With death, the feats are totally inexplicable on any theory that veridical phantasms of the dead do exist; and the evidence of telepathy between living persons, though clearly point to the existence of an "unconscious self" or "unconscious ego," which is appealed to by many modern writers as a substitute for spirit agency. It is part of us, or if it knows, is a persistent liar, for in most cases it adopts a distinct name, and persists in speaking of itself—not ignorant or even scientific prejudice—must decide the question. It must be well to consider briefly the extraordinary theory of the "unconscious ego," which is appealed to by many modern writers as a substitute for spirit agency; the prejudice against such a conception is enormous, but the work of the Psychical Research Society has, it is believed, somewhat undermined it. They have established, beyond further dispute for all who study the evidence, that veridical phantasms of the dead do exist; and the evidence itself—not ignorant or even scientific prejudice—must decide whether these phantasms which, as we have seen in my last article, are often objective are the work of men or of spirits.

Before adding further evidence on this point, it will be well to consider briefly the extraordinary theory of the "second self" or "unconscious ego," which is appealed to by many modern writers as a substitute for spirit agency, when that of the normal human being is plainly inadequate. This theory is founded on the phenomena of clairvoyance, of duplex personality, and has been elaborately expounded by Du Prel in two volumes, 8vo., translated by Mr. C. C. Massey. As an example of the kind of facts this theory is held to explain, we may refer to the experiments of the Rev. P. H. Newnham and Mrs. Newnham with planchette. The experiments were conducted by Mrs. Newnham, sitting at a low table with her hand on the planchette, while Mr. Newnham sat with his back towards her at another table eight feet distant. Mr. Newnham wrote questions on paper, and instantly, some of them being recorded. All kinds of questions were asked and the answers were always pertinent to the question asked and the answers were always pertinent to the question. Great numbers of the answers did not correspond with the facts known to Mr. Newnham. It was, in fact, as Mr. Newnham says, "a formula composed by some intelligence totally distinct from the conscious intelligence of either of the persons engaged in the experiment."

We find, therefore, that the theory of duplex personality creates more difficulties than it solves, while the facts it proposes to explain can be dealt with far more thoroughly on the spiritual hypothesis.

"V."