are astonished; when she (I say “she” because “she” is in the majority) tells you something you were not thinking of at the time or something you had forgotten, you are

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amazed at her wonderful power; but when she tells you of something you never knew but the truth of which you afterward prove, you are then dumfounded and quite ready to espouse the cause of spiritism.

But wait. Has she told you of that which you never knew? Impossible. You may have no conscious recollection of it, but rest assured that no medium, even the most expert in the world, can give you any information that is not already in your subjective mind.

Many things find their way into the subjective mind without objective consciousness. Add to this fact that the subjective mind is the storehouse of memory, and that its memory is absolutely perfect; that everything you have ever heard or read or seen or thought or said is registered therein*; that the medium is in telepathic touch with your subjective mind, and can delve into that storehouse and bring forth those long-buried thoughts; that she gets them directly

*"Psychology," No. I, Psychic Science Series.

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from your own embodied spirit and not from the disembodied spirit of one who previously lived. Suppose that, in addition to a message purporting to be from the dead, the medium gives you an accurate description of the departed spirit. "Surely," you exclaim, "that cannot be telepathy or thought-transference or mind reading."

Let us see. A mother, dressed in deep mourning, calls to consult a medium. She has been informed that she can communicate with her child that has but recently "passed over." In that state of passive expectancy she enters the presence of the medium, who immediately informs her that she has lost a loved one (very evident). The medium says, hesitatingly, feeling her way, "Ah, I see, it is a little child—let us see—ah, yes,—a little girl." (From the mother's mind.) "She gives me the name of the child" (another hesitancy), "Ah, yes,—Mary." (Also from the mother's mind.) Then she describes the child, even to the clothing, if the mother has in mind some favorite cos-

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tume; if not, then she is clothed in a white robe (always white). Then comes the climax when the medium says, "Your little Mary is standing by you, puts her arms around your neck, and says, 'Mamma, I'm so glad to be with you; I'm very happy.'" This and many more like sayings every medium has on hand to fit the situation. It is a part of her stock in trade.

What is the result of this interview? In all probability another convert to spiritism.

Did the medium really see the spirit of the child? She may have been honest in thinking she did. She may have read the description from the mother's mind, or she may have seen, subjectively, the mental image held by the mother. Whatever she saw or thought she saw or said she saw was not the spirit of the child.

Why look for information to the spirit of one who has passed over? *"Why should a dead man's spirit in abnormal union with a living man's body possess more knowledge than a living man's spirit in normal union*

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with his own body?" Why should we expect that spirit to possess any more knowledge than our own spirit possesses?

We should not, for it does not and cannot. I used to believe such was the case, and was ever ready with the argument that the disembodied spirit is no longer subject to natural law. That was merely an assertion without a single prop to sustain it. Everything is subject to natural law. There is no other. The phenomena may be facts, but never supernatural while convincingly supernormal.

“It is possible that if spirits could communicate as familiarly with the living as we commune with one another,” says Dr. Hudson, “they would have no language which could bring to our comprehension their true condition. How can the caterpillar, crawling upon the ground, hold intelligent communion with the airy butterfly, or the butterfly reveal to the caterpillar the mysteries of her winged life?”

While soul intercourse unquestionably takes place between the living—

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the embodied spirits—there is every reason, analogically, to infer that communication — soul intercourse— may and does take place between those who have passed over the Great Divide—the disembodied spirits. But that does not signify that communication takes place between *embodied* and *disembodied* spirits. There is no valid scientific evidence that there has ever been intercommunication between incarnate and discarnate spirits.

“Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.” Luke xvi :24.

Dr. John Duncan Quackenbos, who has delved deeply into this subject, says:

“Of this telepathic communication with the dead there exists, at the present stage of investigation, *no convincing evidence.*”

He further states that he
“has never heard a spiritistic medium say anything that was not readily comprehensible, on the theory of thought-transference; has never seen a medium do anything that could not be rationally explained as due to the action of

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supersensible psychic force which he believes to inhere in every human personality, but which only a few human beings have power consciously or unconsciously to exploit in their earth-lives, or make visible or tangible in the so-called phenomena of the seance (rappings, levitation, movement of heavy objects without physical contact, etc.).”

“It has been shown that brutes are capable of telepathic communication with one another. It cannot, then, seem marvellous that a professional trance-medium in perfect training should be able to project her transliminal self indiscriminately, or with method in her ecstasy, force her way subjectively into the penetralia of selected human minds, and so possess herself of information calculated to confuse, deceive, or otherwise impress her investigators. For, has such a medium ever revealed anything that did not exist either in her own consciousness, or in the consciousness of some living human being present at the seance?

“But neither telepathy nor the agency of the dead can account for much that is referred to the ‘control’ of the medium. Self-delusion, induced by autosuggestion, explains not a little of it.”

THE ORIGIN OF THE MESSAGES

Supposing a medium gives information concerning some transaction during the earthly career of one now dead, said transaction not being

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objectively known by the one consulting the medium, what do we infer? Does the so-called message come from a departed spirit? An honest medium will say so, and an honest medium will think so, in consequence of the autosuggestion that all information is from the departed. But what are the facts? The information came from the one now dead while he was living. All this is explainable by telepathy.*

Inasmuch as telepathy is a faculty belonging exclusively to the subjective mind this information, previous to the death of the departed, was unconsciously communicated to the subjective mind of the sitter (the one consulting the medium), but was never elevated above the threshold of his normal consciousness, and in all probability would never have become known to him had he not come in touch with a medium. How did the medium get it? Telepathically from the sitter; not from the dead, but from the living.

* "Telepathy," Vol. III, Psychic Science Series.

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In the same way the sitter is told of the death of a friend, possibly a tragic death, of which he had no objective knowledge. The medium reveals to him the minutest detail, claiming, of course, that the messages are from the dead friend, when, in reality, he (the medium) is merely receiving, telepathically, the information lying latent in the subjective mind of the sitter. How did the sitter get it? Telepathically from his dying friend, at the very moment of the tragedy.

Of the eight hundred and thirty cases cited in "Phantasms of the Living," a large proportion are of such a nature as to furnish unmistakable evidence that dying persons make an effort to inform their relatives and friends of their condition, especially if there is any object to be gained by so doing. These messages lie latent in the subjective consciousness of those persons until they are revealed by a medium.

This is what is known as "telepathy by three." It has been ably handled by Dr. Hudson in his thorough treatise, "The Evolution of the Soul."

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The question hinges on this: Can information telepathically received be telepathically transmitted to a third person?

Says Dr. Hudson:

“If it can, spiritism, as a scientific proposition, has not a leg to stand upon; for not a case has yet been recorded that cannot be telepathically explained if that simple proposition is true. If it is not true, there must be a valid answer to the proposition; but that answer has never been attempted otherwise than by the bare assertion, without argument, that ‘it is carrying telepathy too far.’ On the other hand, if the proposition is true, spiritism, considered as a scientific proposition, is disposed of.”

MEDIUMS

What constitutes a medium? One who can reach the content of the subjective mind of another.

Is this mediumistic power a gift? Yes, and it is susceptible of great cultivation.

Is it a desirable gift to cultivate? Not unless one wishes to make mediumship a profession.

Is it a desirable profession? No;

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because the power is purchased at a very great cost, the weakening of the objective faculties; the habitual indulgence invariably results in some form of nervous derangement and disease. Dr. Hudson says:

“No one can become a good medium until a nervous derangement has been induced. The best mediums are those whose nervous systems are completely shattered; and the degree of mediumistic power attainable by any one is in exact proportion to the intensity of the nervous derangement.”

The question arises, Is the power worth the price? When the idea is once implanted in the mind of the medium that the communications are from the spirits of the dead, that dominant idea soon takes such possession of the ones so deluded that they lose all interest in the everyday affairs of life, read no books except on spiritism, read no papers, do not keep abreast of the times, and when questioned as to the reason, invariably say, “Oh, they tell me all I ought to know.”

“Who are they?”

“Why, my guides, of course.”

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Men and women who expend their vitality in the cultivation of the subjective faculties for the development of mediumistic power are comparatively worthless in the practical, everyday affairs of life.

THE DIFFERENCE BETWEEN A PSYCHIC AND A MEDIUM

There is a decided difference between a psychic and a medium: the former is influenced and controlled on the psychical plane; the latter is influenced and controlled on the physical plane. The psychic does not surrender his or her own physical consciousness but merely listens to or receives information from the so-called "other side" (in reality the subjective mind), while the reason and will are subject to his or her own control. A medium surrenders his or her physical organism to the control of another, supposedly, who forcibly takes possession.

There is, as will be seen, a marked difference. You know whether you are physically conscious, and capable

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of reason, analysis, and discrimination (psychic), or whether you don't know what you are doing when you receive messages from the invisible (medium).

Let me caution all who are interested in this abnormal development to first count the costs. It is much easier to awaken the subjective power than it is to control it. All is well so long as the objective has control, but not so when the subjective gains supremacy beyond the power of the objective to say, "Thus far and no farther."

Not long ago a well-known educator in California extended his investigations to the extent that he heard, or thought he heard, voices. Believing them to be voices of the departed he lost his mental balance, reason abdicated her throne, and he ended life's fitful dream by his own hand.

Possibly the strongest argument in the minds of spiritists is the query so often propounded by them: "If two embodied spirits can communicate with one another by means of telepathy, why cannot a disembodied

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spirit communicate with an embodied spirit in the same way?"

This is usually supposed to be a settler. It is, from the viewpoint of the spiritist, because his mind is settled when he asks it. No amount of argument can ever convert a deep-dyed-in-the-wool spiritist. This important question is best answered in Dr. Hudson's own words: "As for myself, I do not know why they cannot—I do not even know that they cannot—so communicate. The question is, Do spirits of the dead communicate with the living through mediums?"

Throughout the whole field of investigation, including every phase of spiritism extant, and with unbiassed judgment, have I sought and sought in vain for the proof that spirits do so communicate. I have been personally acquainted with the very best and most prominent mediums in this country, but I have yet to meet one that has been able to give me any intelligent or definite message from the beyond—"the undiscovered country, from whose bourn no traveller returns."

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Said Dr. Hudson:

“I have every reason to believe that Christ had a full, accurate, intuitive knowledge of every attribute of the human soul. I further believe that in the parable of the rich man and Lazarus we have a full, clear, concise, and definite expression as to His view of spirit return.”

Note the following expressions to which Dr. Hudson refers, and see how significant and unmistakable are the utterances: “Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.” Also, “Though one rose from the dead,” etc.

Mark well that word “though,” and see what it implies. What is the conclusion to which we must naturally arrive? I believe it will be the general consensus of opinion that if Christ considered it possible for spirits of the dead to commune with the living, He would have taken this occasion to impart the information. Not having done so, the import of the parable is

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that "it is neither possible nor expedient, for any purpose whatever, for spirits of the dead to communicate with the living."

Thus far I have dealt with verbal messages only. What about table tilting, raps, levitation of objects, independent slate-writing? Are they sleight of hand? Quite often, but not always so. It is more difficult to produce the genuine than the counterfeit; the one is purely a physical manifestation; the other legerdemain.

THE PHYSICAL PHENOMENA

All the physical phenomena of spiritism can be accounted for on the ground that living man possesses, inherently, the power to produce them. The power resides within the medium and is in no way connected with or influenced by a discarnate spirit. It is a power belonging exclusively to the subjective mind, and has been well named by Professor Cowes, who evidently coined the word—"telekinesis" from the Greek words *tele*, far off, and *kinesis*, movement.

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Dr. Hudson says:

“The only thing that can be said of this power with certainty is that it exists; that it is not a power of the objective mind; that it is a power of the human soul, and that it is valuable in this life only as an evidence that there is a kinetic force resident in the soul. There is no valid evidence whatever that disembodied spirits either do or can produce the phenomena of telekinesis.”

RAPS, TABLE-TILTING, ETC.

“It is that power [telekinesis] which, in spiritistic circles, produces raps upon floor, walls, and furniture; levitates the medium, tilts tables, and sometimes causes the most orderly and dignified parlor furniture to ‘play fantastic tricks before high heaven.’”

But of what use is all this? Is it all trickery? I am frank to confess that it may be legitimately done and may serve a purpose, but I fully agree with Dr. Hudson and others that the power is inherent. I am well aware that it is difficult for some persons to comprehend that any object can be made to move without visible force. Yet we have illustrations in nature:

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when the wind slams the door we have the movement of an object without visible contact; the same in various electrical movements.

It is a noticeable fact that mediums are seldom developed in more than one method or means of communication. Those that give verbal messages, whether in the trance or semi-trance state, rarely resort to physical means of communication.

Surely a power that can levitate ponderable objects can cause the raps that are distinctly heard and can move the pencil in the independent slate-writing. When circled around a table it is the custom for one person to act as spokesman; the established code of signals is agreed upon. The questions are asked; and if the answers come from raps heard upon the table or elsewhere, the power that produces them is the kinetic force of which I have spoken, and the intelligence, if there is any, comes from the same source—the subjective mind containing the information.

If the answers are received by the

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tilting of the table, the force employed is not usually the kinetic energy of the soul, but an unconscious muscular action of the one whose subjective mind holds the information, all others yielding to the stronger movement. No intelligent answer is ever given unless the knowledge or information is in the subjective mind of some one present, although that person may have no objective knowledge of the same.

INDEPENDENT SLATE-WRITING

Independent slate-writing may be genuine. It is possible to receive messages in that manner and have the assurance that every possible chance of fraud has been eliminated. But I must repeat *over and over again* that these messages *are not from the dead*. You may even receive a message (or information), in which the writing is a perfect fac-simile of that of one who is dead. But that information and the knowledge of the style of writing *must be in the subjective mind of*

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some one present. It is telepathically transmitted to the subjective mind of the medium, and from him emanates this unseen, unfelt, kinetic energy that moves the pencil. All this may be done without physical contact with either the slate or the pencil.

This I have witnessed when only three others were present, one of them a medium. The slate was locked in the drawer of a large library table, and there was not the slightest chance of fraud; besides, the three present were particular friends, the medium a member of the family. A medium will inform you that this is all due to the departed spirit that sent the message, and he (or she) firmly believes that both the transmission of thought and the transmission of energy came from the same source. They did, but not from that to which it is ascribed. These are instances wherein I go back to one of the strongest planks in my platform, namely, I believe in the alleged phenomena, but not in the alleged cause.

This is a case, probably, in which the searcher for light and truth finds

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it more difficult to understand the explanation than the thing explained; while the believer in spiritism finds it much easier to believe that which he ardently desires to be true.

But you may be curious to know how a power resident within you, a power of which so little is known, can move with such delicacy an object so small as the smallest bit of pencil, and can also move, with ease, some ponderous object or objects.

How? I cannot say, nor can any one. But I do say that I see no need of attributing any power to the dead that is inherent in the living. And further, I know that the power exists, as I have both observed and experienced it. I will give two cases in my own experience in which there could have been no possible fraud because there was no medium connected therewith. I acknowledge that I do so with some degree of hesitancy, because the two incidents are so unusual; besides, facts stated in cold print lack the convincing power that accompanies the individual presentation.

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KINETIC ENERGY IN LEVITATION

I had charge of forty French Canadian expert fishermen, whom I had taken to the mouth of Saginaw River, but a short distance from Saginaw Bay. Ere the ice moved out I had occasion, many times, to cross and recross the river on my trips to and from Bay City. On this special occasion I was impressed that there was unusual danger, and my many previous experiences had taught me the wisdom of heeding the warning and making the necessary preparation. In consequence of this I procured a long stout rope and fastened one end of it securely around my body, and the other end around the body of one of the fishermen who was to accompany me.

We walked quite a distance apart, enough so as to keep the long rope almost taut. We also walked in a line with one another, not one in advance of the other. Feeling a security in the comparative firmness of the ice, I became a trifle careless; instead of looking straight ahead, I was looking in

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other directions at the snow-covered landscape.

How often in life we feel most secure when we are nearest danger, and in that sense of security fail to hear the warning voice! In this case I had previously heard, listened, heeded, and made necessary preparation. At the very moment, however, an unguarded moment, being too objectively active, I did not get the impression of immediate danger, but felt myself lifted bodily (an indescribable feeling), and in less time than I can write it I was, by this unseen power, borne across an iceless area, where the water was deepest, a distance of many feet in width—so wide, I could neither have stepped nor jumped it.

If I was surprised, what about my companion? As soon as he felt the rope becoming more taut he looked in my direction and saw me moving through the air without any effort on my part. There was no break in the ice at his end of the line. He moved cautiously toward me. Had he not been tied, being very superstitious, he

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would have moved very rapidly in the opposite direction. He could not understand it; neither could I. Can you? At *that* time, I could arrive at but one conclusion,—it was spirits, the disembodied spirits of departed friends; yet, as the Scotchman says, I had my “doots.” At *this* time, I can arrive at but one conclusion, also,—it was a spirit, *my own embodied spirit*, using the kinetic energy resident within myself. Of this, I have no “doot.”

Upon this occasion, as upon all occasions of a similar nature, an ejaculatory prayer of thankfulness escaped my lips to the Great Spirit, the Source of All Good; for I was assured that whatever the power, or whence-soever it came, it was His power. It will thus be seen that this kinetic energy is the power that controls the physical forces of nature, the power of moving ponderable objects and the power of moving one's own body; “the power that enabled Jesus and Peter to walk upon the water,” says Dr. Hudson.

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ANOTHER FORM OF KINETIC ENERGY

During the Civil War, while encamped at Savannah, Georgia, I was passing from a cabin to my tent. There was no occasion for me to halt, at least none that I could see, but all at once some one back of me (as I supposed) placed a powerful hand on each shoulder and thus prevented my taking another step. My feet seemed riveted to the spot, but I turned my head and was greatly surprised to behold no one behind me. Had I taken one more step, the result undoubtedly would have proved fatal. Just as I was halted, a bullet grazed my chest.

A negro (a former slave who had joined us on the "March to the Sea," serving as cook for our mess) was standing some distance away when he was attracted by the peculiar noise of the bullet and the flying of a chip in the air. He said: "Who frew up dat chip?" I informed him that it was a bullet that struck the spot where he saw the chip fly up. He dug about a foot into the ground and

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found the bullet, which had been completely flattened by its impact with a large stone. In the meantime I had not moved from my position, so that I might gauge the distance and the angle. The conclusion was in accord with my previous reckoning, namely, that one step would have been fatal. The negro handed me the bullet, I looked at it, and tossed it away (bullets were so common then). I thought of what might have been, and was truly thankful that it was outside of me instead of inside.

Here was another illustration of kinetic energy, the inherent power that held me as in a vise, a power which I did not then understand.

MATERIALIZATION

Such a thing as spirit materialization does not in reality exist. It is true that shadowy forms issue forth from the cabinet, and some of them are, indeed, truly and unmistakably material. The only mistake made is by the medium in allowing those present to discover the material of which

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the spirit is made. The very name is a misnomer, a spiritual body is not a physical (material) body. Christ said, "A spirit hath not flesh and bones."

"But," you may ask, "are there no genuine manifestations?" As for myself, during all my years of investigation I have never witnessed anything genuine in the line of materialization. More fraud is perpetrated by materializing mediums than by any other.

Dr. Hudson, although denying that there is such a thing in reality, believed that "the production of genuine apparitions, resembling the persons they profess to represent, is a possibility within the range of psychic power."

It is not to be denied that a good medium can produce any number of visions of men, women, and children, and all this without fraud. But it should be understood that the forms that are seen are *not materialized spirits*, but instead, the mental images held in the subjective minds of those present at the seance, perceived telepathically by the medium, and by

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the medium projected in such a way as to be perceived and even recognized objectively by those present.

Dr. George F. Tuttle of Waverly, Massachusetts, comments as follows:

“How the materialization of spirit forms are received depends on the attitude of the observer. If they are seen with the firm belief that they are really spiritual manifestations, and under an emotional condition which precludes the exercise of sound judgment, they appear convincing. With such a mental attitude the possibilities for deception are endless.

“A gauze mask in front of a handkerchief made luminous by phosphorus, has been recognized by many different people as a dear departed relative. This is, properly speaking, a delusional interpretation rather than an illusion.

“I am quite certain, however, that the most convincing proof of the doctrine of spiritism which causes its acceptance by many people of education, refinement, and otherwise good judgment, is the evidence of their own senses—the voices and touch of departed friends; in other words, the hallucinations or illusions that come to them while in an emotional condition, under the influence of suggestion and expectant attention, which are afterward perpetuated by habit. This seems to be the reason why so many who attempt to investigate spiritism become believers.”

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COLLECTIVE HALLUCINATION

While it requires a medium of much practice and powerful concentration to produce apparent materialization, they are not worthy to be compared with the feats of the East India fakirs who possess the power of producing hallucinations in the minds of others simply by forming pictures in their own minds, which they mentally impress upon the minds of the spectators.

It is in this manner that what is known as a "collective hallucination" is made upon the minds of hundreds or even thousands at the same time, all of whom would be willing to swear that they really saw the mango tree grow; saw the girl step into the bamboo basket, and then heard her shriek as she was pierced through and through with the magician's sword; saw her blood trickle from the sword as it was withdrawn; saw the lid raised and the basket empty; saw a rope thrown high into the air, and then saw a boy climb aloft; saw the magician follow; saw the boy come

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down in sections—head, arms, legs, and trunk; then saw the magician (the fakir) descend; then saw the dismembered portions of the boy gather themselves together, run toward the fakir, and then disappear.

I say—saw them. Did they? Yes, they saw them just as surely as you ever saw materialized spirit. There can be no doubt about these performances being illusions, because an attempt to photograph them reveals nothing on the plate other than the magician, the musicians, and the place where the hallucinations took place; other than that, nothing, nothing whatever. These fakirs simply have the power to make you see things which do not exist.

Says Frederick J. Haskin:

“The first principle underlying the whole business is that of a strong will, and the first necessary condition of producing a magical effect is an increase in the power of thought. The Hindus, owing to that intense love for solitary meditation, which has been one of their most pronounced characteristics from time immemorial, have acquired mental faculties of which we of the Western and younger civilization are totally ignorant. The Hindu has at-

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tained a past master's degree in speculative philosophy. He has for years retired for meditation to the silent places in his land, lived a hermit, subdued the body and developed the mind, thus winning control over other minds."

SPIRIT PHOTOGRAPHY

I have seen some excellent examples of so-called spirit photography, but in every case I have failed to see photographs of spirits. It is true that other faces than that of the subject appeared upon the photographic plate. This is another case in which I am frank to admit that not all "spirit photography" is the work of deceivers; yet this is not an admission that spirits are ever photographed.

It is possible that these impressions were on the prepared plate, and it is possible they were not. If not, whence came they? That is the important point to consider in determining the truth. Experiments have been made which clearly demonstrate the power of producing the picture of any one, living or dead, by vividly recalling the image of the person to be photographed, and concentrating the mind

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upon the mental picture. You will observe that it is not necessary for one to be dead in order to have his "spirit" photographed.

Usually, however, the sitter may hold in his mind, consciously or unconsciously, the image of one or more friends that have "passed over." The medium, telepathically perceiving the image, re-creates it with sufficient power to produce the impression upon the photographic plate.

No one should deny the possibility of photographing thought waves of an image held in the mind, after having read or heard of the recent remarkable and successful experiment made by Dr. M. A. Veeder of Lyons, New York. He, with four others standing around a table, placed the tips of the fingers of their right hands under the photographic plate prepared in the ordinary manner and enclosed in the plate-holder. The fingers of the left hands were placed on the top of the plate.

After concentrating the attention for a few seconds on a ball of surgeon's gauze on the floor, the plate

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(not having been exposed during the experiment) was duly developed. The result? There, at the exact spot where the finger tips of the experimenters had centred, was an object clearly photographed, of the size, shape, and general appearance of the ball of gauze.

Question: Was this the spirit of the ball of gauze that was photographed? Just as much so as are the impressions upon the plate in "spirit" photography the photographs of spirits.

GHOSTS

It would probably be less objectionable to speak of ghosts as "phantasms of the dead," or, in some cases, as "fantastics of the dead. I never have seen any ghosts, but have slept in haunted houses where dishes were rattled and doors were slammed in my face; where I have heard chandeliers fall with a crash and seen doors that could not be kept locked or chained. But I never was able to catch the ghost, although I have felt, or thought I felt, his (or her) uncanny touch as soon as

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the lights were extinguished. This may sound like a ghost story; but strange as it may seem, there are ghost stories that possess an element of truth and that rest upon a secure foundation—are not wholly imaginary, but will bear the light of scientific investigation.

That which is called a ghost is a creation of the subjective entity. It has been clearly demonstrated by the Society for Psychical Research that the subjective personality of man possesses the power to create phantoms or visions which in many instances are visible to the objective senses of others.

“Phantasms of the living” and “phantasms of the dead” are both creations of the subjective entity. Sometimes a phantasm of the living has been projected when the said living person was in a profound slumber, as the result of a desire before entering sleep, and sometimes without any such desire; yet the vision made its appearance so perfectly as to be easily recognized by the one to whom it was projected. The more profound

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the sleep of the person whose "ghost" appears, the better are the results. The power is greatest, however, at the hour of death, when the functions of the body are entirely suspended.

Ghosts, or phantasms of the dead, are not produced by the dead, but are often seen after the death of the person; hence the name "ghosts," or spirits of the dead. As a rule these phantasms are projected by those who have died a violent death, or under circumstances of great mental stress or emotion.

I believe that in every case of a haunted house, especially where the "ghost" is visible, there is a reason for the presence. This is the more manifest from the fact that as soon as its mission is fulfilled it vanishes never to return. Bear in mind that the "ghost" is not the subjective entity, but a *creation* of the subjective entity. Dr. Hudson considered the vision, or ghost, as "an embodied thought, rather than a human soul," and said, "it possesses but one idea or purpose." If the apparition were a real phantom or spirit of the one de-

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ceased, it could convey any information desired. The fact that it does not do so, or cannot do so, shows conclusively that said phantom is merely an embodied thought of the deceased, projected at the supreme moment for a specific purpose.

“It seems probable,” says Henry Rutgers Marshall, president of the American Psychological Society, “that in the near future many of these recorded facts will appear easily explicable without resort to the spiritistic hypothesis.”

MRS. LEONORA E. PIPER

Every one is more or less familiar with the reported tests, extending over many years, with Mrs. Piper. It is generally conceded that she is one of the best mediums—mentally, morally, and physically considered—that could be found for the trying ordeal, and that the investigators were gentlemen of ability, learning, and uncompromising integrity. The strictest surveillance has characterized every movement of the Psychical Research

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Society investigators; but, notwithstanding all this, and that in every test there was an entire absence of the slightest element of fraud, they seem to be as much in the dark as at the beginning. In the meantime Mrs. Piper, after years of honest and conscientious endeavor to aid in unravelling the mystery that surrounds "the shadow world," began to realize that whatever knowledge or information she was able to give came not from "the departed" but was, instead, the result of an inherent faculty possessed by her and developed to an unusual degree, which manifested itself the more that the objective faculties were in abeyance. In consequence of this awakening she readily passed from the less desirable role of "medium" to the more desirable one of "psychic."

As to the conclusions reached by the investigators, I fail to see any plausible theory whereby the phenomena can be said to be due to disembodied spirits, to the return of friend or relative, or to any knowledge or message from the same after they have "passed over." But I can see, very

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clearly, how the knowledge of every transaction was lying dormant in the subjective mind of some of the investigators, but of which they may have had no objective consciousness. Dr. Hudson's infallible key, "telepathy by three," will unlock the mystery of all those cases wherein the objective mind may never have possessed the knowledge or wherein the objective memory may have been at fault.

EUSAPIA PALLADINO

There has recently come to our shores one who has mystified all Europe with her truly wonderful seances. This ignorant peasant woman of Naples has been closely watched by eminent scientists, believers as well as unbelievers. While she was caught, now and then, simulating psychical phenomena by legerdemain, there were many phases of her seances that were inexplicable to the investigators. The majority of those who studied each and every performance have

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expressed themselves as being convinced that she possesses powers beyond the normal, although they have no clear conception as to the cause that is back of the effect. Those, like the late Cæsar Lombroso and other believers, naturally attributed each phenomenon to some extraneous force, while the non-believers in spiritism did not hesitate to acknowledge the phenomena, but were not willing to subscribe to the alleged cause. She was brought to this country to undergo special scientific investigation of the same seances given abroad. Whether it was due to the closer scrutiny, if possible, of the committee, or to the environment in a strange land, or to the fact that she was caught in the act of trickery—be that as it may—she failed to make good.

Mr. Hereward Carrington, member of the Council of the American Society for Scientific Research, and also of the English Society for Psychical Research, considered one of the most expert investigators in America, has this to say of her many private

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seances for which he arranged both here and abroad:

“The majority of investigators oppose a spiritistic interpretation of the facts and rather incline to the belief that we deal, in Eusapia’s case, with the operation of an unknown but intelligent force directed, perhaps by the subconsciousness of the medium which has the capacity at times of externalizing itself, as it were, and creating images and phantoms outstanding and real at the time, but nevertheless, reflected images (such as those we see in a looking-glass) which disintegrate and vanish at the conclusion of the seance, just as the living image seen in the glass vanishes when the mirror itself is shattered.

“These phenomena indicate the existence of a force or forces unrecognized by physical science as it exists to-day. There is no *a priori* objection to the existence of a force, since the nature of the vital action within the human body is but little understood; and it is only necessary to conceive that this vital or nervous energy might extend, at times, beyond the periphery of the body (whereas, normally, it is terminated at the surface) in order to account for any of the phenomena observed.”

The morning of April 10, 1910, the daily paper contained the following startling headlines “by direct wire from New York”:

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“The bubble bursts. Medium is branded faker by scientists. Eusapia Palladino fooled the world nineteen years, but is exposed. Savants of Europe duped by old tricks of an Italian woman, hailed by learned bodies as most wonderful spiritualist. American college professors secrete spies and discover how the public was hoodwinked.”

Then follows an extended and exhaustive article by Dickinson Miller, Professor of Philosophy at Columbia College, in which the details of the *exposé* are given.

SUMMARY

After weighing all the evidence, pro and con, I conclude by repeating what I have heretofore stated; namely, it is not necessary to ascribe to spirits of the dead (disembodied) the knowledge which is in the subjective mind of the living—the embodied spirit. Also I would repeat the unanswerable question, “Why should a dead man’s spirit in abnormal union with a living man’s body possess more knowledge than a living man’s spirit in normal union with his own body?”

I am well aware, as before stated,

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that the searcher for light and truth may find it more difficult to understand the explanation than the thing explained; while the believer in spiritism finds it much easier to believe that which he ardently desires to be true.

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