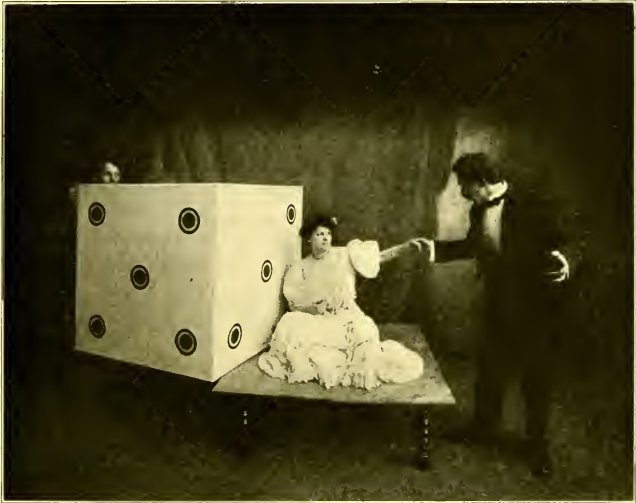


inch and a nine-inch cube. This he now sets in full view upon his table, where it is seen to grow slowly to a size of three feet and six inches. The wizard now lifts this cube, from under which steps a beautiful young lady who starts to run up the stage. The master snaps his fingers, when she instantly stops and disappears in a sheet of flame in full view of the spectators; and in her place is seen a gigantic bouquet of real roses, which are plucked and distributed to the audience.

When such apparent marvels can be accomplished by the magician who uses nothing supernatural, and who claims nothing of the kind, it should be a lesson



to all in credulity. That the usually clumsy tricks of so-called mediums should be attributed to the supernatural, certainly seems an absurdity, after witnessing such marvels.

Certainly, if the performance of a medium requires the assumption of the supernatural on account of the mystery, then this far more mysterious appearing performance requires the same assumption in a far greater degree. This we know is an absurdity, for even the performer makes no claim to the supernatural.

A DEFENCE OF MEDIUMISM.

To the Editor of The Open Court:

Your cock-sure attitude on the subjects of telepathy and spiritism arouses in me a mingled feeling of amusement and indignation. It is evident that you have not carefully studied mediumistic phenomena at first hand. Will you

please give me a brief explanation as to how the medium received the information imparted to me in the following instance?

The medium was apparently in a normal condition and spoke to me in an ordinary conversational tone.

I dreamed one night a peculiar dream, in which two dream personalities took part. One of these persons spoke to me in a certain peculiar manner. The only record made of the dream at this time was that of a single word written in a diary.

Four years afterwards, I went one morning to see the medium. She told me of deceased relatives, etc. Then she said to me, "You heard (a certain peculiar manner of speech)" [paraphrased] "the other night, didn't you?"

I replied, "Yes, I did."

"Yes," said the medium, "they tell me you heard (this peculiar manner of speech). It was a (certain kind of a person) to see you." I asked the medium if she could tell me who this person was, but she said not, that it was just some one who was attracted to me.

I said nothing more about the matter to her. She made no mention of the other dream personality, nor of the most peculiar occurrence in the dream, which I do not mention in this letter. Positively, I did not say a word about this dream to any one for some weeks after its occurrence. I did not give the medium any hint whatever about having had a dream. I was not thinking of it when I went there. You will notice that I said very little indeed to the medium, when she referred to the dream. I did not want to give her any help whatever.

Do you know of any person on earth, not a medium, who can tell me anything about a dream I have had, and not mentioned to any one, as in this case?

I had met this medium for the first time a few months before. She, at that time, named and described some deceased relatives. Of course, it is possible she might have known of them, but for certain reasons I doubt it. I did not see her again until this second interview.

Your article on "Unexplained Mystifications" is one of the most illogical I have ever read. In it, you argue for the very things that you claim do not exist. How can you disbelieve the existence of ghosts or apparitions in spite of the testimony of hundreds of people who are at least on a par with yourself intellectually, such as are recorded in the *Proc. Soc. Psych. Research of London*? I, myself, while awake and well, have seen two apparitions. You might as well tell me that there is no such thing as a steam engine.

In referring to the case of Mrs. Blake you say it is remarkable that she was not much better posted on the personalities of her visitors and on their relations with the spirit world. Just so, a fraudulent medium is generally very well posted in such details, while a genuine medium will fail in desired particulars in the most disappointing manner. The medium I consulted could tell me next to nothing of the one I cared most about and whose death was the most recent and well known. Let any true and honest person show any mediumistic powers and they immediately become, in the opinion of certain wisecracks, the most cunning and unscrupulous rascals, with the most marvelous capacity for deception.

Do you not know that the most famous mediumistic phenomena is too remarkable to be accounted for by fraud. The man who says that me-

diumistic phenomena is to be accounted for by fraud is a bigoted and ignorant fool. Gross ignorance only can account for his attitude. Certain mediumistic persons keep their power a secret as much as possible, so they will not be vilified by such persons.

I can say that I know a good deal about fraudulent methods by reading and observation. I wish you would explain my experience in *The Open Court*. I gave full details to Professor Hyslop.

Do you not know that the S.P.R. has been unable to carry on investigation of many marvelous cases because of lack of means, except in the most limited way? Do you not know that all religion is founded on mediumistic experiences and dreams?

I have a good friend who is just like you and worse, so do not take offense at my style. I am a subscriber (for my sister).

DR. C. C. CARTER.

LANCASTER, OHIO, June 16, 1908.

EDITORIAL REPLY.

I can hardly be expected to furnish an explanation for an experience of yours on a statement which appears to me one-sided and insufficient. Your views are set forth with great force, but I fear that I do not appreciate your arguments. However, I shall be glad to publish your communication in *The Open Court* and submit the case to the judgment of our readers.

BOOK REVIEWS AND NOTES.

PAN-ISLAMISM. By *Shaikh Mushir Hosain Kidwai*. London: Lusac, 1908. Pp. 76.

The author of this little pamphlet is a barrister-at-law in Gadia, Oudh, India, and late secretary of the Pan-Islamic Society of London. He is very devoted to the cause of Pan-Islam and has been the recipient of the Usmania order conferred upon him by H. I. M. the Sultan of Turkey, in recognition of his services in behalf of Islam.

The Shaikh has visited many European cities including Berlin and Vienna and several Moslem countries, and has given grave consideration to the study of different constitutional and religious subjects. He is contemplating the preparation of a book on the subject of Mohammed as a social reformer, and is the author of a pamphlet entitled *The Miracle of Muhammad*, part of the introduction to which appears on another page of this issue. Mr. Kidwai has contributed to the *London Times* and *Post* and writes frequently for the Indian papers. He hopes soon to visit Japan and perhaps also the American continent.

FREEDOM AND FELLOWSHIP IN RELIGION. Edited by *Charles W. Wendte*. Boston: International Council, 1907. Pp. 651.

Under the title *Freedom and Fellowship in Religion* the International Council of the Fourth International Congress of Religious Liberals has published the report of the Boston Congress held in September, 22 to 27, 1907. The book contains an account of the Proceedings as well as the main speeches of all prominent delegates. It is richly illustrated and it will be interesting