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the majority of our fears are wholly unnecessary and should be fought against, no one will deny. For they are fears which we have inherited from our remote ancestors, whose experiences were much more painful and dangerous than our own. In this, as in many other respects, we suffer for the sins and weaknesses of our fathers; and perhaps if the ancestry and childhood of the policeman referred to at the beginning of this article were fully known we should be more inclined to sympathize with his weakness than humiliate and punish him for it.

At any rate, it is not unwilling charity, but a better understanding of human nature in its various forms, its very many natural weaknesses, its little peculiar twists and turns which

have been inherited from ages past, a knowledge of the many hidden and subtle forces that constantly play upon us and determine our actions, a desire to encourage and uplift the weak and lowly instead of discouraging and degrading them, a true Christian spirit,—these are the things which will make men more humane to each other and will usher in the period dreamed of by Robert Burns and other big souled poets and philanthropists.

EDITOR'S NOTE.—"The Mastery of Fear," by the same author, will follow in a week or two, and "The Psychology of Stage Fright," one of the most comprehensive studies ever made of this most curious of human emotions, a week or two after that.

CASE OF EUSAPIA PALADINO

Continued from page 10

we are of how the medium by her will can produce movement at a distance from her normal body.

Caught Her in Trickery

IT has already been said that there exists some difference of opinion as to the part played by fraud in the case of Eusapia. This will best be explained by a brief account of her experiences with the English Society for Psychical Research, during which it is claimed that the late Dr. Richard Hodgson exposed her mediumship as fraudulent.

In 1894 Dr. Charles Richet held an important series of sances with Eusapia under peculiarly favorable conditions at his summer home on a small island owned by him in the Mediterranean. At his invitation Dr. Ochorowicz, Sir Oliver Lodge, and the late Mr. Myers attended these sittings, at which all present declared themselves convinced of the genuineness of the phenomena observed. Dr. Hodgson sharply criticized the published report of these experiments, claiming that the results had been fraudulently obtained, and during the controversy which followed arrangements were made for a series of sittings to be held at Cambridge, England, in 1895, under the supervision of members of the English society. Dr. Hodgson reached England after these sances had begun, and at the first sitting after his arrival detected Eusapia with one of her hands released. She had ingeniously manipulated so that one controller was holding the hand of the control on her other side in place of her hand which he had originally secured. Upon this exposure the Cambridge investigators, among whom was Mr. Myers, unanimously adopted the conclusion that nothing but trickery had been at work in these experiments, and following its usual rule, the English society refused to make any further investigation of a medium in whom fraud had been discovered.

The Continental investigators, however, were firmly convinced that Eusapia did not always practise fraud. They continued their researches with increased watchfulness, and obtained new results which they believed could not be accounted for by such trickery as had been discovered by Dr. Hodgson. So strong indeed was this new evidence that both Mr. Myers and Sir Oliver Lodge retracted their denials and, while admitting that fraud might account for all the phenomena observed at Cambridge, declared themselves more than ever convinced that genuine supernormal forces were manifested by Eusapia. The strength of their position may even be apparent to the reader, who will doubtless observe that in most of the phenomena described in this article it would seem impossible for the release of one or even both of the medium's hands to produce the results shown.

So inessential to the accomplishment of her manifestations do Eusapia's tricks appear that scientists have felt the need of speculating upon their real motive. One theory advanced is that, with short sighted cunning, she is not averse to the use of trickery to spare herself the nervous exhaustion incident to a genuine performance. Dr. Ochorowicz, indeed, does not believe that her frequent attempts to release one hand is due to intentional fraud. He thinks it is often done in order that she may press it upon her head, which seems to be in pain during the manifestation. And since, in accordance with psychological laws, our hand proceeds automatically in the direction of our thoughts, it would be quite natural for the medium, by autosuggestion, to move her hand toward the normal performance of the act even when it is to be accomplished by a fluidic prolongation of the material hand.

Don't Cheat All the Time

CONCERNING the general question of fraud, Mr. Flammarion, after an experience of forty years in investigations of this kind, says, "One may lay it down as a principle that all professional mediums cheat. But they do not always cheat, and they possess real, undeniable psychic power. . . . Because hysterics deceive and simulate, it would be a gross error to conclude that hysteria does not exist. And because mediums frequently descend to brazen faced imposture, it would not be less absurd to conclude that mediumship has no existence."

There are indeed some types of Eusapia's phenomena which seem equally unexplainable by any fraud possible under the conditions or by the theory of fluidic projection. A notable example of these will be found in what are known as "apports," objects brought into the room from outside, regardless of the fact that all doors and windows are tightly closed. Thus at several of Eusapia's sittings freshly plucked

flowers and sprigs from the garden have been thrown upon the table. The thoroughness of the preliminary search convinced the sitters that nothing of the kind was concealed in the room or upon her person. It is of course inconceivable that they could have passed through the solid walls or the window glass. And yet, unthinkable as such a solution must be, Flammarion reports a sitting of his own at which a book was apparently seen to pass directly through the substance of the cabinet curtain. Concerning this phenomenon, while frankly admitting that in order to be scientifically sure of such abnormalities they should be observed not once but a hundred times, Flammarion makes the following interesting comment:

"It seems to us impossible that matter could pass through matter. . . . However, I take a piece of ice and place it upon a napkin; I set both on a strainer into the oven; the ice melts, passes through the napkin, and falls into a basin. I put the whole thing into a freezing machine; the water congeals again. The piece of ice has passed through the napkin; its weight is the same as at first. It is very simple, you think. It is simple only because we understand it. Of course the case is not the same as that of the book. Yet after all it is matter passing through matter, after a transformation of its physical condition. We might seek explanations, invoke the hypothesis of the fourth dimension, or discuss the non-Euclidian geometry. It seems more simple to think, on the one hand, that these experiments are not yet sufficient for us to make an absolute affirmation, and that on the other hand our ignorance of everything is formidable and forbids us to deny anything."

Keynote to the Situation

THIS last statement may serve as a keynote to the present position of the majority of scientists engaged in psychical research, not only in the Paladino case, but in many problems of a similar nature. Yet those who still question the practical utility of these investigations (and they are many) should not forget that such an open minded conviction of ignorance is the first step toward the acquisition of knowledge. And in spite of the baffling perplexities, other useful ends have already been served by such inquiries. One great advantage is in the elimination of the spiritistic hypothesis from many of the problems to which it formerly seemed to be applicable. Paradoxical as is the statement, this result should be equally welcome to Spiritualists and to their opponents. To the former its utility is in clearing the ground and thus bringing more sharply into prominence that stubborn residuum of cases which still, to many clear minded and unprejudiced observers, seem to demand this theory.

Above all, there is an immense value in the cumulative records of the various societies. Single instances of phenomena are easy to overlook or to explain away. At best they prove little, but in a body of thousands of cases, tested, examined, and classified, the material is at hand from which the constructive scientist may be expected to deduce and prove the operation of new natural laws. Already such results have been obtained in the field of psychology to the enduring benefit especially of those who suffer from abnormal nervous or mental conditions hitherto not understood. There is no reason to doubt and strong reason to believe that our knowledge of physics may soon be similarly extended.

Don't You Wish To-day Was Yesterday

The little lad stood at the window
And watched the driving rain,
And heard the weary wind that moaned
Eerily at the pane.

No chance to-day for outdoor play!
With tiny finger tips
He drearily drummed disconsolate—
Wistful his eyes and lips

"We had such a good time yesterday!"
He shook a mournful head;
"Don't you wish to-day was yesterday?"
The plaintive voice soft said.

"Do I wish to-day was yesterday?"
Dear heart, I hardly know:
Mine was a glorious yesterday;
But it seems so long ago!

"When for me this day will pass away,
With all its loss and sorrow,
I shall have only yesterday—
But you will have—to-morrow!"

—Kate M. Cleary

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